"Grace and Truth"



VOLUME SIX

"GRACE AND TRUTH."



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"Grace and Truth"

A BIBLE STUDY MAGAZINE FOR EARNEST MEN AND WOMEN EVERYWHERE

CLIFTON L. FOWLER, EDITOR



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VOLUME VI. JANUARY 1928 — DECEMBER 1928

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Believers in Christ Jesus:

God has brought us through another year of testimony for Him. We give Him thanks. It has been a year of unparalleled blessing both upon our beloved school, The Denver Bible Institute, and upon the magazine as well.

We covet one great privilege for the coming year—that God shall use us to magnify above all else the mighty Name of our Lord and Saviour Jesus Christ, in order that souls shall be rescued from endless burning and believers built up, strengthened and encouraged, that they may stand faithful to Him in an hour of appalling apostasy, revealing by their lives and conduct the ineffable glory of His matchless grace.

Waiting for the Coming One,
CLIFTON L. FOWLER
Editor-in-Chief

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Clifton L. Fowler *Editor-in-Chief*

Assistant Editors:

R. S. Beal
H. A. Wilson
Jesse Roy Jones
Maurice G. Dametz

R. E. Obitts, Editorial Sec'y
C. R. Lindquist, Book Reviews
John I. Paton, Business Mgr.
Roy R. Boese, Publication Dir.

Contributors:

Frank S. Weston
Henry Ostrom
S. T. McKinney
W. B. Riley
Joshua Gravett
W. C. Garberson
R. E. Neighbour
J. C. O'Hair
J. Clyde Stillion
Aaron Schlessman
I. M. Haldeman
Albert Mygatt

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IN THE GOSPEL NUMBER

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DOCTRINAL STATEMENT of the Denver Bible Institute and of "Grace and Truth"

THE TRINITY
The triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno. 4:24.

VERBAL INSPIRATION
The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN
The personality of Satan. Job 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST
The personal, premillenial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thes. 4:16-17.

HELL
The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH
All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; I Jno. 2:16; I Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

The Gospel

THE Gospel is the good news. God's good news all centers in Jesus Christ our Lord.

It is glorious news to sinners, that Jesus died for our sins, that He bore in His own body the sufferings that were rightly ours, and that God now accepts His death not only as for us, but *as us.*

And this wondrous news is made better still when we learn that He Who died, has risen from the dead. The tomb could not contain Him. He burst the bands of death, He rose more than conqueror over the enemy. The grave is empty—the Lord is risen—Praise His name forever.

Furthermore God's good news to a sin-cursed race becomes good news indeed when we learn that the one Who died for us and rose from the dead now lives. The Saviour lives. He pleads. His mighty, marvelous, priestly work is on. He ever liveth to make intercession. This intercession is for the saved. He is seeking their growth, He is shedding forth His strength that His children might be victors over sin. He is giving them opportunity to become acquainted with Him. He is opening the door to fellowship and communion. He wants those who were the dupes of sin to become transformed into His own matchless likeness. He is our living Advocate. He is our mighty Friend. He lives. He lives.

And the good news rises to the level of a mighty crescendo when we learn that He is coming back again. As the grave could not contain Him, the heavens shall not contain Him. He is at the Father's right hand now, but we shall see Him soon. The coming of the Lord draweth nigh. Lord Jesus, come quickly.

Eternal gospel of the Mighty God—good news to sin-cursed man. Jesus died, Jesus rose, Jesus lives, and lo, Jesus is coming again. Jesus the Son of Mary and the Son of God is now exalted and is become our blessed Lord. Imperishable gospel. Good news beyond compare.

A Compliment

THE other day the Denver Bible Institute was paid one of the very finest compliments we ever have heard.

It was paid us by a member of an unspeakably blasphemous cult which has its headquarters in the city of Denver.

This man was talking with a student of the Denver Bible Institute about a year ago. The student had approached him in personal work seeking to present the Gospel message; and as is habitual with the members of this cult he countered with the declaration that their leader (a man who has served a penitentiary sentence and the confessed father of at least one illegitimate child) was the true God. He insisted that men must worship him as divine if they would be saved and enter into the joys of the Kingdom. Finding our student perceptibly out of sympathy with his claims and noticeably set in his determination to preach Jesus only, this man exhibited one of the many delightful courtesies common to those of his fellowship. He called down the wrath of God upon the head of the younger man, concluding his anathema with the

Watch!

for an early announcement of a proposed step toward stopping that rent drain! In the meantime don't forget to

Pray!

words "You will die a violent death within the next twenty-four hours."

A few days ago, the student met this same man again, and again he sought to talk with him about the Saviour. In the conversation he reminded him that though a curse had been pronounced upon him over a year before, and his sudden death prophesied to occur within twenty-four hours, the year had been most uneventful. It was at this point that the compliment was paid to the Denver Bible Institute.

In raging and unreasoning fury the poor man shouted, "You are from THAT JESUS PLACE, aren't you?" at the same time pointing toward the Institute.

Amen! Praise God! May both the friends and enemies of our Lord Jesus Christ ever know dear old D. B. I. by its identification with Him. May He ever have the preeminence in our message and may He be increasingly manifested both in our school life and in our personal lives. May He so fill every worker and student with Himself that it will be impossible for men to come in touch with D. B. I. without coming in touch with Him. In all things may He be magnified!

"That Jesus place"—what a compliment!

—H. A. W.

Proud or Humble—Which?

> God resisteth the proud, but giveth grace unto the humble.
>
> Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you" (James 4:6-8a).

THESE verses shed a flood of light upon the subject of pride and humility. Pride evidently is of the devil while humility is of God. Pride brings a soul under resentment to Satan's dominion but humility subjects him to the will of God. Pride incurs God's wrath but humility invokes His blessing. Surely these are contrary the one to the other.

The real character of pride is clearly seen when we consider that pride was the sin which made the devil what he is. In two clear passages Satan is unmasked and his sin shown up in all its hideousness. The first of these is Ezekiel 28:17a:

> Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness.

The second is Isaiah 14:12-14. Here we note five blighting, devastating "I wills" of stupendous blasphemy.

> How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart,
>
> I WILL ascend into heaven,
>
> I WILL exalt my throne above the stars of God:
>
> I WILL sit also upon the mount of the congregation, in the sides of the north:
>
> I WILL ascend above the heights of the clouds;
>
> I WILL be like the Most High.

Satan's sin was the sin of pride and his pride led him to exalt his own will against the will of God. Pride made the devil out of the most exalted being among all God's creatures.

But the Lord Jesus Christ is the embodiment of humility. Of Him the Scripture says:

> He humbled Himself, and became obedient unto death, even the death of the Cross (Phil. 2:8).

How striking is the contrast between the spirit of Satan and the spirit of the Saviour as it is revealed in Hebrews 10:5-7:

> Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me:
>
> In burnt-offerings and sacrifices for sin Thou hast had no pleasure.
>
> Then said I, Lo, I COME (in the volume of the Book it is written of Me,) TO DO THY WILL, O GOD.

This was the key note of the Saviour's life and it was the cry of His heart as He went to the shameful death of the Cross. His humility made the Son of God the Saviour of all who put their trust in Him.

There is an infinite gulf between the "I will" of Satan and the "Thy will" of the Saviour. And there is an infinite difference between their effects. It is well to remember this when we are tempted to disobey the Scripture which says:

> Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.
>
> Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time (I Pet. 5:5-6).

—H. A. W.

A New Bible Institute

THE NEED of this hour in America is the testimony of the Bible Institutes. God has been raising up Bible Institutes in glorious fashion in these later years. The latest is the Amarillo Bible Institute of Amarillo, Texas, of which Rev. J. C. Sisemore, Pastor of the Tabernacle Baptist Church at Amarillo is founder and Dean. The announcement of the opening of the classes of this new Bible Institute has been received with enthusiasm by the many friends of Dr. Sisemore and the saints at Amarillo. Remember this Bible Institute before God in prayer.

Editor and Evangelist

AS THIS issue of "Grace and Truth" goes to press our beloved Editor, Dean C. L. Fowler, will be conducting an Evangelistic Campaign in the College Hill Baptist Church at Wichita, Kansas, with Rev. Ben Newton as Pastor. Join with us in prayer that God will bless Dean Fowler mightily as he ministers the precious things of the Word of God to those who are privileged to hear him in Wichita. A complete report of this campaign will be given in a later issue of "Grace and Truth." —J. R. J.

C. F. Sheldon

CHARLES Fredrick Sheldon, D.D., 2507 McNair Ave., St. Louis, has given himself to the work of Evangelism and Bible Teaching. For many years Dr. Sheldon was a sound and faithful Pastor. His last pastorate was the Olive Branch Congregational Church in St. Louis. Here is a man whose ministry will bring blessing to the souls of men wherever God shall lead him. As he steps forth into his new work this earnest Christian workman has the prayers of the Editorial Staff of "Grace and Truth" that the richest blessing of God shall rest upon him.

"I Saw Also The Lord"

In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up (Isa. 6:1).

THESE words were spoken in a very dark hour in Israel's history. It was a time of tragedy and sorrow. King Uzziah had just died; and, as we well know, the death of any ruler brings sorrow to the hearts of the nation. It was also a time of terrible sin among the people and apostasy from the faith of the fathers. This we are told in the closing verses of the same chapter, for in them we read of Isaiah's commission to bear a message of woe to the children of Israel. In this is suggested also the third contributing factor, for it was a time of impending judgment. Surely there was much in the circumstances to fill the heart of God's prophet with distress and grief.

Isaiah was keenly aware of these heartbreaking circumstances, yet of this hour of sorrow he could testify with joyous memory, "I saw *also* the Lord sitting upon a throne, high and lifted up." That vision changed everything. Sorrow in the death of King Uzziah was dispelled, or lightened at least, by the joyous consciousness that the coming reign of the King, Jehovah of Hosts, should have no end. Memory of the grievous sin which had hastened Uzziah's death only served to intensify by contrast the holiness which the seraphim thrice testified is characteristic of that heavenly King. The night of Israel's apostasy was lightened by the promise involved that a remnant should dwell in peace and righteousness. And in the light of that glorious vision the prophet was enabled to look beyond the woes of the impending judgment to the joys and blessings which should be Israel's portion in the Kingdom of the Messiah, when her heart should turn again to the Lord, and the veil should be taken away. For Isaiah a vision of the Lord turned tears of grief to tears of joy.

It is a wonderfully blessed thing in any hour of sorrow for the soul to be able to say, "I saw also the Lord!" Yet God wants us continually to enjoy such a vision. Such is the meaning of the challenge,

> Consider Him, lest ye be wearied and faint in your minds (Heb. 12:3).

Such is the force of the admonition,

> Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God (Phil. 4:6).

And to all who respond to this invitation to be occupied in Christ the promise is given,

> Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee (Isa. 26:3).

—H. A. W.

TO PREACH the love of God out of relation to the death of Christ, or to preach the love of God in the death of Christ, but without being able to relate it to sin, or to preach that forgiveness of sins as the free gift of God's love while the death of Christ has no special significance assigned to it, is not, if the New Testament is the rule and standard of Christianity, to preach the Gospel at all.

—James Denny

GOD'S ESTIMATE OF THE LOST

by Lewis Sperry Chafer

READ this helpful and illuminating discussion of man's astounding condition by nature in the sight of God. The article is taken from Lewis Sperry Chafer's book entitled "Salvation," Chapter II. Published by the Sunday School Times Co., Philadelphia, Pa., Copyright 1917 by Lewis Sperry Chafer; used in "Grace and Truth" by permission. Dr. Chafer is also the author of a number of Bible Study books such as "Grace," "He that is Spiritual," "Major Bible Themes" etc. He is also President of the Evangelical Theological College, Dallas Texas; and Professor of Systematic Biblical Theology.

AT NO point is faith more tested than in receiving the divine estimate of the present estate and destiny of all who are not saved; yet the record stands on the sacred page and is as much a part of God's revelation of truth as is the more winsome disclosures concerning the saved and heaven. In vain does man struggle to deliver himself from the dread and shadow of the former while still attempting to retain the comfort and light of the latter. Even a blinded, unregenerate mind must be convinced of the unreasonableness of selecting only desirable elements out of the unitive whole of divine revelation. If man can dispose of the dark picture which describes the estate of the lost, he has, by that process, surrendered all claim to authority and all ground of assurance in those Scriptures which describe the estate of the saved.

MAN IS prone to disregard the plain boundary lines of distinction between the saved and the unsaved as indicated in the Bible. He is naturally blind to the eternal things (I Cor. 2:14; II Cor. 4:3, 4; John 3:3) which are not seen. He is inclined to conceive of salvation as resulting from a manner of daily life, both moral and religious, rather than a state wrought by the creative power of God. An appeal for a reformed manner of life is to him "practical" and "reasonable," and he sees little value in the Biblical appeal for personal faith in the saving power and grace of God. A saved person, by his new life from God may live on a higher plane, and certainly will; but to attempt to live on a higher plane will not, and cannot, impart the new life, or save a lost soul. The unsaved, according to the Bible, include all who have not been accepted by God through a personal trust in the crucified and risen Saviour. All moral and religious people are not, therefore, according to the divine conditions, to be counted among the saved. Paul prayed for Israel "that they might be saved" (Rom. 10:1-2), and those for whom he prayed, it should be remembered, were the very ones of whom he wrote in this same passage that they had a "zeal for God" and went about "to establish their own righteousness." We know, also, that they fasted, and prayed, and gave a tithe of all they possessed; yet in spite of all this, the faithful, inspired Apostle prays that they might be saved. To be saved was evidently, in the Apostle's mind, more than the diligent effort along the lines of moral and religious practices.

THE Bible sharply distinguishes between the saved and the unsaved, and in its classification, of necessity, wholly ignores what may seem reasonable or unreasonable in the sphere of human life. It bases its distinctions on the eternal necessities and provisions within the larger sphere of the kingdom of God. Here the important issues of conduct and service are not first to be considered. The deeper reality of an entire new nature is rather the primary objective, and no good works can take its place. It is as terrible for a church member, or minister, to be lost as for any one else. Certainly there is nothing in the fact of church membership, ordinances, or the preaching profession that can take the place of the Biblical requirement for salvation, or mitigate the final doom that is assured to those who reject the Saviour. The five virgins who possessed every outward appearance and profession were, nevertheless, without the oil which is the symbol of the divine life. In spite of all their religious externals they heard it said, "I know you not." "Not every one that saith

unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father Which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity" (Matt. 7:21-23). "Jesus answered and said unto them, This is the work of God, that ye believe on Him Whom He hath sent" (John 6:29).

The estate of the unsaved is described in the Bible by positive terms: "For the Son of Man is come to seek and to save that which was lost" (Luke 19:10); "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life"; "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (John 3:16, 18-20). "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44); "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2); "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man" (Mark 7:21-23).

HERE is life and rest for the soul. Here is salvation, full, free, and everlasting, for the poor, needy, guilty lost one—salvation, resting not upon anything in man or of man—upon aught that he is or can be, aught that he has done or can do, but simply upon what God is and has done. God LOVES and GIVES, the sinner BELIEVES and HAS.

—C. H. M.

In Eph. 2:1-2 the contrast between the saved and the unsaved is first drawn at the point of possessing or not possessing the divine life: "And you hath He quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." This death is not physical, for the dead ones are said to be "walking according to the course of this world," the aspirations of which walk are centered in the things of the world system. They are also said to be "walking according to the prince of the power of the air (Satan), the spirit that now worketh in (energizeth) the children of disobedience." This classification, "the children of disobedience," includes all who have not been "made alive" by the power of God. Disobedience here is a *state* of being and is federal rather than personal. "By one man's disobedience (Adam) many were made sinners." So, also, "by the obedience of One (Christ) shall many be made righteous." Thus the acceptableness of the saved one is also a state and is federal rather than personal. He being *in Christ* is a child of obedience; the unsaved one being in Adam is a child of disobedience. In Adam disobedient and lost; in Christ obedient, righteous, and acceptable to God (Rom. 5:19; Eph. 1:6). "He became obedient unto death, even the death of the Cross." Before the infinite holiness of God no person, saved or unsaved, can rightfully claim, within his own merit, to be obedient and righteous in the sight of God; yet the weakest person who stands in Christ is, by virtue of that position, a child of obedience in the sight of God.

In all the children of disobedience, regardless of professions or conduct, Satan is here said to be the energizing power. The energy of this mighty being may inspire refinement, education, culture, and the externals of religion, for it is not against these external virtues that Satan is opposed. His enmity is intelligently directed against the saving grace of God, which is a widely differing issue from that which the problems of personal conduct present.

Satan is said to be energizing the unsaved within all the spheres of their present activity. In like manner, the saved are said to be energized by God: "For it is God which worketh in you both to will and to do of His good pleasure" (Phil. 2:13). The testimony of these two passages is to the effect that there is now no such thing as an independent human life. Men are

either energized by God or Satan, and accordingly as they are saved or unsaved.

The estate of the unsaved is revealed again in Col. 1:13: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." Until this divine transformation is wrought, man must be considered as yet in the "powers of darkness." This revelation is given in other passages: "Jesus answered and said unto him, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3); "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14); "But if our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, Who is the image of God, should shine unto them" (II Cor. 4:3-4); "We know that we are of God, and the whole world lieth in the wicked one" (I John 5:19, R.V.); "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12); "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (Rom. 1:29-32); "As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes" (Rom. 3:10-18); "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like" (Gal. 5:19-21); "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5); "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5); "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9); "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness" (Mark 7:21-22); "That which is born of the flesh is flesh" (John 3:6); "Because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be" (Rom. 8:7 R.V.); "And you hath He quickened who were dead in trespasses and sins . . . and were by nature the children of wrath even as others" (Eph. 2:1-3); "There is not a just man upon earth, that doeth good, and sinneth not" (Eccles. 7:20); "We are all as an unclean thing, and all our righteousnesses are as filthy rags" (Isa. 64:6).

> *MEN ridicule the preachers of "the blood," and tell us that we have outgrown such conceptions of the atonement; but Paul was wiser than they are, and it was the doctrine of Christ Crucfiied which was in his hands the power of God unto salvation.*
>
> —*W. M. Taylor*

AFTER this manner the Bible reveals the present estate of the unsaved, and upon the above lines of distinction which are outside the sphere of this world. Every condition presented in these passages demands a superhuman power for its cure. Men are not said to be lost in the eyes of their fellowmen, or as measured by the standards of the institutions of the world. They are lost in the sight of a Holy God, with Whom they finally have to do, and under the conditions that exist and are effective in a larger sphere. In like manner, men are not saved by an adjustment to the estimates and conclusions of the limited world of fallen humanity, or by what may seem to them to be reasonable or unreasonable. Salvation is not a human undertaking. It did not originate in this sin-cursed world. It is of God and unto God, and hence moves along lines and under conditions and necessities which are of a higher realm. To be saved one must see himself as God sees him, and adapt himself to the divine principles of another world, which principles have been faithfully revealed in the Written Word.

A man of faith is one who thus adapts himself to the revelation of God; one who is instructed by and acts on the unfolding of facts revealed by God which would otherwise be unknown through human understanding.

It was this divine estimate of humanity, described by the words "lost," "perish," "condemned," "under the wrath of God," "blind," "in the powers of darkness," "dead in trespasses and sins," which brought the Saviour from heaven to earth. It was this dark picture that impelled Him to give His life a ransom for many. His saving work was a practical accomplishment. It has provided every needed cure that could be demanded by the infinite purity and holiness of God.

THE EVANGEL

by G. Campbell Morgan

WHAT is the Christian evangel? There is a preliminary question which I shall first attempt to answer. What is an evangel? This word evangel has come to us from the Latin evangelium, which simply means a gospel, for the word was introduced to the language during the ecclesiastical period. So we must pass back behind this word as it came to us from the Latin, and find it as it stands upon the pages of our Greek Testament. There it simply means a good message. A good message! There is no note of sadness in an evangel. There is not a tone of terror in an evangel. An evangel is good news. An evangel is a good message.

In the New Testament the thought is invariably that of glad tidings, of good news, of a message that ought to fill the hearts of those who hear it with hope and gladness and joy. The word, and cognate words, are used by the writers of the New Testament who deal specially with the subject of the work of Christ in its first application to the needs of men. And these words are singularly absent from those writings which deal with the deeper truths of Christian experience. Take the Gospels, which we speak of as synoptic, Matthew, Mark, and Luke, and you will find the words recurring all the way through, evangel, or evangelist, or some cognate word. But in the Gospel of John, the word is never used simply because the Gospel of John deals with the mystery of Christ's Person, and this can only be appreciated by those born again. The evangel is the wicket gate of the kingdom. So also with the other writings. Paul, and Peter in his first epistle, have these words, and this because they are in all these writings dealing with the initial facts. But they are signally absent from the writings of John and James and Jude, and the second letter of Peter. All this indicates the principal thought of evangelism, and the value of the word as it lies in the New Testament.

The evangel is not denunciatory of sin. It is not pronunciatory of punishment. It is annunciatory of salvation. That is its great value. This is not to say that the preacher will not have to discuss the subject of sin, will not have to proclaim the punishment of sin. But it is to say that the preacher who deals with and denounces sin, will never end his message with such denunciation. He proclaims God's evangel when he announces the fact that Christ is able to save from sin, and consequently from its penalty. So also the evangelist may have, and indeed will have to deal with the severer aspects of truth. He will have to tell men that to such as have heard the evangel, to such as have been confronted with the claims of Jesus Christ, there can be no escape if they turn their back upon that which is God's uttermost in the way of saving men. But he will never proclaim that alone. He must super-add the great and glorious and hopeful declaration that their sins were borne by the One Who hung on the tree, and being so borne, in the infinite mercy and justice of God they may go free.

An evangel, therefore, is good news to such as need it. Joy is in it, the note of hope, of optimism. It comes to a man in the darkness, and brings him light. It comes to a man in bondage, and announces the way of escape. It comes to a man under the sentence of death, and tells him that the sentence has been remitted.

What then is the Christian evangel as revealed to us in the New Testament? It has four essential notes.

The first is that of a vision; the second, that of a value; the third, that of a virtue; and the fourth,

THE author of this helpful discussion needs no introduction to the Christian reader. Dr. Morgan is a noted Bible Teacher of world-wide reputation and the author of many helpful books on Bible Study. This article is a chapter from his book entitled "Evangelism" published by Fleming H. Revell Co., Chicago and New York. Reprinted in "Grace and Truth" by permission.

that of a victory. The evangel proclaims first, the Lordship of Christ; secondly, the Cross of Christ; thirdly, the resurrection of Christ; and finally an indwelling Christ by the Holy Spirit.

FIRST, the Lordship of Jesus. Now you may say to me, But have you put these in their right order? Is it not true that the first business of the evangel is to preach the Cross of Christ? I do not think so. I believe that the first note of the true evangel is that of announcing to men the Lordship of Christ. I am quite willing to grant you that very largely that has been omitted from much evangelistic preaching which has been blessed by God, and yet I am profoundly convinced that the evangelist who is going to take hold of the masses must return to the old apostolic method of preaching Jesus as Lord first. But it may be objected He cannot be Lord of a man's life until the man is saved. Quite true, but the vast majority of people will never begin to feel their need of His salvation until they have been brought to stand in the light of the claim of His Lordship, and so I insist upon the putting of this first.

This was the apostolic method. In the second chapter of the Acts of the Apostles we have the first sermon preached in the power of the outpoured Spirit, which is a perfect pattern for true Christian homiletics to the end of time. It is from first to last an appeal to the men who were listening. Peter was not preaching in front of the people and wondering whether they would like it. He was preaching to them. And the difference between the preaching that does nothing and the preaching that does something is the difference between preaching before people, and preaching to people. Let us look at its structure. It has two divisions. First, "This is that." Secondly, "He hath shed forth this." "This is that which was spoken by the prophet Joel," the present manifestation set in its relation to old time prophesying. This day of Pentecost is the fulfilment of the past. "He hath shed forth this." The past was fulfilled through Jesus. He was the center, and heart, and life of the first sermon. And the final word of the sermon, to which everything led up was, "Let all the house of Israel therefore know assuredly, that God hath made Him both Lord and Christ, this Jesus Whom ye crucified."

TO every unsaved person the message may be given in full confidence in its truth that God has already completed the grounds of salvation, and they are but to believe on Him through Whom all this grace has been so perfectly wrought.

—Lewis Sperry Chafer

Thus on the day of Pentecost Peter was proclaiming the Lordship of Christ. Confronting blind belief, and flippant scepticism, and idle curiosity, and surging sorrow, and blinding sin, and masterful passion, and everything else, he said, "Jesus is Lord." That was the first note. The evangelist, therefore, has first to confront this age and say to it, There is one King, one Lord, one Master, one seat of authority, one tribunal to which men may make their appeal. One Who upholds in His hands the balance of justice, from Whose verdict there can be no appeal, and Who is at this moment the Lord Jesus Christ.

This is not a small theme. Start in to preach that, and you will find you will not finish it next Sunday morning; no, nor in a month's sermons. Buddha and Confucius will have a good rest, and Browning and Tennyson and all the others with their rush lights will not allure you from the great essential light, the Lordship of Jesus Christ.

We have not merely to claim that Jesus is Lord, but we have to demonstrate that He is Lord. We have to show to this age in the light of a new century, with all its advances, and progress, and civilization, that Jesus Christ is Lord not merely because God has appointed Him King—though that is true—but because of His inherent royalty. God did not appoint Jesus to Kingship capriciously. He appointed Him to Kingship because He is King in the very fibre of His nature, in the very fact of His personality. We challenge the world today, and we say that the Jesus of the New Testament, the Jesus of the virgin birth, the virtuous life, the vicarious dying, and the victorious resurrection, stands amid this age, with all its fierce light, its boasted civilization, and its new psychology, *facile princeps*, the crowned Lord because of the supernal glory of His own character.

But you tell me that these things are not authentic. that you have abandoned the Gospel of John, that Matthew and Mark and Luke are not to be trusted, and that in all probability that Man never existed. Very well. Then my business is to find the man who imagined this Man, for the man who imagined Him must be as great as the Man imagined. You do not get away from the Person revealed when you think you have done away with the books. He stands out in the midst of this age, our Master and Lord, and there never has been one like Him. And you and I have to tell men to test all sides of their nature by Jesus Christ. They

have to bring up to His royalty their intellect, their emotion, their will. They have to test their creed, their character, their conduct by Him. He has moved into this new century with all its electric gaudiness, with the supernal liveliness of the King of men. And no man dare come into the presence of the Man of Nazareth revealed in the Gospels, and say, I am mightier or better than Thou, or, I know more than Thou knowest, O Man of Nazareth. He is the Lord of men, and our business is to proclaim it, to insist upon it, to die for it if need be.

But if you stop there you are not preaching the Gospel. See what follows. If Jesus is indeed preached as Lord, there must always be as the issue of it an application of the truth to individual needs. No man ever yet stood searched by the light of that revelation of life without having to bow his head with shame, and say, I am a sinner. To preach the living Lordship of Christ is to create the necessity for His Cross. Do we sufficiently realize this?

If I said that the first note of the evangel is the Lordship of Christ, I am quite willing to grant that the heart of the evangel is the Cross. This age is peculiarly characterized by a loose sense of sin amongst men. We have today to preach to people who are not really willing to admit that they are sinners: pleasant, refined, cultured people, whom we hardly feel inclined to tell that they are sinners, and who, if we did, would not feel quite like believing it. There are people who will never have any consciousness of sin as long as we keep them at Mount Sinai. But there is not a man but that, if you bring him into the presence of Jesus Christ, and say That is your King, His law is your standard, His realization of life is your ideal, will go down in the presence of that and will say, I am a sinner. I have the profoundest sympathy for the young man in the Gospel who said, "All these things have I kept from my youth up." I was born in a Christian family, and through that gracious fact—never to be undervalued—was strangely and wonderfully delivered from many of the more vulgar methods of sin, and I want to say to you, in all honesty, and all sincerity, I never trembled when I heard the law of Moses. But when I came into the presence of the radiant loveliness of Christ, when I heard His teaching, when I saw His perfection, then I said, If that is what I ought to be, O my God, how have I sinned! I stand in the presence of an external ethical code such as that of Moses, and I do not tremble. But when ever I come near the Incarnate Purity, into the presence of the Incarnate Love, I am ashamed, debased, bowed in the dust. Brethren, we must preach Christ as Lord, and there will come to our people a sense of sin, a consciousness of inability, of failure, of breakdown. There is no other way of bringing men into this consciousness.

THEN, thank God, we have the next note of the evangel. Oh, how shall we tell it? May God keep us living so near to it that it shall always be to us an element of astonishment!

> "Were the whole realm of Nature mine,
> That were a present far too small,
> Love so amazing, so divine,
> Demands my life, my soul, my all."

FAITH, a trustful acceptance of the Divine Saviour, is the only way of rescue for the human soul from doom and sin; absolute and alone, because of the supreme and absolute glory of the Person, and so of the Work, accepted by the believer.
—*Moule*

"Love so amazing!" Are we amazed at that Love? Are we astonished at that Love? Think of it, that ideally perfect One, that infinite Lord and Master, went down to death. If you are only preaching His Lordship, that is not enough. If all you have to preach to men is His example, that is not enough. Unless there is all that the New Testament claims there is in that death, then that death is the severest reflection upon the goodness of God that the world has ever seen. Unless there is a meaning in it, such as the New Testament declares to be in it, then in the presence of the Cross, I lost my faith in God. If death is simply the tragic ending of so beautiful a life, and nothing more, then God has done nothing when He ought to have done something. But when I take the New Testament, and see what Christ says about His own death, and what the inspired writers of the New Testament say, and when there comes superadded to the Christ's estimate and the estimate of the apostles, the answer of my heart to the inner meaning of the Cross, then I know that the Cross is the heart and center of a great evangel. We are to tell men we fail, but the One Who never failed took our place. You cannot get away from the words vicarious atonement. The Cross is supremely the heart and center of our great evangel. But I am told today that there are men so cultured and refined that they do not care to talk about blood; men who cut out from the singing of the Church such hymns as, "There is a fountain filled with blood," who object to sing,

"Not all the blood of beasts."

Why do you object to those things? You say they lack refinement? Refinement! Do you go to the Cross for refinement? You go to the Cross to see what sin is. Is blood objectionable? Of course it is. Is the brutal murder of a perfect man awful? Certainly it is. But why was it necessary? Because of sin. Sin is not refined, and I come to the Cross to know the meaning of my own sin. I find my sin when I stand in the presence of the light of the Cross. But I never know its meaning until I see the Lord Christ crucified. Certainly there is no refinement in it. We must get back to the Cross to know all its ruggedness, to know all its brutality, its blood-baptism. It is only there that the heart finds the conscience cleaned. I am going to put this superlatively. I am talking out of my deepest conviction when I say that if God would forgive me without the Cross then I never can be satisfied with His forgiveness. My own conscience is not at rest. There is that sin in the past, and if God says, I will forgive on the basis of pity, that is not enough, for it is there still. But when God says to me, It is not there, He, the Son of My love took it. He in Whom was no sin, was made sin, and in the passion of His death, in the agony of His baptism, in the blood of the brutal Cross, all of which had no place in His life, He was dealing with your sin, then my heart begins its song, the song that will never end while eternity lasts. My conscience demands this Cross, and God answers that deepest human consciousness of mine, which He Himself had made. We must be very suspicious of any evangel that has no Cross in it.

THERE is yet another thing, and I am trying to trace them as they come in the order of experience. A man stands erect until he sees the vision of the Lord Jesus Christ, and then he is afraid until he sees the value of the Cross of Christ, and he says, I am a sinner forgiven. Now what else? I have to live in the same place, in the midst of circumstances against me, suffering the same temptations, still within the midst of forces which will entice me to sin, though I am forgiven. Then we must preach the value of the resurrection, that He "brought life and immortality to light," that men may have life, not merely eternal life, but life as a force and virtue, a power and possibility in the life. I like my Lord's words better than any other, "I came that they may have life, and may have it abundantly . . . I lay down My life for the sheep" and if I "lay it down," I will "take it again." And that is what He did, He laid it down in death, and took it again in resurrection. If righteousness is imputed to me because He died for me, holiness and a new righteousness are imparted to me because He lives in me. And that is the great message we have to bear to men today. There are thousands of men who will hardly thank you for the doctrine of forgiveness unless you can tell them there is salvation from the slavery of sin.

AND YET once again. A man will say, I saw the vision, and I knew I was a sinner. I have received the value and am forgiven by the Cross. There has been imparted to me its virtues, and I am enabled to do the things I could not do. But what other forces are there? Must I fight this battle alone? And there comes the crowning declaration of the evangel, never to be put off as a second subject, as a second blessing, or anything else. Right here in line is the coming to man of Jesus by the Holy Spirit, that Spirit to be the Paraclete, the Advocate, the One Who in the life is the dynamic, the force that shall produce the coming victory in the man.

What then shall I say to the men to whom I preach the evangel? One thing only, submit to the Lord Christ. And if a man do that what then? Then the Lord Christ by the Holy Spirit will make over to him the value of His dying, will communicate to him the virtue of His living, will pour into him the victory of the indwelling Spirit. These three things are the necessary consequences of the submission of life to His Lordship. Men will not be saved by understanding the atonement. Men will not be saved by explaining the mystery of the resurrection. Men will not be saved by explanation of the mystery of how the Spirit comes. They will just be saved by believing on the Lord Christ. In the moment of believing, He makes over to them all the virtues and values.

I HAVE attempted to speak of the New Testament evangel. Let me close by saying, the evangel is the only one that meets the essential needs of human nature in any age. It is ageless. You cannot say it is old or new. It must be zealously guarded from addition or subtraction. To add conditions to the evangel of the New Testament, or to curtail it, is to make it valueless and vicious.

To deprive the evangel of any note is to make it inoperative. If you are preaching an evangel with no vision of the Lord Christ, it is emasculated. If you are preaching an evangel without the value of His death, it is anemic. If you are preaching an evangel with no virtue in it, it is sentimental. If you are preaching an evangel with no victory, it is hopeless.

If we have this great whole, the vision of the Lord, the value of His cross, the virtue of His life, the victory of His indwelling by the Spirit, you have yet to find me the city, the village, the nation, the people, the man, or the child, that will not have such good news as they are waiting for, and apart from which there can be no hope.

SINS NOT EXCUSED, NOR THE PENALTY EVER REMITTED WITHOUT REDEMPTION

by T. T. MARTIN, *Evangelist*

Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law (Jesus).

Apart from shedding of blood there is no remission (Heb. 9:22).

For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls; for it is the blood that maketh atonement (Lev. 17:11).

It is not possible that the blood of bulls and goats should take away sins (Heb. 10:4).

Every transgression and disobedience received a just recompense of reward (Heb. 2:2).

THE sin question is answered in this article in no uncertain teerms by an old veteran of the faith. Read it and get the blessing there is in it for your own soul. This discussion is Chapter II in T. T. Martin's book entitled "God's Plan with Men," Published by Fleming H. Revell Co., Copyright 1912 by Fleming H. Revell Co., New York and Chicago. Used in "Grace and Truth" by permission.

WHEN one faces the question of his sins, and realizes that they deserve just punishment, one of the first impulses is to pray and beg of God to be let off, to be forgiven; and, alas! much of the religious instruction to the sinner is to the same effect. Jesus to Nicodemus gave no such instruction (John 3:14-16); Philip to the Eunuch gave no such instruction (Acts 8:29-30); Paul and Silas to the jailer gave no such instruction (Acts 16:30-31); Peter to the household of Cornelius gave no such instruction (Acts 10:42-43); the Gospel of John, the one book specially given to lead a sinner to be saved (John 20:30-31), gives no such instruction.

But the objection is at once brought up that in the Lord's Prayer we are taught to pray, "Forgive us our sins." That prayer begins, "Our Father," and God is not the Father of sinners ("Ye are all the children of God by faith in Christ Jesus." Gal. 3:26); and the prayer was given by the Saviour to disciples (Luke 11:1-2), and not to sinners.

But the objection is further raised that the Bible says, "If we confess our sins, He is faithful and just to forgive us our sins." That is from the First Epistle of John, and was not written to sinners, but to believers. John says (I John 5:13), "These things have I written unto you, that ye may know that ye have eternal life, even *unto you that believe on the name of the Son of God*" (R.V.). God can and does forgive the believer on confession, because the believer is a child of God. With the sinner it is a question of law, of justice, of right. Hence, the Lord Jesus said, "Till heaven and earth pass away, one jot or tittle shall in no wise pass away from the law" (Matt. 5:18). "Every transgression and disobedience received a *just recompense of reward*" (Heb. 2:2); but there is no "*just recompense of reward*" at all, if God lets the sinner off from the just penalty of his sins because he prays and begs and cries to be let off, or because priests or preachers pray and beg for him to be let off. "It is impossible that the blood of bulls and goats should take away sin" (Heb. 10:4), because there is no "just recompense of reward" in such cases. Much less can the sins be taken away when there is no recompense of reward at all in the case, but simply the praying and begging of the sinner to be forgiven, to be let off, and the praying and begging of some priest or preacher that the sinner be forgiven, let off. God has given a plain warning, "Apart from shedding of blood there is no remission" (Heb. 9:22). Among what are called evangelical denominations it would be looked upon as worse than folly for a Jew, a Unitarian or a Universalist, who had asked God to forgive his sins, or had confessed the sins, to claim that therefore he was forgiven and was sure to to go to Heaven. But it is just as fatal a delusion among others as among Jews, Unitarians and Universalists. Every transgression must have "*a just recompense of*

reward," however sorry the sinner may be, however much he may pray and beg to be forgiven, let off; however much the priest or preacher or friends may pray for him to be forgiven, to be let off. A man who has violated the state law falls on his knees before the judge, confesses his sin and begs the judge to forgive him, to let him off; and he calls men from the audience to come and help him beg. The judge replies, "If I should yield to these petitions I would be a perjurer; I would trample on law. Every transgression must receive a just recompense of reward." Would that all could realize that every prayer from sinner, priest, or preacher, for a sinner to be forgiven, let off, is a prayer to God to become a perjurer. If sinners could realize that, after all their kneeling every night and confessing their sins, and praying to be forgiven, to be let off, every sin ever committed is still there, and that "Apart from shedding of blood there is no remission," they would then realize their real need of a Saviour, a Redeemer.

One question for the reader: If God forgives, lets a sinner off, simply because he is sorry and cries and prays and begs to be let off, or because the priest or preacher cries, prays and begs for him to be forgiven, to be let off, *why did Jesus die?*

FOR FURTHER STUDY: The word translated forgiveness in the Bible means simply to send away, without reference to how the sin is sent away; but God's Word states plainly that sins are forgiven, sent away, by Christ bearing them. "Behold the Lamb of God that taketh away the sin of the world" (John 1:29). "Who His own self bare our sins in His own body on the tree" (I Peter 2:24); "Christ died for our sins" (I Cor. 15:3).

The prayer of the publican in the old version, "God be merciful to me the sinner" (Luke 18:13), has misled many. If that was really the prayer of the publican, how *could* the Saviour have said, "This man went down to his house *justified"*? The margin of the Revised Version gives what the Greek says, "Be thou propitiated." It is the same Greek word that in Heb. 2:17 is translated, "to make reconciliation for the sins of the people." President Strong of Rochester Theological Seminary gives the exact meaning of it when he renders it, "Be thou propitiated to me the sinner by the sacrifice whose smoke was then ascending in the presence of the publican while he prayed." And Jesus shows what the publican said when He added, "This man went down to his house *justified."*

It is said that a young man ran away from his widowed mother and was gone for years. One stormy night sitting near the window sewing, while the rain was beating against the window pane, she thought she heard a noise. Looking up she saw the shaggy, bearded face of a ragged tramp pressed against the window pane, but it faded back into the storm as she looked up. Faint lines in the face aroused memory. As the needle was plied the mind was busy. Again a slight noise caused her to look up, and again the shaggy, bearded face of the tramp faded back into the storm. This time she knew that she was not mistaken. The shaggy beard could not hide the lines in the face of her long-lost boy. Throwing up the window she cried, "Come in, William, oh, come in." Stepping to where the light fell full in his face, while the tears coursed down his cheeks, he said, "Mother, I can't come in till my sin has been put out of the way." There was honor left in the tramp yet. There ought to be honor enough in every human being not to wish to go to Heaven, not to try to go to Heaven, at the expense of God's justice. Jesus said, John 10:1, 7, "He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber." "Verily, verily I say unto you, I am the door." Jesus says, then, that those who confess their sins, and pray for forgiveness and claim it, and yet reject Him as the door, are thieves and robbers. God does forgive the redeemed, for they are His children (Gal. 4:4-7), on confession (I John 1:9); but for those who are under the law, His word is plain, "Apart from shedding of blood there is no remission" (Heb. 9:22).

God's Word states plainly how our sins are put away; not by, or because of, the praying and weeping and confession of the sinner, nor the praying and weeping and interceding of others for the sinner, for God to forgive him; "but now once in the end of the world hath He appeared to put away sin by the *sacrifice of Himself"* (Heb. 9:26). Walker well says, "If the holiness of the law was not maintained, that sense of guilt and danger could not be produced which is necessary in order that man may have a spiritual Saviour" (Walker, in "The Philosophy of the Plan of Salvation").

Again he says, "When He reveals His perfect law, that law cannot, from the nature of its Author, allow the commission of a single sin" (Walker, in "The Philosophy of the Plan of Salvation").

Further, he says, "God ought not to allow one sin; if He did, the law would not be holy, nor adapted to make men holy" (Walker, in "The Philosophy of the Plan of Salvation").

Equally to the point are the words of James Denny, "It is an immediate inference, then, from all that we have seen in the New Testament, that where there is no atonement there is no gospel. To preach the love of God out of relation to the death of Christ, or to preach the love of God in the death of Christ, but without being able to relate it to sin, or to preach that forgiveness of sins as the free gift of God's love while the death of Christ has no special significance assigned to it, is not, if the New Testament is the rule and standard of Christianity, to preach the gospel at all" (Denny, in "The Death of Christ").

SALVATION AND REWARDS

by THE EDITOR

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LET the child of God once get his mind clear on the distinction between Salvation and Rewards, then will the doubts and fears which held him in bondage of soul take the wings of the morning and fly away never to trouble him again. Dean Fowler makes the whole subject of Salvation and Rewards as clear as the noonday sun in this discussion. Read it and get the blessing your soul needs to become established in this important phase of the faith once for all delivered.

SALVATION and rewards are carefully and unfailingly distinguished from one another in the Scriptures. They are never mixed. What a consolation it is in this hour when many supposititiously spiritual leaders are giving forth a cloudy testimony on this point to hear the clarion voice of T. T. Martin crying out "How good God is, in addition to our *salvation*, to provide *rewards* in Heaven for the service we render here." Thanks be unto God for the Biblical message of salvation and rewards! But alas, many are the confused souls, who fail to make this distinction. Well spake the Apostle, in his Epistle to the Philippians when he called upon them to "test the things which differ." (Phil. 1:10—Weymouth Tr.)

That both subjects named—salvation and rewards—are to be found in the Scriptures, none will deny. But strangely enough the two themes are often thought of as one, so that in the minds of many, the heavenly home which is the eternal goal of the child of God is regarded as both the believer's salvation and his reward. This thought is wrong. The truths of salvation and rewards, although more or less closely related, differ widely from one another whatever be the angle from which we may approach them.

The recognition of this distinction, which the Spirit of God so fully follows in divine revelation, will clear away the difficulties produced by the various methods of Biblical interpretation which ignore the Right Division Principle. When the Bible is rightly divided on this theme, the soul finds itself humbled before God in devotion and adoration as it beholds the amazing truth that the weakest and most unworthy believer has the same blood-bought right to salvation as is possessed by the most active, vigorous and busy Christian. A common faith has produced a common salvation. But the rewards received may differ according to service rendered. Salvation and rewards, rightly understood, clears many a cobweb from the dusty brain of the puzzled Christian.

That the Bible preserves this distinction with startling clarity is demonstrated from at least six standpoints.

I. SALVATION IS FOR ALL THE WORLD, BUT REWARD IS DESIGNED FOR THE SAVED

Salvation is provided for all the world.	Reward is designed for all the saved.
God so loved the WORLD, that He gave His only begotten Son (John 3:16).	Every man (believer) shall receive his own reward according to his own labour. FOR WE ARE LABOURERS TOGETHER WITH GOD (I Cor. 3:8-9).
But we see Jesus, . . . that He by the grace of God should taste death FOR EVERY MAN (Heb. 2:9).	And that Thou (the Lord) shouldst give reward unto Thy servants the prophets, and to THE SAINTS, and THEM THAT FEAR THY NAME, SMALL AND GREAT; . . . (Rev. 11:18).

IN THE light of such Scripture statements no one can say that the distinction between salvation and rewards is man-made. God hath wrought it into the warp and woof of the inspired Word. There it stands to confront the gainsayers. God's Word is God-breathed. Hence the God-breathed distinction must be received.

Salvation is for the world. This does not mean that all the world will be saved. God is not a univer-

salist. But God has made a wondrous provision at Calvary which provision is vast enough to include every man from Adam to the Great White Throne. So that Paul can unhesitatingly teach the Hebrews that Jesus tasted death "for every man," and declare to the Romans that where sin abounded grace did "much more abound." The gracious provision is made. Those who enter into and enjoy the provision must meet God's condition of simple faith. But the fact which is so amazing is that the Bible plainly teaches that in making the provision of salvation through Jesus Christ, God remembered "every man." Not one is left out! "God so loved THE WORLD!"—the whole world.

But rewards are not offered to the world. Rewards are offered to those who embrace the provision of salvation which God has made. Rewards are for believers in Christ Jesus, and for believers only. None but believers need apply. The unbelieving man of the world does not qualify. He has not yet joined by faith the happy band of those to whom God has given the privilege of striving for the mastery and gaining the God-purposed reward. Lost men may accept Jesus and be saved, but saved men have the right to enter joyously into the contest for the crown which the King immortal has planned to bestow upon them in the last day. To this honor and privilege the unbeliever has not one vestige of claim. Because of his unbelief he is headed the other way.

How exceedingly clear is the teaching of God's Word. Salvation provision is made by grace for every soul born of woman. But the blessings included in that wondrous salvation do not become the possession of any soul until he believes in Jesus Christ as his own personal Saviour.

Reward provision is made by the grace of God for every soul that is born again, not of corruptible seed, but incorruptible, even the Word of the living God. Salvation is provided for the world, but reward is designed by God for those who have become members of the heavenly family through faith in Jesus' name.

THE New Testament Scriptures contain a doctrine of salvation for the LOST and a doctrine of rewards for the faithful services of the SAVED; and it is of great importance to the right understanding of the Word that the student shall comprehend the distinction between these.

—C. I. Scofield

II. SALVATION IS THE BELIEVER'S PRESENT POSSESSION WHILE REWARD IS SET FORTH AS A FUTURE ATTAINMENT

Salvation is the believer's present possession.

He that believeth on the Son HATH everlasting life (John 3:36).

Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, HATH everlasting life (John 5:24).

Therefore BEING JUSTIFIED by faith, we have peace with God (Rom. 5:1).

Giving thanks unto the Father, Which HATH MADE US MEET to be partakers of the inheritance of the saints in light: Who HATH DELIVERED US from the power of darkness, and HATH TRANSLATED us into the Kingdom of His dear Son: In Whom WE HAVE REDEMPTION through His blood (Col. 1:12-14).

Reward is the believer's future possession.

Knowing that of the Lord YE SHALL RECEIVE THE REWARD of the inheritance: for ye serve the Lord Christ (Col. 3:24).

And thou shalt be blessed; for they cannot recompense thee: for THOU SHALT BE RECOMPENSED AT THE RESURRECTION OF THE JUST (Luke 14:14).

WHEN a man believes in Jesus Christ, he is saved—not he may be saved, or he should be saved, or he has started to be saved—but he is saved the instant he believes. When Paul wanted to make it clear to the Romans he said, "Being justified by faith, we have peace." He didn't thrust it into a dim and uncertain future, but he presented justification as a finished thing. It is done, it is completed—"Being justified." The whole inference is—so far as this is concerned, nothing needs be added. Just so, Jesus declared "He that . . . believeth . . . hath everlasting life." The word "hath" does not leave the believer long to wait until he comes into the possession of the gracious gift. He that believeth hath! Possession of salvation upon believing is instantaneous. And let it be observed, neither the Saviour nor Paul indicate that the reception of salvation by faith is necessarily marked by delightful ecstacies or even mild sensations of bliss. In fact feelings are not mentioned. It does not say, "Believe on the Lord Jesus and feel right and thou

shalt be saved." On the contrary the Holy Spirit deliberately eschews all reference to feelings and lets the matter rest on the dignified assertion "He that . . . believeth . . . hath."

A famous preacher of the years now gone was called upon one wintry night to come to the bedside of a dying man. He was at first reluctant to leave the quiet and warmth of home to fare forth upon the errand of mercy, but being importuned, he responded. He was led by a half-clad little boy into a tenement neighborhood where only the poorest sought a hole in the wall that might shelter them from the cold. Arriving at one of the bleakest and filthiest of these "cliff dwellings" they ascended several stairs and in a miserable loft found the dying man. He was a victim of tuberculosis and that the end was near was evident. His wife and babes huddled silent, hopeless and chill by his wretched pallet. When the visitor entered, the sick man recognized him at once and in tones scarce above a whisper demanded of him without introduction what text he had preached on in a street meeting some weeks before. The preacher did very much street-preaching and had no way of knowing what message the sick man had heard. The dying man could recall no details. He had been a life-long Catholic and knew little of the Bible. The servant of God cried to God to give him the right text and turning to the sick man quoted John 5:24: Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life." The sick man stopped him with a gesture and turning to his wife said, "Did you hear that—He said 'hath,' he said 'hath.' The religion he's talking about has a 'hath' in it. Our religion has no 'hath.' Wife, I believe, I believe, for it has a 'hath' in it—'hath' —'hath'—everlasting life." and he sank back exhausted and died. Thanks be unto God for the infinite joy in the "hath." Our mighty and triumphant faith has a "hath" in it. Could there be a greater peace and tranquility than that which belongs to the believer when he learns that salvation is a glorious present possession? Our blessed Saviour *hath* made us meet—*hath* delivered us from the powers of darkness—*hath* translated us—*hath* redeemed us. With boundless gratitude to Him for our glorious present salvation and emancipation, we take our stand in the dazzling light of God's inspired "hath." Our faith has a "hath" in it.

But the believer's possession of his reward is uniformly placed in the future in the testimony of the Book of Books. The Saviour said, "Thou shalt be recompensed (rewarded) at the resurrection of the just" thus throwing rewards into the future. The inspired apostle said "Knowing that of the Lord ye shall receive the reward" thus declaring himself in perfect agreement with our Lord's teaching and thrusting rewards into the future.

The Spirit of God has done all that was possible and reasonable to protect the Child of God from perplexity and confusion on this subject. The lines of contrast are so marked that even a casual student could scarcely lose his way. Salvation is for the world, reward for believers. Salvation is possessed by the believer instantly upon believing, reward is future recognition for service rendered and will be bestowed by the Lord in the coming day.

IN THE matter of salvation works are altogether excluded; yet so far as the rewards are concerned, . . . there is an intimate connection between the life of the Christian here, and the enjoyment . . . in the day of Christ's appearing."

—George Muller

III. SALVATION IS NOT OF WORKS, BUT REWARD IS ALTOGETHER OF WORKS

Salvation is a gift and is not of works.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: NOT OF WORKS, lest any man should boast (Eph. 2:8-9).

For the wages of sin is death; but the GIFT (Gr. FREE GIFT) of God is eternal life through Jesus Christ our Lord (Rom. 6:23).

NOT BY WORKS OF RIGHTEOUSNESS which we have done, but according to His mercy He saved us (Titus 3:5).

Knowing that a man is NOT JUSTIFIED BY THE WORKS of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and NOT BY THE

Reward is pay and consequently is of works.

Now to him that worketh is the REWARD not reckoned of grace, but of DEBT (Rom. 4:4).

Every man shall receive his own REWARD, ACCORDING TO HIS OWN LABOR (I Cor. 3:8).

Know ye not that they which run in a race run all, but one receiveth the prize (reward)? SO RUN, THAT YE MAY OBTAIN (I Cor. 9:24).

And behold, I come quickly; and My REWARD is with Me, to give to every man ACCORDING AS HIS WORK SHALL BE (Rev. 22:12).

WORKS of the law: for by the WORKS of the law shall NO FLESH BE JUSTIFIED (Gal. 2:16).

WHEN a man receives salvation, he receives a gift. A gift is not pay. I receive gifts on Christmas day and pay on pay-day. Most men can tell the difference between a present for which they have not worked and the wages which they have earned by the sweat of their brows. Salvation is God's gift. Reward is God's pay. Every believer receives the same gift, but every believer will not get the same pay.

CHRIST was willing to die that God might save sinners--and if such a sacrifice was necessary to accomplish our salvation, it is little wonder that God asks the question, "How shall we escape if we neglect so great salvation?"

—J. C. O'Hair

God knows the boastfulness of the human heart. God knows full well that if man had the power to help toward earning his salvation by even a feather's weight of labor that man would boast that he and God had done a pretty good job together. So God completely strips man of boasting, and riddles his pride by repeatedly declaring that salvation is a "free gift," and "not of works" and "not by works of righteousness which we have done," then gives the reason in terms so clear that man sees his cheap and tawdry boastfulness dragged into the open. God's frankly declared reason for giving salvation "without works" is "lest any man should boast" (Eph. 2:8-9).

Indeed man, with nothing to boast of, is boastful even now. The fact that God's Word says plainly "not of works" has not checked man from boasting, nor expecting salvation on the ground of human works. The world-famed Russian philosopher, Ibsen, voiced the secret opinion of the race when he said: "It is only through his present and his future that man can atone for his past." But in spite of the fact that the writings of man agree in bestowing upon human beings the power to lift themselves to heaven by their own bootstraps, yet God's Word flashes forth its one, steady, unfailing, pride-wrecking ultimatum—"Not of works lest any man should boast."

How pitiably man has underestimated God's thought of His gift of salvation. Man is smugly willing to condescendingly grant that salvation is a gift from God, yea, he may even go so far as to consent that God bestows salvation by grace, but then man proudly arrogates to himself a place in the salvation scheme, so he is quick to add, "But we must maintain our salvation by our steadfastness." And here is where the confusion begins, for God's plan of saving men through the shed blood of His Son makes no room for the cooperating deeds of man. God's grace and man's deeds don't mix. No matter how man may seek to amalgamate the two, God never confuses the glorious and mighty operations of His grace with the puny and peaked deeds of insignificant humanity. God offers man a gift, a free gift, a bona fide gift, and no opportunity is given to man to sully and degrade that gift by paltry human pay. God says plainly, "Not of works," and thus the issue stands. Chafer speaks with keenest insight when he says, "God will not suffer His gift to be confused with useless attempts to pay or return anything to Him in exchange."

IV. SALVATION, WHICH GOD HATH GIVEN, CANNOT BE LOST; BUT THE REWARD, WHICH GOD HATH PURPOSED, MAY BE LOST

Salvation, which God hath given, cannot be lost.

And I give unto them eternal life; and THEY SHALL NEVER PERISH, neither shall any . . . pluck them out of My hand (John 10:28). Him that cometh to Me I WILL IN NO WISE CAST OUT (John 6:37).

Reward, which God hath purposed, may be lost.

Look to yourselves, that WE lose not those things which WE have wrought, but that WE receive a full reward (II John 8).

SALVATION which God hath given cannot be lost. "Whatsoever the Lord doeth, it shall be forever" (Eccles. 3:14). God does not do things by halves. His deeds are eternal. The soul that is saved is born again. He that is born again into the Family of the eternal God, is a spiritual prince in the Royal House of glory. It is impossible for "born ones" to "unborn" themselves. There is no creature in earth, heaven or hell who can separate them from the love of God which is in Christ Jesus our Lord. Satisfying assurance, the soul of the believer is secure forever.

The writers of the Scripture exhaust every means of expression to tell the simple story once saved, eternally saved. Jesus declares "If any man eat of this bread, he shall live forever." And again "of all which

He (the Father) hath given Me I should lose nothing" and again "But whosoever drinketh of the water that I shall give him shall never thirst." Who dares question the meaning of the language, "Whosoever believeth in Him should not perish but have everlasting life"? Can "everlasting life" have an end? Can life be "everlasting" and temporary at the same time? What does Paul mean when he says of those believers who have lived a wretched life of wood, hay and stubble "They shall be saved yet so as by fire"? Can there be any question as to the meaning of such words as "Therefore, it is of faith, that it might be by grace, to the end that the promise might be sure"? And what is meant by "He which hath begun a good work in you will perform it until the day of Jesus Christ"? Does it mean that the Lord will break off His salvation task sometime before the day of Jesus Christ and fail to bring the soul safely to its goal? Is He slack concerning His promise? Even old Isaiah joins in the mighty chorus, "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but My salvation shall be forever!" The Psalmist joins in saying, "If his children forsake My law, and walk not in My judgments; If they break My statutes, and keep not My commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless My loving kindness will I not utterly take from him, nor suffer My faithfulness to fail." Evidently the Spirit of God expects the words of the great apostle to be taken at full value "The gifts and callings of God are irrevocable."

But just as surely as the Scripture teaches that salvation cannot be lost, just so surely does it teach that the great reward which God purposes for His own can be lost. The key-passage on this point, located in II John 8, is given a translation in the authorized version which could cause confusion. It is rendered

> Look to yourselves, that WE lose not those things which WE have wrought, but that WE receive a full reward.

Note the three pronouns "WE," "WE," "WE." These pronouns should be "YE," "WE," "YE" in the order given. Thus the passage would read—

> Look to yourselves, that YE lose not those things which WE have wrought, but that YE receive a full reward.

In making this alteration we are following such authorities as the Revised Version, Rotherham, Worrell etc. With this change our passage is brought into harmony with the Greek and also into agreement with the teaching of the balance of Scripture. The message of the passage is now quite simple. The apostle is warning the believer lest he lose something which is the product of his (the apostle's) labor with the believer. He closes the verse by an explanatory clause which tells what the believer is in danger of losing. He says "that ye receive a full reward," showing that even before the child of God receives his reward there is a *full* or rounded out concept of his reward already crystallized in the mind of God. When we fail to receive all the reward which God had planned for us, we fail in receiving our "full reward." We have missed something which a loving Father would have had us have, but which our weakness has resulted in our losing.

HIS (God's) manifestation in the flesh of Jesus Christ, His sacrifice and resurrection from the dead, and His revelations in the written Word, are all so many evidences of His purpose to eternally save them that believe.

—James M. Gray

But the Scripture in speaking of rewards goes on to teach a still more advanced truth which brings joy and peace and assurance to the heart of the Christian. Yes, the Christian may so live as to fail to receive a "full reward." He may miss some of the honor and blessing which God in matchless grace planned for him, but what about such rewards as have already been gained? Can a believer lose the reward he has earned by faithful and loving service in the name of the Lord Jesus? He may lose part of that which God planned for him, but is it possible to lose that which God owes him (Rom. 4:4) because of service rendered? The answer of the Bible is clear.

> Humble yourselves therefore under the mighty hand of God, that He may EXALT YOU IN DUE TIME (I Pet. 5:6).
>
> For God is not UNRIGHTEOUS TO FORGET your work and labour of love, which ye have showed toward His name, in that ye have ministered to the saints and do minister (Heb. 6:10).
>
> But love ye your enemies, and do good, and lend, hoping for nothing again; and YOUR REWARD SHALL BE GREAT (Luke 6:35).
>
> Knowing that whatsoever good thing any man doeth, THE SAME SHALL HE RECEIVE of the Lord, whether he be bond or free (Eph. 6:8).
>
> Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, YOUR REWARD IS GREAT IN HEAVEN: for in the like manner did their fathers unto the prophets (Luke 6:22-23).

> And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily, I say unto you, HE SHALL IN NO WISE LOSE HIS REWARD (Matt. 10:42).

Could the thought of the Lord be made more clear? Deeds of righteousness are eternal! The believer cannot lose his reward for godly deeds any more than he can lose his salvation which God gave him when he believed. But the heart-break which comes to the soul is that deeds of ungodliness are also eternal, for the reward which God purposed I should be gaining at any given moment when I drift from Him, is lost. The believer's deeds of godliness leave an eternal *record* in the rewards which cannot be lost. The believer's deeds of ungodliness leave an eternal *blank* because God in great grace blots out his transgression, and the believer fails to receive his "full reward." May God tenderly instruct our souls that we may learn to appreciate the supreme scope and infinite efficacy of Calvary in meeting every complex feature of the sin problem.

The unbounded gratitude of our hearts is turned Godward, as we thank Him for the salvation which cannot be lost, and for His glorious "full reward," but which we, through sinful negligence, stand in danger of losing.

Thus, God's dealing with the souls of men in connection with their eternal destiny becomes plain. No man goes to heaven because he does good deeds and no man goes to hell because his deeds are evil. Men go to heaven because they accept the Lord Jesus, and men go to hell because they reject Him. It is the attitude of the soul toward Him which determines the eternal abode of men. But our works upon the earth are the basis of our position in our eternal home. Salvation rests on faith; damnation rests on unbelief. Neither salvation nor damnation rest on works. But there are degrees in both heaven and hell and the position of a soul on either side of the line is settled by the deeds done in the body.

V. SALVATION IS THE SAME TO ALL BELIEVERS BUT REWARD IS METED OUT IN DIFFERING DEGREES

Salvation is the same to all believers.

> For as the BODY IS ONE, and hath many members, and all the members of that ONE BODY, being many, ARE ONE BODY: so also is Christ.
>
> For by ONE SPIRIT are we all baptized into ONE BODY, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into ONE SPIRIT.
>
> For the body is not one member, but many (I Cor. 12:12-14).
>
> The Spirit itself beareth witness with our spirit, that we are the children of God:
>
> And if children, then heirs; heirs of God, and joint-heirs with Christ (Rom. 8:16-17).

Reward is meted out in differing degrees and for different services.

> He that receiveth a prophet in the name of a prophet shall receive A PROPHET'S REWARD; and he that receiveth a righteous man in the name of a righteous man shall receive A RIGHTEOUS MAN'S REWARD (Matt. 10:41).

GOD is not a respecter of persons. He has not planned one kind of salvation for one, and another kind for another. God has purchased through the shedding of the precious blood of His beloved Son at Calvary a gift for all which is the same to all who believe. Every believer receives the gift of eternal sonship. Every believer becomes a joint-heir with Jesus Christ. Every believer of today becomes a member of the One Body—the Mystery Body of Jesus Christ, our blessed Lord. God does not have several varieties of salvation to pass out. He has just one, and it is offered freely to all who will have it.

But in the case of the believer's rewards we have an altogether different matter. Rewards are given for different kinds of work and will be found in countlessly differing degrees. Jesus distinguishes beteween "a prophet's reward" and "a righteous man's reward" showing that there was a normal and right distinction to be made. The apostles teach that the reward of the martyr is to be "the crown of life" (Rev. 2:10); the reward of the pastor is to be "the crown of glory" (I Pet. 5:4); the reward of those who enter into the victorious life, "the incorruptible crown" (I Cor. 9:25); the reward of those who are devoted to soul-winning, "The crown of

IF SINNERS could realize that, after all their kneeling every night and confessing their sins, and praying to be forgiven, to be let off, every sin ever committed is still there, and that "apart from the shedding of blood there is no remission," they would then realize their real need of a Saviour, a Redeemer."

—T. T. Martin

rejoicing" (I Thess. 2:19); while the reward of the modernly despised Second Coming lovers is specially designated as "the crown of righteousness" (II Tim. 4:8).

How illuminating and significant. Although God offers the same salvation to every man, he is preparing rewards for His servants which shall differ according to the plan and thought of Himself and shall harmonize with the service which has been accomplished by His servants.

What comfort it is to realize that God hath prepared a glorious salvation which is for every man. The worst of sinners is eligible on the ground of faith. God does not graduate this unspeakable provision, making it better for some, and less wonderful for others. It is the same for all who will come and take of the water of life freely.

Oh bring no price, God's grace is free
To Paul, to Magdalene and me.

VI. SALVATION STANDS CONNECTED WITH THE FIRST COMING OF THE LORD, BUT REWARD STANDS CONNECTED WITH HIS SECOND COMING

Salvation stands connected with the First Coming of the Lord.	Reward stands connected with the Second Coming of the Lord.

THE Lord Jesus did not come into the world to look after goodness and righteousness among men, but to bring goodness and righteousness with Him, and to bestow them upon persons who have none of them. He comes, not because we ARE just, but to make us so: He justifieth the ungodly.

—*Spurgeon*

For then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself (Heb. 9:26).

By the which will we are sanctified through the offering of the body of Jesus Christ once for all (Heb. 10:10).

But this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God (Heb. 10:12).

For by one offering He hath perfected for ever them that are sanctified (Heb. 10:14).

And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be (Rev. 22:12).

For the Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works (Matt. 16:27).

IT WAS when He came in His First Coming that He died for us. His death and resurrection give ground for hope. He was delivered for our offences and was raised again for our justification. It was in that awful sacrifice of Himself that He put away sin. My soul is released from its galling thraldom to sin and shame because Christ died. My salvation rests on His First Coming.

But the Second Coming brings my reward. What joy shall be mine when that bright day shall dawn. For Jesus is coming again. Kings and potentates may boast in their wealth, power and prestige, but kings and kingdoms shall wane when Jesus comes back again. Man may boast in the mighty works of his hand, but the paltry deeds of man shall be shown in their true light when Jesus, the King returns. The daily sun may flood the earth with its faithful and benign radiance, but the sun shall slink back ashamed when the Sun of Righteousness shall shed His glorious beams upon the earth from the Throne of His Father David in Jerusalem. Jesus is coming to rule and reign. And when He comes, the record is clear and plain "The Son of Man shall come in the glory of His Father with His angels; and then He shall REWARD every man according to his works."

The Word of God has summarized this great truth in a most remarkable statement. The statement is found in I Cor. 3:11-15.

For other foundation can no man lay than that is laid, which is Jesus Christ.

Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

If any man's work abide which he hath built thereupon, he shall receive a reward.

If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire (I Cor. 3:11-15).

Glorious unfolding. Christ is the foundation. Upon that foundation my salvation rests. There are two kinds of builders who build on this foundation. Builders who build for eternity and builders who build only for time. Builders who build enduring things and builders who

build transitorily. These builders are superstructure builders—life builders. Both kinds of builders are saved because they are building on the one and only true foundation. Both kinds of builders are getting their superstructures ready for the judgment day—the day that shall be revealed by fire. Both kinds of builders know confidently that their foundation being perfect will stand any sort of trial or testing that the coming day might bring. Both kinds of builders know just as fully that only one kind of superstructure will stand the fiery probing of that coming hour of judgment. Both kinds of builders know that there are no short cuts, or side gates whereby any soul can escape the fated hour when every man's work shall be made manifest and the furious fires of the wrath of a holy God shall try every man's work to determine of what sort it is. Both kinds of builders will see their glorious foundation stand without quivering or staggering one whit, under the swirling majesty of the pent up wrathfulness of the infinite God. And both kinds of builders will behold the manifestation of the superstructure they have builded—the life they lived—come under the testing fires of God. Those who have builded a life in harmony with the wondrous foundation will see both their foundation and superstructure stand unhurt under the judgment and they shall be honored by reward from the King of Kings. Those who have builded a life not harmonious with the wondrous foundation will see their foundation stand unhurt but their life be destroyed by the judgment fires and they shall lose their reward, but they shall be saved yet so as by fire. And we have seen most clearly that the Spirit of God in scintillating summarization has declared, explained and illustrated the amazing truth of salvation and rewards. Yea, matchless, complete, and satisfying unfolding.

Salvation is for the world, but reward for the saved alone; salvation is the believer's present possession, but rewards are to be distributed in the future; salvation is a gift and is not of works, but reward is remuneration offered by a God of grace to His unworthy servants; salvation being a gift of the immutable God cannot be lost, but many a Christian will fall far short of the "full reward" planned for him in the eternal counsels of God; salvation is the same to every believer, but rewards will differ as widely as a just God discerns difference in the service of His creatures; salvation is offered to sinners on the ground of Christ's finished work in His First Advent, but reward stands connected with the coming of the King.

In view of these stupendous truths we say with the Apostle Paul, as we thank God for our salvation and plead for grace to live worthily of reward, that

> They which have believed in God should be careful to maintain good works (Titus 3:8).

The crown is a reward; it is not thrown in with salvation, but is superadded to it, because of suffering or service. It will be well for us who sing, "Will there be any stars in my crown?" to inquire whether we shall have any crown to put stars in. Salvation is a free gift through the merit of Jesus, but crowns are rewards. . . . Crowns will not be thrown around promiscuously, but they will be placed upon the head of the conqueror by the King Himself.

—*J. R. Pratt*

BIBLE SEED THOUGHTS

Conducted by R. S. Beal

THE CHRISTIAN AND THE WORLD IN JOHN XVII

I. CAME FROM THE WORLD—ORIGIN
John 17:6

II. ARE IN THE WORLD—LOCATION
John 17:11

III. HATED BY THE WORLD—CONDITION
John 17:14

IV. NOT OF THE WORLD—SEPARATION
John 17:16

V. SENT TO THE WORLD—COMMISSION
John 17:18

VI. A TESTIMONY BEFORE THE WORLD—VOCATION
John 17:21

—S. R. S.

WISDOM

I. THE WORTH OF WISDOM
Prov. 4:5-9
Prov. 8:10, 11
Prov. 3:13-18

II. THE ACQUISITION OF WISDOM
Prov. 29:15
Col. 1:28
Ps. 119:130
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III. THE CHARACTER OF WISDOM
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Prov. 15:33
Prov. 9:10
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IV. THE EXERCISE OF WISDOM
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Prov. 9:8
I Cor. 3:18
Jas. 3:17
Ps. 37:30-31
Prov. 11:30

V. THE REWARD OF WISDOM
Prov. 24:14
Dan. 12:3

—H. A. W.

THE GRACE OF GOD

I. THE WORK OF GRACE
Eph. 2:8-9
II Cor. 9:8
I Cor. 15:10
Rom. 5:17

II. THE NATURE OF GRACE
Rom. 11:6
Rom. 4:4-5, 16

III. THE PRICE OF GRACE
II Cor. 8:9

IV. THE INSTRUCTION OF GRACE
Titus 2:11-13

—H. A. W.

THE REDEMPTION OF AN ASS

EXOD. 13:13
(Especially adaptable to a message of personal testimony).

I. THE ASS WAS NOT AN ACCEPTABLE GIFT FOR A SACRIFICE TO GOD.

I. THE SECONDARY DEFINITION IN THE DICTIONARY FOR AN ASS IS A STUBBORN FOOLISH FELLOW. WE ARE ALL STUBBORN, FOOLISH, AND UNACCEPTABLE TO GOD.
Isa. 64:6

II. THE UNACCEPTABLE ASS MIGHT BE REPLACED BY A LAMB WHICH WAS ACCEPTABLE IN SACRIFICE.

II. THOUGH WE ARE UNACCEPTABLE TO GOD IN OURSELVES YET WE HAVE BEEN REDEEMED BY THE ACCEPTABLE LAMB OF GOD.
I Pet. 1:18-19

III. IF THE ASS WAS NOT SUBSTITUTED BY A LAMB, ITS NECK WAS TO BE BROKEN.

III. IF WE FAIL TO ACCEPT THE REDEMPTION PROVIDED FOR US OUR SOULS WILL GO INTO EVERLASTING DEATH.
John 3:18

—S. R. S.

IN THE HARVEST FIELD

Conducted by JESSE ROY JONES

The following is a letter from Rev. W. E. Hall, Pastor of the First Baptist Church of Fowler, Colo., where the Fowler-Jones Evangelistic Party recently conducted a two weeks campaign. Inasmuch as it gives the pastor's viewpoint of the meetings we gladly print the letter in its entirety just as we received it that "GRACE and TRUTH" readers may know the character of the work that is being done by the Fowler-Jones Party.

Sunday, November 20th saw the close of a fifteen day evangelistic meeting with the Fowler-Jones Evangelistic Party at the helm.

This is Thursday, November 24th, and as we look back and begin to sum up the results of these meetings, we see the hand of God directing from the very moment this party was suggested to us.

Out of these meetings there has come a new spirit of desire among us, that the Lord Jesus Christ might rule and reign in our lives as never before. These meetings have not been "as is often the case" in the least sensational, but just the contrary, in that just the pure Word of the Living God was preached and taught, with Holy Spirit results that will be happily felt for years to come.

The entire party are of the very kindliest of dispositions, yet absolutely fearless in the proclamation of the Word.

Some of the results can best be illustrated with a few concrete examples as the following:

(1) After a powerful sermon by Dean Fowler on the yielded life, thirty-three young people responded to the invitation to give themselves to full-time service in the Lord. Three of these are already in Bible School preparing themselves for the greater service. What can bring greater joy to the pastor than to have the Lord call many of his (the pastor's) flock into full-time service.

(2) At the conclusion of a message on separation from the world, some seventy-five or eighty of our adult members declared themselves through with worldliness, such as picture shows, dances, cards, etc. Amen!

(3) When an invitation was given to the men to come to the rostrum and stand with the pastor against worldliness in the church some thirty God-fearing courageous souls responded.

(4) There were seventeen professors along with a large number of definite restorations. As a pastor my hands have been strengthened beyond measure. As a church we are solidified far beyond expectation. All in all we have had a most glorious time with the finest kind of results.

A word about the workers:

Dean Fowler—We cannot speak too highly of him. He is one of God's noblemen:

In standing for the great Fundamentals,
In his fearless preaching,
In his masterful exposition of the Scriptures.

It has been my happy privilege to listen to some of the outstanding Bible teachers of the day, and in my judgment Dean Fowler ranks with the best.

Mrs Fowler—We regret that Mrs. Fowler while with us was not physically at her best. Notwithstanding, she taught a large class of women each afternoon. And of these afternoon meetings there has come great spiritual blessing, with our women eager to do a greater work for the Master; they have learned much about personal work, and we are expecting real blessing to follow their individual and collective efforts. Mrs. Fowler has been a real blessing to all of us and the result of her teaching is already being manifested.

Mr. and Mrs. Jesse Roy Jones—With Mr. Jones directing the song service and with Mrs. Jones at the piano, you have a combination of spiritual life, talent, and application that is absolutely unsurpassed. They are wonderfully blessed of God in their dealing with children, in teaching Scripture verses and Gospel choruses. The children respond readily to their leadership, and they are loved both by the children and adults.

C. Reuben Lindquist—In Mr. Lindquist we have a young man of unusual ability—on the violin, in song, and as instructor of the young people. He readily wins their confidence and esteem by his strong character, kindly disposition, frankness and earnestness in the Lord's work. Special mention should be made of the splendid results of his dealing with the young people.

All in all, theirs is a combination that any church would be fortunate to have in a series of meetings.

W. E. Hall, Pastor,
First Baptist Church,
Fowler, Colo.

In a recent letter from Miss Etta Stewart, she informs us that she is back at her former work in the Indian School at Bacone, Okla. Miss Stewart was one of the very first students of the Denver Bible Institute, and although she did not graduate it gives us great pleasure to know that she has been in active service ever since she left the school. We are especially rejoiced to learn of her return to her work as matron to the Indian boys

of the Bacone School, where she feels God definitely led her. Pray for her in this important task to which the Lord directed her.

Friends of the Institute will be glad to learn of the work being done by Rev. S. R. Sheriff, former pastor of the First Avenue Presbyterian Church in Denver. Since leaving the First Avenue Presbyterian Church he has been connected with the Moody Bible Institute Extension Department, engaging in evangelistic work. His home address is 108 Emmons Jr. Apts., Huntington, W. Va. From January 8th to February 6th, 1928 he will be conducting an evangelistic campaign in Jacksonville, Fla.

Rev. Sheriff was always a faithful friend of D. B. I. and it was our privilege quite often to have him speak from our platform both to the Student Body and to Dean Fowler's Sunday Afternoon Bible Class. We wish for him the best of success in his new field of labor under the Moody Extension Department; and pray God's richest blessing upon him as he carries the "good news" from place to place in his evangelistic campaigns. Join with us in prayer for this servant of the Lord.

In spite of the fact that the thermometer registered below zero the Watch Night Service of the Denver Bible Institute and Church of the Open Bible was well attended and marked by rich evidence of God's blessing.

The program given was as follows:

7:45—Song Service
Jesse Roy Jones in charge

8:05—Chorus, "My Guiding Star" —Ackley
D. B. I. Male Chorus

8:15—"THE MERCIES OF GOD"
Harold A. Wilson speaking

8:45—Song Service

8:55—Trombone Quartet —Selected
Messrs. Jones, Obitts, Male, and Stillhammer

9:00—"THE NEED OF THE HEATHEN"
Erdie N. Nelson speaking

9:30—Song Service

9:40—Chorus, "Choose Ye This Day" —Ackley
D. B. I. Choir

9:45—"THE JOY OF SERVING HIM"
C. Reuben Lindquist speaking

10:15—Refreshments
Mrs. R. A. Thompson, and committee in charge

11:15—Song Service

11:25—Male Quartet, "I Want My Life to Tell" —Lorenz
Messrs. Lindquist, Gerhart, Jones and Taft.

11:30—"PRESENT YOUR BODIES"
Dean Clifton L. Fowler speaking

It was a real disappointment not to have Dean Fowler present to bring the closing message on the program, but owing to the fact that he had contracted a very serious cold just prior to the meeting he thought it best to stay in and care for himself lest the cold should develop into something more critical. It has always been Dean Fowler's custom to bring the closing message and appeal for yieldedness to the Lord in our Watch Night Services in the past, consequently, we greatly missed him during his absence from us this time. However, Mr. Wilson, the Assistant Pastor of the Church substituted for the Dean, and God added His blessing and approval. There was a general determination on the part of every Christian to "press on" for the Lord during the year 1928 and eight definitely took their stand to go all the way with the Lord in His service.

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Pastor, Bible Teacher and Evangelist

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EXPOSITIONS AND ILLUSTRATIONS OF THE
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Expositions by H. A. WILSON
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First Quarter, Lesson 10 **Sunday, March 4, 1928**

JESUS AND THE TWELVE

Lesson Text: Mark 1:16-20; 2:13-14; 3:13–19; 6:7–13, 30
Read also: Rom. 12:1-8

Golden Text:

"And He said unto them, Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

The keynote of this lesson is found in the words of the Lord Jesus to His disciples, "Follow Me." In two of the Scriptures assigned, these words or similar words appear, and the others show somewhat of the outworking of this call. This call to the disciples is identical with the call which the Spirit issues to all His children in I Peter 2:21, where we read, "Even hereunto were ye called because Christ also suffered for us, leaving us an example, that ye should follow His steps." What does it mean to follow the Lord Jesus?

Bear in mind that this call is a call to believers only. To the unbeliever God has only one message, "Believe on the Lord Jesus Christ and thou shalt be saved"; "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God" (Acts 16:31; John 3:18). But to the believer His appeal though variously worded is always the same, "Follow Me." To be a follower of Jesus means that through yielding the life to Him we will permit His Spirit to work His likeness in our lives. It will be helpful, therefore, for us to consider some of the characteristics of Jesus' earthly life and compare with them the Scriptures which reveal God's will for the believer.

I. IF WE ARE FOLLOWING JESUS WE WILL BE OBEDIENT

Perfect obedience is a characteristic of the Lord Jesus Christ. In Hebrews 10:5, 7, 9 we are told that "When He cometh into the world He saith, I come to do Thy will, O God." This same testimony appears in John 6:38 where we read that the Saviour said, "I came down from heaven not to do Mine own will, but the will of Him that sent Me." And His spirit of obedience to the Word of God appears again and again throughout His earthly career in perfect harmony with His words in Matt. 5:17, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Indeed His whole earthly life was characterized by the spirit of the prayer which He prayed at Gethsemane, "Not My will, but Thine, be done" (Luke 22:42).

Such a spirit of obedience should characterize the life of the believer. Repeatedly the Word appeals to us to submit ourselves to the will of God and in this appeal is involved obedience to the Word of God as is recorded in the Bible and obedience to those whom God has given to lead us and instruct us in the things of His Word. We should make sure that we know what His Word really teaches, and we should consider to whom it is addressed, but having been assured of its real meaning and that it is addressed to us we should obey without hesitation or without argument, whether we find that Word in the pages of the Bible or upon the lips of His servants. God's Word should supersede every human opinion as the rule for our lives. (Jas. 4:7; Heb. 13:17; II Thess. 3:14; I Pet. 1:22; I Sam. 15:22)

II. IF WE ARE FOLLOWING JESUS WE WILL BE SEPARATED

The Lord Jesus Christ set us an example of separation from everything unholy and unclean. His life was characterized by spotless purity. Moving in the midst of those who were leprous with sin, yet He was uncontaminated. Living in a world under the dominion of the evil one, never for a moment did He yield to his blasphemous will. He was unspotted by the world, free from the flesh with its affections and lusts, and impregnable to the assaults of the demons. He was holy, harmless, undefiled and separate from sinners. (Heb. 7:25; I Pet. 1:19)

Such God wants our lives to be. He wants us to be separated from every worldly and sinful practice. Living among the children of darkness though we be, we are to have no fellowship with them but rather to reprove them. Indwelt by the flesh with its desperate anarchy and hopeless wickedness, we are to put off his works; and walking in the Spirit we are to rise victorious over the wicked influence of this enemy of our souls, letting every thought be brought into captivity to the obedience of Christ. And though we are surrounded by the demons and their dupes, we are to have no fellowship with them, and we are to turn away from their false doctrines and those who are entangled in them. Separation from the world, the flesh, and the demons, should be the daily walk of the believer, because he is separated unto Christ. (Rom. 12:1-2; Gal. 6:14; Gal. 5:16; Eph. 4:22-24; Eph. 5:11; Col. 3:2-5; II Cor. 10:4-5; Rom. 1:1)

III. IF WE ARE FOLLOWING JESUS OUR LIVES WILL BE MARKED BY SELF-DENIAL

Self-denial was also characteristic of the Saviour's life. He Who was rich, for our sakes became poor that we through His poverty might be rich. Maker of heaven and earth as He was, the silver and the gold and the cattle upon a thousand hills were His; yet when He came to earth in

His humiliation He availed Himself of none of these things. He was poor—so poor that He must be born in a stable and cradled in a manger. Poorer was He than the birds of the air or the foxes of earth, for these had their nests and their dens but He had not where to lay His head. And when He would pay His taxes He must summon a fish from the depths of the sea with a coin in its mouth which had been dropped by chance into the water. And finally, in the day of His death He was so poor He must be laid in a borrowed tomb. No life of luxury did the Lord Jesus Christ live. He emptied Himself. His was a life of self-denial. (Luke 2:4-7; Matt. 8:20; Matt. 17:27; Matt. 27:59-60)

This mind God desires to be also in us. We are called to a life of self-denial. There are many things which men normally enjoy which if we are really following Jesus we will eschew for His dear sake, and there are many other things which we should be ready to give up if He so leads. We may be called upon to live with no certain dwelling place, though to own our own home is normal enough (I Cor. 4:11). We may be called upon to leave our loved ones, to whom we would gladly minister, in the care of others, though we would normally enough minister to them apart from God's clear indication that it was His will for our lives for us thus to leave them (Luke 18:29). We may be called upon to live a single life for the sake of the work of the Gospel, when apart from God's call to such a life normally His Word plainly teaches that we might marry (I Cor. 7:7-8, 29, 32-35). And we may be called upon to suffer nakedness and hunger, or to eat the plainest of food and to wear the plainest of clothing; when a little more abundant supply would yet fall short of gluttony, and more fancy or varied food or a better quality of clothing might be considered yet far short of extravagance (I Cor. 4:11; Phil. 4:12-13). But what need is there to multiply possibilities? Suffice it to say that self-indulgence and luxury should have no place in the life of the man or woman who would follow the Lord Jesus. To follow Him, we must deny ourselves and take up our cross daily. (Matt. 16:24; Mark 8:34; Luke 9:23; Phil. 2:5-10)

IV. IF WE ARE FOLLOWING JESUS OUR LIVES WILL BE CHARACTERIZED BY SACRIFICE

Jesus did not stop with self-denial; He even went to the depths of sacrifice, for to this end He came that by the sacrifice of Himself He might redeem us from all iniquity and purify unto Himself a peculiar people zealous of good works. We might multiply words here, but we could not add to the simple statement of God's Word, "Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweetsmelling savour." (Eph. 5:2; Eph. 1:7; Titus 2:14)

In the same connection we are told that we ought so to love one another even as He loved us and gave Himself for us. His love is the standard which is set for our walk in love. If the believer would follow the Lord Jesus Christ he must be willing to endure sacrifice, hardship, and privation. For some to be in the will of God has meant a painracked body; for others it has meant loneliness in a strange land, among strange people; for others it has meant hunger; for others physical violence and bondage; and many have been those for whom to follow the Lord Jesus Christ has meant a martyr's grave. But whatever may be the cost, the child of God who has caught a vision of the constraining love of Christ will not shrink from it. We are called to sacrificial living and it may be even to sacrificial dying. (I John 3:16; 4:10-11; Rom. 12:1)

V. IF WE ARE FOLLOWING JESUS OUR LIVES WILL BE MARKED BY SERVICE FOR OTHERS

Finally, the Lord Jesus Christ was distinguished by the service which He rendered on behalf of others. "He came not to be ministered unto, but to minister, and to give His life a ransom for many" (Matt. 20:28). He came "to seek and to save that which was lost" (Luke 19:10). He came "to lay down His life" that His sheep "might have life and that they might have it more abundantly" (John 10:10-11; Titus 2:14).

Such should be the character of our lives. If we are truly following the Lord Jesus Christ we cannot be indifferent to the needs of others. We will be diligent in seeking to win the lost and in seeking to bless the saved, for even hereunto were we called. In one of the verses upon which our discussion is based, the Lord Jesus said, "Come ye after Me, and I will make you to become fishers of men" (Mark 1:17). Philip is a good example of this, for immediately upon hearing and responding to the call "follow Me," he sought out Nathanael and brought him to the Saviour. (John 1:43-46) Let us follow the Lord Jesus so closely that we will be willing to be poured out, an offering and a sacrifice upon the service of others. (Prov. 11:30; Gal. 5:13; Phil. 2:17)

VITAL-TRUTH ILLUSTRATION

I remember when, a few years ago, I had not so much experience as I have now, and my enthusiasm was perhaps not as well balanced as it is now, I had been invited to preach in the summer for one of the leading churches of one of our great cities. I went into that pulpit on Sunday morning conscious that God was with us in a very peculiar sense, and when I finished my sermon the one thing on my mind was salvation. I did not know whether they had ever given an invitation there for the confession of Christ, but I did not stop to ask. I stepped down at the close of the sermon on a little sub-platform and extended an invitation for any who would accept Jesus Christ then and there to come to the front. Immediately a strong, able-bodied man got up, and with the tears streaming down his face came to the front and took me by the hand; then another man came. Fourteen grown people confessed Christ that morning. As we went out of the building, the wife of one of the officers of the church, who was also a Sunday-school teacher, spoke to another officer of the church. She said, "I do think that a visiting minister to a church ought to have manners enough at least to conform to the ordinary order of the service." He asked her what she meant. She said, "I greatly enjoyed the sermon until the last, but I do not think that a man should disarrange the order of the service of the church for the sake of having a few people come to the front, as he did this morning."

That first man who came forward was an engineer and was killed in a wreck that Sunday night.

—"Len Broughten."

First Quarter, Lesson 11 **Sunday, March 11, 1928**

JESUS FEEDS THE MULTITUDES

Lesson Text: Mark 6:31-44; 8:1-10
Read also: Ezek. 34:11-16

Golden Text:

"I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst" (John 6:35).

Our lesson Scriptures today throw together two incidents of similar character; the feeding of the five thousand with the five loaves and two little fish, and the feeding of the four thousand with seven loaves and a few fish the number of which is not given. These two incidents have often been confused, and some have fancied there was a contradiction in the Scripture because the details narrated did not agree. But they are two separate and distinct incidents, and there is no reason for them being confused

save the ignorance of those who confuse them. The Saviour mentioned both of them in the same conversation, thereby showing conclusively that they were not the same incidents but two. (Matt. 16:9-10; Mark 8:19-20)

The symbols involved in these miracles are significant and exceedingly interesting. The food upon which the multitudes were fed consisted of loaves and fishes. Together they stand for the Lord Jesus Christ. The loaves represent His deity (the bread of God that came down from heaven and giveth life to the world) in that they are reminiscent of the heavenly manna. (John 6:26-35) The fish on the other hand is a familiar symbol of Scripture, and standing as it does for man is a fit representation of the humanity of the Saviour. (Matt. 4:19) The One Who gives life to men and Who nourishes them is the One Who was both God and man.

No less interesting are the numbers involved. The number "2" stands closely related with the truth of redemption, for it is linked in many Scriptures with the Person and redemptive work of Christ (Heb. 10:9; I Cor. 15:47). The number "5" in Scripture is preeminently the number of Grace. (One of the clearest evidences of this is the frequency of the occurrence of the "fives" in the construction of the Tabernacle and the Temple, both of which embodied the message of God's grace. See Exodus 26:3, 9, 26, 27 and 37; Exod. 27:1, 18; Exod. 36:10, 16, 31, 32, and 38; Exod. 38:1, 18; II Chron. 3:11, 12, 15; 4:2, 6, 7, 8; I Kings 6:6, 10, 24; I Kings 7:3, 16, 23, 39, 49. Consider also the Saviour's five wounds on the cross, and the addition of the Hebrew letter "HE" which has the numerical value of five, to the names of Abram and Sarai, changing them to Abraham and Sarah as a seal of the covenant of grace. See Gen. 17:5-16 note especially verses 5 and 15). The number "7" is the number of perfection, as is indicated by the fact that the Lord finished His creation and rested on the seventh day (Gen. 2:2), and the fact that the seventh dispensation brings human history to its end. The "4" which like the "5" is used in combination with the thousand is essentially the earth number, for in the Scripture we read of the "four corners of the earth" and the "four winds of the earth" (Rev. 7:1). The number "12," on the other hand, stands vitally related with God manifesting Himself in human affairs, for whenever He manifests Himself in a signal manner the number "12" is prominent. (Notice, twelve tribes of the children of Israel, God's people, twelve apostles of the Lamb, and God's city, the New Jerusalem, built on twelves Rev. 21:12-21). The number "10," of which the thousand is the cube, is the number of testing, as is indicated in the fact that there are ten commandments, and that the testings of Scripture frequently fall into tens (Num. 14:22; Dan. 1:12; Rev. 2:10). The message of the numbers, then, is simply this: "Jesus is the perfect One in Whom God is manifesting Himself in human affairs, by grace providing redemption and perfect satisfaction for the needs of those living in the midst of the testings and tribulations of the earth." One of the clearest evidences that these numbers have such spiritual significance is that the Holy Spirit deliberately chose not to tell us how many fish there were in the second miracle, evidently because the number did not contribute to the spiritual message set forth in the other numbers. The omissions of Scripture are fully as significant as its statements.

Now we must turn to a more general consideration of these incidents. In them there is a heart-warming revelation of the Saviour.

I. THE COMPASSION OF THE SAVIOUR

The compassion of the Saviour is especially noteworthy. The record plainly declares that He was moved with compassion upon the multitude. It was this compassion which constrained Him to teach them, it was this compassion which constrained Him to feed them, and it was the same compassion which was drawing Him to the cross where He was to make the perfect provision for the needs of men which was typified in the miracles which He wrought.

The compassion of the Saviour suggests three most practical lessons.

(a) His compassion is a message of life to the lost. The Saviour was filled with compassion toward those poor fainting multitudes. In the endeavor to teach them of His compassion upon their spiritual needs and of His salvation He fed them in a miraculous manner with loaves and fishes. He was eager to give them eternal life on the same conditions on which they received the more material provision. That life was purchased by the shedding of His own precious blood upon the cross. Now as then it is offered as the gift of God to all who will receive it by faith in the Lord Jesus Christ. (John 6:26-47; Rom. 6:23; John 3:16)

(b) His compassion is a foundation of assurance for believers. Is it conceivable that the Saviour would have such compassion on the unbeliever as to give him eternal life freely without any merit on his part and then damn him if after He had saved him he failed to measure up to God's will? Perish the thought! If His compassion for the unsaved is so tender, His compassion for the saved is infinitely more tender. He Who gave His blood as the price of our soul's salvation will not fail us. We are His children and we are safe in His keeping. There is therefore now no condemnation to them that are in Christ Jesus. He will not condemn us, for He is making intercession for us. Who then can successfully bring accusation against us? And if He so faithfully cares for our salvation, shall he not care for us in everything else? Surely we have never yet imagined the depths of the love which our Saviour has toward us, unworthy though we be. (Rom. 8:1; John 6:37-40; Rom. 8:34-39; Ps. 78:38; Ps. 86:15; Rom. 8:32)

(c) His compassion is a constraint for service. Since He had such compassion on the multitudes of His own day surely He has compassion on the Christless multitudes of our day, and those who are living in close fellowship with Him must share this burden. We cannot truly fellowship with Him in such compassion without fellowshipping also in the blessed task of carrying the Gospel to them. To the disciples He said, "Give ye them to eat." He is saying the same to us, though the meat which we are privileged to bear far surpasses that which the disciples bore that day. Theirs could sustain and nourish only the physical body, and that only for a few hours. But the bread which we bear nourishes the soul and endures throughout eternity. (Rev. 22:17; Rom. 10:14-15; Neh. 8:10; Matt. 4:4; Matt. 24:45-46)

II. THE SUFFICIENCY OF THE SAVIOUR

The sufficiency of the Saviour is also clearly seen in these incidents. "They did all eat and were filled." We have seen that the loaves and the fishes were symbolic of the Saviour Himself, and so this statement has a deeper significance than appears on the surface. The Lord Jesus Christ was sufficient for the temporal needs of those people for, while He used the few loaves and fishes at hand, they would have availed nothing apart from His power and goodness; but in the display of His power they became typical of His own Person and work which completely satisfies the needs of hungry souls. If He was sufficient for their temporal needs, how much more for our spiritual needs.

(a) His sufficiency is an invitation to accept Him. Men everywhere are vainly trying to find peace and joy and satisfaction and the consciousness that their sins are forgiven. They offer sacrifices, endure excruciating suffering, and perform stupendous deeds of penance, but in vain. They find no peace or rest or satisfaction in any of the things which they do, and they never will, for there is no real peace or rest and no abiding satisfaction in any works of man. Jesus alone can give these things, and He is both willing and eager to give them to

all who will come to Him. In freely giving of the loaves and fishes Jesus was issuing to those people an invitation to accept Himself that their souls might be satisfied, and He is extending the same invitation to men today. (John 6:27-29, 35; Acts 4:12; Isa. 55:1-3)

(b) His sufficiency is a challenge to feed upon Him. How many believers forget that there is satisfaction for their souls only in the Lord Jesus Christ and try to find satisfaction in worldly pleasures, the pursuit of fame, or the striving to fulfil some fleshly ambition. How many others turn to the pursuit of art, or the investigations of science, or the cultivation of the mind, hoping thereby to find satisfaction. How many others seek it in the giddy whirl of society, and how many others hope to find it in the acquiring of great fortunes. But how vain are all such things. Satisfaction for the souls of God's children can be found only in the Lord Jesus Christ, but in Him there is perfect satisfaction. We need nothing else. Let us then feed daily upon Him in prayer and in the reading of His precious Word. (II Cor. 3:5; II Cor. 9:8; II Cor. 12:9; Ps. 103:5; Ps. 107:9; Prov. 14:14; Ps. 65:4)

(c) His sufficiency is an admonition to preach Him. Surely since He alone can satisfy either the needs of the unsaved or the longings of the saved we should preach Him and nothing else. Why try to appease hungry souls with the husks of human opinion or with the opiates of worldly philosophy when we may feed them with the living bread sent down from heaven? Surely we should emulate the example of the Apostle Paul, who preached the Gospel, not with wisdom of man's words lest the cross of Christ should be made of none effect. If we would bring true satisfaction to souls we must preach Jesus Christ, for He alone can satisfy. (Col. 2:8; II Cor. 1:17; I Cor. 2:4-5; II Tim. 4:2)

III. THE LORDSHIP OF THE SAVIOUR

The Lordship of the Saviour is here seen also. To Him it was that the little lad yielded up his treasured store of food. He it was Who with authority commanded both the people and the disciples, and He it was by Whose power the loaves and fishes were multiplied. In this connection three considerations are full of help and blessing.

(a) In these incidents we have an indication of His desire. He wanted His disciples to feed the multitude. He could have done it without them, but He desired to use them in this great task. So, too, He made the little lad whose loaves and fishes He blessed a partaker with Him in the wonderful task of ministering to the needs of that famished throng. And now our God calls upon us for lives yielded to Him for His service in order that we may share with Him in the joy and the privilege and the blessing of winning souls to Christ and strengthening those who are His, that in the day of His glory we may share in the joy of the harvest. (II Cor. 6:1; I Cor. 3:9; Phil. 1:5-7; Rom. 6:13)

(b) There is here an encouragement to the humble. We may have no talents to present to the Saviour, and we may feel that we have no fitness for His service. Perhaps we fancy that if we had a more extensive education we might be more acceptable to Him or more useful, but we need not engage in such speculations and vain regrets, for the Word plainly teaches that God is waiting to use just what we have. That little lad whose few loaves and fishes the Saviour used to feed the multitude can teach us a lesson. He did not ask the Master to wait till he had gone back to the city for a larger supply of food but gladly surrendered to Him just what he had. This is the sacrifice with which God is best pleased. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." (II Cor. 8:12; Rom. 12:1)

(c) There is here also a pledge to the yielded. Jesus blessed the little that was given to Him until it sufficed for the whole multitude. So if we will yield to Him ourselves and what we have, He will use us beyond our fondest imaginations. Someone once said to Dwight L. Moody, "The world is waiting to see what God can do with a man who is wholly yielded to Him." "By His grace I will be that man," responded Moody, and the whole world has been blessed by his ministry and yet that tide of blessing continues to flow. God has pledged Himself to use the life that is surrendered to Him, regardless of its handicaps or lack of natural qualifications. (John 15:5; Prov. 11:30; Ps. 1:1-3; Gen. 12:1-3)

VITAL-TRUTH ILLUSTRATION

It was communion Sunday in our church. My thoughts were of my own unworthiness and Christ's love to me, until the minister asked the usual question: "Has anyone been omitted in the distribution of the bread?" And it seemed to me I could see millions on millions of men and women rising silently in China and Africa and India, and all the countries where they need the Lord and know Him not, to testify that they had been omitted in the distribution of the bread and the wine. And they can take it from no hands but ours, and we do not pass it on.

—"Sunday School Chronicle."

First Quarter, Lesson 12 **Sunday, March 18, 1928**

JESUS TEACHES SINCERITY

Lesson Text: Mark 7:1-23
Read also: Ps. 24:1-6

Golden Text:

"Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23).

This lesson deals with two things which are of vital importance and most practical value in Christian living. They are the authority of the Word of God and the abundance of the human heart. From verses 1 to 13 the Lord Jesus Christ in speaking with the Pharisees rebukes their hypocrisy and formality. His indictment against them may be summed up in the words, "Making the Word of God of none effect through your tradition" (Mark 7:13). In this He is dealing wth the fruit. In verses 14 to 23 however He deals with the root, a wicked and rebellious heart. The substance of the teaching in these verses is best summed up in the admonition of the Proverb, "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23).

I. THE AUTHORITY OF THE WORD

God's Word has absolute authority in the lives of His children, whether they recognize it or not. To Israel God commanded that they should observe the words of the Law to do them (Deut. 4:14; 29:29; Deut. 31:9-12). Her kings were to write out a copy of the words of the Law and to keep it before them, that they might do them (Deut. 17:18-19). Her captain, Joshua, was to meditate in it day and night, that he might do it (Josh. 1:8). When the children of Israel kept the law of the Lord they prospered, but when they failed to keep it they perished.

Such is the authority of the Word of God in our lives. It is impossible to overstate the place which it should have in the lives of all of God's children. By it we are born again (I Pet. 1:23; II Pet. 1:4). Through it we are to cleanse our ways (Eph. 5:26; Ps. 119:9, 11). By it we are to guide our paths (Ps. 119:105). It is to be the food

for our souls (I Pet. 2:2), our equipment for service (II Tim. 3:16-17), and the weapon in our spiritual conflict (Heb. 4:12; Eph. 6:17). It is to be our message (II Tim 4:2), and the standard by which we test the doctrines of others (I Tim. 6:3-4). But with all of this we have barely touched upon some of the outstanding relationships which God's Word bears to our lives. It should command our utmost respect and our utter and unfaltering obedience. No other attitude can be pleasing to God. (Deut. 6:6–9; Jas. 1:18–25)

Naturally, however, men are prone to disobey God's Word. They have within them that carnal nature which is not subject to the law of God and which indeed cannot be (Rom. 8:7). Naturally they receive not the things of the Spirit of God; for they are foolishness unto them; neither can they know them, because they are spiritually discerned (I Cor. 2:14). This rebellion against the Word of God takes three outstanding forms. There are those who reject it outright. There are some who while professing to believe it yet offer in its place substitute theories or opinions of their own devising. And yet others modify it to suit their own ideas. Such were the Scribes and Pharisees in Jesus' day and such are the Modernist and carnal Christians of our own day. Such we are commanded to mark and to have no company with them. (II Tim. 3:14)

Such a spirit of disobedience, renders a man's religion vain and brings him under the condemnation of God. He may be very moral. He may be willing to make great sacrifices for the sake of the "Lord's work." He may give large sums of money, or he may even go to great lengths of suffering in his own person in self-imposed penances; but he cannot please God with any such thing. God can be pleased only with obedience, for the spirit of disobedience is as bad as the sin of idolatry and intercourse with familiar spirits which called down God's wrath upon the heathen inhabitants of the land of Canaan. (I Sam. 15:22–23; Jer. 11:3; Gal. 3:1; Jer. 6:19–20; Isa. 1:11–20)

By the grace of God obedience to His Word is possible for any believer. It comes not, however, by striving and straining to keep the Law, but first by trusting the Saviour and then by yielding ourselves to Him for Him to fulfil in us the good pleasure of His will. In a most significant phrase the Scripture speaks of the "obedience of faith" (Rom. 16:26). Faith is the fountain of all true obedience, and at the root of all disobedience lies the sin of unbelief. So if we will simply take God at His Word and by faith step out upon His promises we can live a life of happy obedience to His will. (Deut. 30:10–14; compare Rom. 10:8; Phil. 2:13)

True obedience brings rich blessing. It produces purity of soul (I Pet. 1:22). It brings us into close fellowship with our Lord (Isa. 66:2). And it brings great reward (Ps. 19:7–11). These are only a few of the blessings which belong to the obedient believer, but surely they are enough to constrain us to render that obedience of which the Saviour said "If ye love Me, keep My commandments" (John 14:15). Truly to the one who has caught a glimpse of the love of Christ and is letting the Spirit live out His life in him day by day, to keep His commandments is not grievous. (John 14:21; Rom. 8:3-4)

II. THE ABUNDANCE OF THE HEART

Now we must turn for a moment to consider the abundance of the heart of which the Saviour speaks so definitely in the following verses.

The first thing which we know is that the heart is deceitful above all things and desperately wicked (Jer. 17:9). This is because the heart of every unbeliever is dominated by the old sinful nature which we received by natural generation from our forefathers, and which came originally from the devil himself (Ps. 51:5; John 8:44; Eph. 2:3). If any man questions the statement that the natural wickedness of the heart is due to the presence and activity of the old nature, he has only to compare the list of sinful things which the Saviour said proceeded out of the heart and defileth a man, with the list of the works of the flesh which are found in Galatians 5:19-21. (See also Prov. 22:15.)

The second fact which we note is that out of the heart are the issues of life (Prov. 4:23). It is the heart which indites every evil deed that men perform, and it is the heart from which proceeds every evil word, for out of the abundance of the heart the mouth speaketh (Matt. 12:34; Luke 6:45). Surely to recognize this fact is to recognize that a man whose heart is evil will be evil in his words and deeds. And on the other hand a man whose heart is good will speak good words and will do good deeds. Let it be borne in mind, too, that the old sinful nature which corrupts the heart of the unbeliever and the heart of the backslidden believer is a deceiver, and if he cannot lead a man into the grosser sins, like idolatry, adultery, fornication, murder etc., he is sure to snare him in deceit, pride, foolishness, or any of those things which men consider less wicked. But the Saviour says that all these things "defile a man" (Eph. 4:22–32).

The heart of man being naturally wicked and corrupt, at once we see how foolish and futile are all attempts to reform him. His heart is under the dominion of a rebel nature and is not subject to the law of God and of this nature God's Word specifically declares that he cannot be subject to that law. What hope, then, is there of reforming such a man? If we do succeed in purging him from his outbreaking sins, it will be only to see him fall to the sin of pride or kindred sins which are just as offensive to God. Though we may think we have succeeded because we have produced an outward cleansing, yet he is like a whited sepulcher, for still his heart is a charnel house, full of corruption and dead men's bones. Cleansing from sin can never come by outward change. As well try to purify the water which drains into a well from a near by cesspool by painting the pump. (II Pet. 2:17–22)

But God in His infinite grace gives to willing souls a new heart. When we receive the Lord Jesus Christ as our Saviour, He imparts to us a new nature which is none less than His own divine nature. In this nature the Lord Jesus Christ dwells in our hearts, and as we yield to Him He purifies them from the contaminations of the old nature (though be it remembered the believer is not rid of the old nature and cannot be rid of him until death or the Rapture). So complete is the transformation of the thoughts of the heart for which God has provided, He says that the weapons of our warfare are mighty through God even to bringing into captivity every thought to the obedience of Chrst. What a blessed hope is this! As we are controlled by the new man who dwells in us we are delivered from the law of sin and death, our hearts are purified and our lives are transformed. Thank God for such a victory! Thank God for such a Saviour! (Jas. 4:8; II Cor. 4:6; Gal. 4:6; Eph. 3:17; Eph. 5:19; Phil. 4:7; II Thess. 3:13; Heb. 8:10; Heb. 10:16; Heb. 10:22)

VITAL-TRUTH ILLUSTRATION

It was said of a man at his first appearance before the Council of the Free Church of Scotland, that he was "more ambitious to excel than to shine." Shine in external appearance he certainly did not, yet this man, Robert Smith Candlish, became a power and a mighty leader in that body.

Gypsy Smith tells of a certain woman he once saw in a gypsy camp. She was well disguised and was telling fortunes. Mr. Smith, because he so thoroughly knew his own people, readily saw that she was not what she claimed to be. After talking with him for a time, she laughed and said, "Oh, I can't fool you; I'm not a real gypsy; I just joined." The evangelist lamented that in the family of Christ so many have "just joined," and are not "real." But God, looking on the heart, knows them that are His. —"The Illustrator."

First Quarter, Lesson 13 **Sunday, March 25, 1928**

JESUS PROCLAIMS THE KINGDOM OF GOD

Golden Text:

"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing every sickness and every disease among the people" (Matt. 9:35).

We suggest as a good method for this quarter's review that the teacher assign one lesson to each of the scholars, with the instructions that he is to find in this lesson and bring into class any one of the following:

1. Some personal truth which has been a help in his own personal life.

2. Some truth about the Saviour which has deepened his love for Him and appreciation of Him.

3. Some personal truth which he has not been living hitherto, but which he has decided that he will begin to live in the enabling power of Christ.

4. Some truth about the Saviour which he feels will be helpful to pass on to others.

Of course such assignments should be made at least one week before, and in making them it may prove helpful to give to each pupil a copy of the questions for review which deal with his particular lesson.

QUESTIONS FOR REVIEW

Lesson 1—"John the Baptist and Jesus"
(Lesson Text: Mark 1:1-13)
(Golden Text: John 3:30)

1. How can we give Jesus Christ preeminence?
2. How do we know that Jesus was fit to be our Saviour?
3. Has the Lord Jesus Christ authority to tell us what to do?

Lesson 2—"Jesus and the Sick"
(Lesson Text: Mark 1:21-45)
(Golden Text: Mark 7:37)

1. Did Jesus really work miracles?
2. Why did Jesus and the disciples work miracles in connection with their preaching of the Kingdom message? Should we expect such miracles today?
3. What can we learn from the miracles about the future blessings of Israel?
4. What do the miracles reveal about the Lord Jesus?
5. What personal blessings can we glean from the study of the miracles?

Lesson 3—"Jesus and Sinners"
(Lesson Text: Mark 2:1-17)
(Golden Text: Mark 2:17)

1. Why do we need forgiveness?
2. How may we obtain forgiveness?
3. What is as important as forgiveness?
4. Who has the right to grant forgiveness?
5. For what kind of people has God provided forgiveness?

Lesson 4—"Jesus and the Law"
(Lesson Text: Mark 2:18 to 3:6)

(Golden Text: Matt. 5:17)

1. Can unbelievers please God by trying to keep the Law?
2. Did Christ fulfil the Law?
3. How are we redeemed from the curse of the Law?
4. How may sinners obtain the righteousness of perfect obedience to the Law?
5. Should the believer try to keep the Law?
6. How may the believer live out the righteousness of the Law?

Lesson 5—"The Growing Fame of Jesus"
(Lesson Text: Mark 3:7-12 and 6:53-56)
(Golden Text: Mark 12:37)

1. How did the earthly ministry of Jesus picture His Kingdom?
2. How did the ministry of the Apostles picture the Kingdom?

Lesson 6—"Jesus Misunderstood and Opposed"
(Lesson Text: Mark 3:19b-35; 4:1-6)
(Golden Text: John 1:11-12)

1. What should we do when we are called foolish and persecuted for Christ's sake?
2. How may the believer be freed from the power of the evil one?
3. What is the unpardonable sin?
4. With whom should the believer fellowship?
5. Should the faithful believer and follower of Christ expect to be popular?

Lesson 7—"Jesus Pictures the Kingdom of God"
(Lesson Text: Mark 1:14-15; Mark 4:1-34)
(Golden Text: Matt. 6:10)

1. What outstanding lesson do we learn from the parable of the Sower and the Seed?
2. What outstanding lesson do we learn from the parable of the Candle and the Candlestick?
3. What outstanding lesson do we learn from the parable of the Reaper and the Harvest?
4. What outstanding lesson do we learn from the parable of the Mustard Tree and the Fowls of the Air?

Lesson 8—"Two Miracles of Power"
(Lesson Text: Mark 4:35 to 5:20)
(Golden Text: Mark 4:41)

1. Is worry a sin?
2. Can the Lord Jesus deliver us from the power of all sin?
3. How may we experience this deliverance?

Lesson 9—"Other Mighty Works of Jesus"
(Lesson Text: Mark 5:22-43)
(Golden Text: Mark 5:34)

1. What three kinds of death are there from which Jesus delivers by giving life?
2. Is there any life for those who have suffered the second death?
3. Can a secret believer be saved?
4. Why should believers give their testimony to the grace of Christ?

Lesson 10—"Jesus and the Twelve"
(Lesson Text: Mark 1:16-20; 2:13-14; 3:13-19; 6:7-13, 30)
(Golden Text: Mark 16:15)

1. Who should follow Jesus?

2. Name five things which will characterize the lives of those who are really following Jesus.

Lesson 11—"Jesus Feeds the Multitudes"
(Lesson Text: Mark 6:31-44; 8:1-10)
(Golden Text: John 6:35)

1. What is the Saviour's attitude toward the sinner?
2. Is the Lord Jesus Christ able to provide all the needs of the sinner and the saint?
3. What authority has the Saviour in the life of the believer?

Lesson 12—"Jesus Teaches Sincerity"
(Lesson Text: Mark 7:1-23)
(Golden Text: Prov. 4:23)

1. Which should have most weight with a believer, opinion, or the Word of God?
2. What is meant by the expression, "Out of the abundance of the heart the mouth speaketh?"
3. How may a believer be truly obedient?
4. How may a believer be delivered from the natural wickedness of his own heart?

VITAL-TRUTH ILLUSTRATION

Had all my years been sinless, could I know
What my Lord means by His "made white as snow"?
If all my days were tearless, could I say,
"In His fair land He wipes all tears away"?
If I were never weary, could I keep
Close to my heart, "He gives His loved ones sleep"?
Were no graves mine, might I not come to deem
The life eternal but a baseless dream?
My sorrow, yea, my tears, my weariness,
Even my graves, shall be His ways to bless.
I call them ills; yet that can surely be
Nothing but good that brings my Lord to me.
—From "The Dawn."

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of Christ: for
it is the power
of God unto
salvation.
Rom. 1:16

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Clifton L. Fowler, Editor

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Clifton L. Fowler *Editor-in-Chief*

Assistant Editors:

R. S. Beal
H. A. Wilson
Jesse Roy Jones
Maurice G. Dametz

R. E. Obitts, Editorial Sec'y
C. R. Lindquist, Book Reviews
John I. Paton, Business Mgr.
Roy R. Boese, Publication Dir.

Contributors:

Frank S. Weston
Henry Ostrom
S. T. McKinney
W. B. Riley
Joshua Gravett
W. C. Garberson
R. E. Neighbour
J. C. O'Hair
J. Clyde Stillion
Aaron Schlessman
I. M. Haldeman
Albert Mygatt

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DOCTRINAL STATEMENT of the Denver Bible Institute and of "Grace and Truth"

THE TRINITY
The triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno. 4:24.

VERBAL INSPIRATION
The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN
The personality of Satan. Job 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST
The personal, premillenial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thes. 4:16-17.

HELL
The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH
All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; I Jno. 2:16; I Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

Rest!

THERE is no peace, saith my God, to the wicked." How slow man is to awaken to the awful certainty and inevitableness of this truth. Sin brings no peace or rest. Fame brings no peace or rest. Wealth brings no peace or rest. Earth offers no real rest. But there is rest for the children of men. Not a mere passing and ephemeral rest, not an empty and glittering rest—but rest, glorious, satisfying, and complete. "There remaineth therefore a rest to the people of God."

This issue of "Grace and Truth" goes to our great family of readers laden with the wondrous message of rest, sweet rest—rest which a God of grace has provided for every needy soul through simple faith in our Lord and Saviour Jesus Christ. In Him and Him alone is rest.

GOD'S Word says, "My God shall supply all your need according to His riches in glory by Christ Jesus." The work of D. B. I. was founded upon this promise. It has been carried on in utter reliance upon the same promise, and God has proven faithful. Read in this issue of the step in regard to the dormitory situation which the Board of Directors has felt constrained to take, relying upon the same promise. Then join with us in earnest prayer for the supply of the need, doubting not that OUR GOD WILL SUPPLY!

A Futile Task

THE American Anti-Bible Society has been organized with the avowed object to discredit the Bible, and stop its distribution. Included in its program is the world-wide circulation of anti-biblical literature, the barring of the Bible from the public schools, the checking of the distribution of the Word of God among the soldiers, prisoners and patients; and the counteracting of the circulation of the Bible by the Bible societies.

What a futile task! What blind arrogance! The men standing back of this attempt surely ought to know that no weapon ever formed against the Bible has prospered. The Roman emperor Diocletian once ordered all Bibles to be burned, but shortly afterward, the influence and power of the Word of God was greater than ever. Voltaire, a skilful enemy, boasted, "It took twelve men to establish Christianity, I will show the world that it will take but one man to destroy it," and then he predicted that one hundred years from his time, the Bible would be almost an unknown book. Soon after, the very presses used in printing Voltaire's wicked books were busy night and day printing the Word of God; and the very room where he penned these boastful words, was packed to the walls and the ceiling with Bibles for circulation by the Geneva Bible Society. No weapon formed against the Bible has ever prospered. The Book cannot be destroyed as long as God reigns. The Papists of Rome have tried to banish it from the homes of the people, but in vain. The modernists and evolutionists have been blasting away at the Bible, but in vain. Over one hundred years ago Tom Paine wrote his "Age of Reason" and said that since his book had been issued, the Bible could not possibly survive, and that only a few years hence it would be hard to procure a copy of it. Today, Bibles are plentiful, but it is hard to procure a copy of Tom Paine's "Age of Reason." Since Tom Paine's foolish boast, the Bible Societies have sent out 300,000,000 Bibles, Testaments, and portions. A new translation of the Bible or some portion of it, has been published every six weeks for the last ten years. No other book has been in so many hands and so many lands. The demand is increasing. The cry for Bibles comes from every part of the earth.

The athiests would do well to "think twice" before they undertake their task. All past efforts to down the Word of God, have met with shameful disaster. There is certain defeat ahead for this new attempt, for "the

Word of God is not bound" (2 Tim. 2:9). The Bible has stood and will continue to stand, for "the grass withereth, and the flower thereof falleth away: But the Word of the Lord endureth forever" (I Pet. 1:24-25).

—M. G. D.

A Real Radio Treat

LOVERS of the Truth both near and far now have the opportunity extraordinary afforded by Radio Broadcasting Station KOW, Denver, of hearing Dean Clifton L. Fowler give expositions of the International Sunday School Lessons every Saturday evening from 8 to 9 o'clock.

Those who have already heard Dean Fowler expound the Scriptures need not be urged to take advantage of this opportunity. Those who have not heard him heretofore have a pleasant surprise awaiting them. The introductory lecture was given Saturday evening Mar. 3rd, and already there has been a host of letters received, both by KOW Studio and Dean Fowler, with expressions of gratitude that this faithful testimony for the Truth is going out upon the air. "Listen in" every Saturday night and get something fresh from the Word to offer your fellow-members in the Sunday School class the following Sunday.

Don't forget the time—every Saturday evening from 8 to 9 o'clock Mountain Time, Station KOW, wave length 218 meters, 1370 kilocycles.

TUNE IN!

—J. R. J.

The Dormitory Situation

WE BELIEVE God is leading to one of the most important forward steps we have ever taken in the development of the work of D. B. I.

At a recent meeting of the Board of Directors Dean Fowler recommended that the Board consider locating the day-school of the Denver Bible Institute on the outskirts of the city. He testified that after several months of waiting on the Lord for clear direction he was assured that He was leading to this move. The members of the Board of Directors have been prayerfully considering the dormitory need for some time and other members testified that they, too, were assured of clear guidance to such a move as that recommended. After prayerful deliberation the Board voted its hearty endorsement of the plan which the Dean had recommended.

The action of the Board of Directors involved four decisions:

1. That the day-school of D. B. I. should be located on the outskirts of Denver.

2. That Dean Fowler be instructed to begin looking for suitable property at once, and submit recommendations to the Board.

3. That when property suitable for a building site is found, the funds now in the Treasurer's hands be used as the initial payment.

4. That we look to God in prayer for the balance needed to complete the purchase, and that we further look to Him for funds with which to erect the necessary buildings.

Believing that God has led to such a move we cannot doubt that He will make full provision for the need, for has He not promised, "My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19)?

The proposed plan involves the maintaining of a downtown headquarters for all public services, Evening School activities, Bible Conferences, publishing work, etc.

In addition to that of the Board of Directors this plan has received the unanimous support of the Faculty and Workers Group and of the Student Body of the Denver Bible Institute. The same hearty support has been vouchsafed by all the other organizations connected with the work of the school.

As the readers of "Grace and Truth" well know, the Denver Bible Institute has been staggering for several years under a crushing burden of rent on its dormitory buildings. It will rejoice their hearts to know that at last the first definite steps are being taken under the blessing of God toward stopping the rent drain. It should be clearly understood, however, that the proposed purchase of property is only the first step. When the property is secured we will then need to look to God for the larger need of funds which will make possible the erection of the greatly needed buildings. But with the purchase of the property the permanent location will become a known fact, and we will be ready to face the larger need.

We appeal to you, our dear "Grace and Truth" family, who have been standing by so loyally, to redouble your intercession that full provision may be made to make possible the purchase of suitable property on which we can locate the needed permanent buildings. (At least ten to fifteen thousand dollars will be needed.) Pray also that wisdom may be vouchsafed to the Dean and to the Board of Directors as they face the decisions which must shortly be made.

We are assured that you will not fail to give this great work of God your prayer support, and the writer believes that it would be a great encouragement to Dean Fowler and to the members of the Board of Directors if you would drop them a line, assuring them of your interest and of your support in holding them up before the throne of grace for the needed wisdom and supply of funds. You who are now so loyally sharing the prayer burden will yet share in the rejoicing which will be ours when we see the dear Lord STOP THAT RENT DRAIN! Hallelujah! "He is faithful . . . Who also will do it!"

—H. A. W.

Where Is the Money Coming From?

A FEW days ago the dear Christian mother of one of our workers wrote expressing her prayerful interest in the impending purchase of property on which to erect the needed dormitories and other buildings for the work of the day school of the Denver Bible Institute. She realized, as we all do, that it will take several thousands of dollars to make this initial purchase, and then many thousands more to erect the buildings. So she asked, naturally enough, "Where is the money coming from?"

The answer to this question is threefold.

First we must reply, "*The money will come from the gracious hand of our God!*" for we are relying utterly upon the promise of His Word, "My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19). Throughout the fourteen years since the Spirit of God led His servant, Dean Fowler, to found the Bible Institute in Denver, He has faithfully provided for the needs. In well-nigh miraculous manner He has manifested His faithfulness to His promise. He will not fail in this hour of need. God will supply! "Faithful is He, Who also will do it!" He will make full provision to

"STOP THAT RENT DRAIN!"

But the second part of our answer must involve the means by which God has chosen to work. "The money will come from the gracious hand of our God, *in answer to prayer!*" God does mighty things in answer to prayer. He is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20). He has said, "Call unto Me, and I will answer thee, and shew thee great and mighty things which thou knowest not" (Jer. 33:3). And He has said, "Ask, and ye shall receive that your joy may be full" (John 16:24). Let us not through prayerlessness make it necessary for Him to say to us, "Ye have not because ye ask not" (James 4:2). Our blessed Saviour has said, "If ye ask . . . I will do," therefore let us ask! God will not fail; let us not fail. Let us be faithful and persistent in prayer, that when the day of deliverance comes we may have the joy of knowing that God has used our petitions to help

"STOP THAT RENT DRAIN!"

But our answer is not yet complete. It could not be complete without some consideration being given to the instrumentality. "The money will come from the gracious hand of our God in answer to prayer, *through the sacrificial gifts of His children.*" Recently we saw an example of this which touched our hearts with special blessing. A young woman working in a business office in St. Louis sent an offering to a friend who is a student in D. B. I., saying in a letter which enclosed it:

> I had intended to get some new shoes this week, and already had them picked out. As I was on the way to the store this evening, with the intention of buying them, there suddenly came to my mind four little words I had read not long ago. (Do you know where I read them?) They began to grow larger, and these were the words, "STOP THAT RENT DRAIN!" I wanted the shoes, and I cannot tell you how the Lord spoke to me and asked me to make a little sacrifice for Him, as He made such a great one for me. I have three pair of shoes, all good, but none you would call new. I told Him I would cheerfully and willingly make this sacrifice for Him, and am sending you the money to help the "rent drain." It is only a little, but it has brought me a blessing and my love for Christ made me want to do it. My shoes look new to me now, and Christ didn't want me to have any more.

Thank God for His graciousness in dealing with His child as He did to lay upon her heart the burden for the needs of dear old D. B. I.! And thank God for such a willing and ready spirit of response to His Spirit's dealing! It is through just such sacrificial giving that the Spirit of God has always made provision for the needs of His work. And it is through just such sacrificial giving that God will supply the needed money to

"STOP THAT RENT DRAIN!"

Yes, thank God! We do need several thousands of dollars to buy the needed property. And when the property is bought we will need many thousands more to make it possible for us to erect the needed buildings and to stop the rent drain. But *the money will come from the gracious hand of our God, in answer to prayer, through the sacrificial gifts of His children.*

—H. A. W.

AND the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever. And My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.

—*Isa. 32:17-18*

A REST FOR THE PEOPLE OF GOD

by Dr. R. E. Warner

IN THE midst of all the confusion and unrest in the world about us anything which points us toward a real rest of body, soul or spirit should stand out in bold contrast in opposition to its surroundings.

What a need! Oh, how we do need rest, the true rest of God! And yet rest is perhaps the most neglected and most misunderstood of all Christian graces among God's people. And is it not because the most of us are legalists and know nothing but work? How little do we understand to rightly divide the Word of Truth. We work when we should rest and we rest when we should work. Now God has a program for work and for his program for rest we may well study carefully the third and fourth of Hebrews. From this careful treatise on rest we must come to know more fully God's mind in the matter.

NOW concrete examples can be found of most every great theme, and we find God working in the very beginning, afterward His resting.

God intends that we should work, and God intends us to rest. Jesus said: "I must work the works of Him that sent me," and we believe He meant the great work of redemption. This being completed, he said "It is finished." As God rested after His perfect work was completed, in like manner Jesus rested after His perfect work was finished. This forms a legal basis upon which I may rest, for do we not learn in Paul's letter to the Ephesians that we are in Christ.

I repeat it. Scripture teaches that I must work and must also rest. Now according to Scripture when must I rest? Most folks rest when they no longer wish to work. But here great principles are involved which are worthy our careful consideration.

In the beginning God's rest was broken when man, His most perfect work, lost his perfection. Sin entered the world and God's rest was broken. God ceases from his rest and commences his greatest work, not now of creating another perfect man, but of redeeming man from the inevitable results of sin, death.

As the first Adam proved unequal to the enemy's subtile snare, so it became necessary to find one who could meet him. With the whole plan of redemption fully accomplished we are told that He sat down upon the right hand of God. Sitting down is the posture of rest and we find that the invitation has gone out, "Come unto Me and rest."

As far as this world is concerned, man's day of physical rest was over when Adam fell. God has commanded, "In the sweat of thy face shalt thou eat bread."

BUT thanks to God for His wonderful Grace; in a spiritual sense we may have rest in Christ Who worked out for us our eternal redemption. The children of Israel were God's earthly people and He gave them no rest while in the land of bondage. While they were toiling for four hundred years under that hot Egyptian sun, they knew nothing but toil. God would have them to know what rest and worship was and finally raised up a man to lead them out into a land where they were given a seventh day sabbath. Egypt, a type of the world, gave them no opportunity to worship or rest, as the Christian today finds no encouragement to worship God or rest in Christ while in the world. This brings us to that truth so forcefully brought to us in the prayer of the Master when He said, "I pray not that they may be taken out of the world, but that they may be kept from the evil in the world." We cannot know the significance of rest until we are willing to separate from everything in the world which is contrary to God.

Now some well-meaning but deluded souls believe themselves

THIS thought-provoking article by Dr. Warner first appeared in the "World-Wide Gospel." We are happy to give it a further broadcasting that it may bring blessing to the earnest family of the readers of "Grace and Truth."

under obligation to work continually, everlastingly, that they may not lose out in their eternal life. They will quote you this scripture, "Work out your own salvation with fear and trembling." Poor souls are in fear and trembling, thinking that their eternal destiny depends on their faithfulness and their working. They have placed themselves back under law according to Romans 4:4 and according to Galatians have "fallen from grace." I have never known a legalist or a person working to save himself from hell to have the slightest conception of God's rest, that rest that trusts God, just letting go and letting God.

Quoting Romans 4:4, "Now to him that worketh is the reward not reckoned of grace but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." So we learn that we are saved by grace through faith. Faith not in ourselves, not in any system or anything, but in One Who through death conquered the last enemy and sat down. Therefore His rest is my rest, if I place my faith implicitly in Him.

Let us look again at the children of Israel, bond-slaves in Egypt, when the death angel was about to visit their camp and claim the first-born of every household, how they were commanded to do. God had told them how they might be delivered from this death. They were to secure a perfect lamb, which was to be killed on that memorable night, the blood was to be sprinkled on the two door posts and the lintel of the door, the lamb was to be roasted and eaten behind the closed doors. They were to be in readiness for a journey, their garments buckled about them, their sandals upon their feet, with their staff in their hand. This was the unqualified promise." And when I see the blood I will pass over you." There was no question about the whole affair. There was to be blood on the lintel and side posts and no death or there was to be no blood and sure death. No opportunity here for argument. No amount of uneasiness or unbelief or weeping or anguish would alter the case. The lamb was the Saviour in type as the Lamb of God was the true Saviour of men and all things must be done according to the pattern. Some doubtless were legalists, but they were sheltered just the same by the blood. They doubtless wrung their hands and tore their hair crying to God all the night long that he would spare the dear child. They doubted God's unchangeable word when He said, "And when I see the blood I will pass over you." They never ate a bite of the roasted lamb as the Lord had directed them to do because they were so worried over the visit of the death angel. They went half starved on their long journey while those who had faith enough in God's word to sit down quietly and peacefully to partake of the roasted lamb went out full and with a song of Moses and of the Lamb on their lips.

This is what God would have us know concerning spiritual rest, and anything which mars the scene, in discord with what God has wrought is unbelief and truly unbelief is the worst form of sin.

God help us to rest in faith in His Only Begotten Son and to cause others to have like precious faith.

RESTING IN HIM

by MAURICE G. DAMETZ

TO THE soul who has tried to find rest in this world of unrest and failed Dametz' article reveals the secret. The child of God will find real refreshment in reading this helpful discussion on the rest that is found only in Jesus.

THE HUMAN soul is weary and cries out for rest. God has so made the soul that there is a longing and a craving for satisfaction. There is a need which must be met. Man desires unruffled peace and deep joy. Where shall he find rest?

Turning to the world we find it full of weariness. The world is like an ever-troubled sea. Everywhere is dissatisfaction and discontent. Its best pleasures turn into gall and bitterness. Many travel from continent to continent, from spring to spring, and then sigh,

"Vanity of vanities, all is vanity." "The wicked are like the troubled sea, that cannot rest." The pleasures of the world taunt us; they leave the heart hollow. Where is rest?

A crushing burden is the burden of sin. It is the burden of burdens. Sin chases and drives the soul. Sin crushes the soul down to the dust. The life becomes blighted. Sin isolates man from God. It is the nature of sin to break up the unity of life and purpose, bringing a strange restlessness. Sin makes life incoherent, makes men irrational, and finally utterly wrecks life. It becomes a deplorable plague in the heart. The soul is sin-sick and burdened—the pressure of the weight of sin is an intolerable burden. Where is rest?

There is also legal weariness. Many are striving for rest by seeking to live a moral life. They are ever struggling, attempting to obey the law. Oh, the sad, sorrowful, sickening feeling of the soul disappointed a thousand times over in its strivings to obey the law. The soul becomes hopeless because of disastrous failure. Where shall the soul find rest?

God has wisely and fully provided rest for the souls whom He created. This rest is found in the Person and Work of Jesus Christ. There is only one place in this fallen world where perfect rest and repose are found. It is where God rested in the harmony of His character and perfections, and where Christ rested in the completion of His Work—the Cross of Calvary. And God's invitation is open to all—"Come unto Me, all ye that labour and are heavy laden, and I will give you rest." His promise is sure, "I will give you rest." It is unqualified, not limited by any human defects or circumstances. To the soul that rests in Him, He gives the rest of salvation, victory and occupation. He gives rest and that rest is in Himself.

AND in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and His rest shall be glorious.

—*Isa. 11:10*

RESTING IN HIM IN SALVATION

TO THE sin-burdened and distressed, to those who are sighing for rest, there is true rest—even in the Cross of Christ. It was at the Cross that the sin question was satisfactorily settled. Christ made atonement for all our sins. He as our Substitute was judged, punished and condemned. Our penalty and punishment have been borne to the full by our Saviour, Substitute, and Surety. He suffered as the accursed from God. God is satisfied with that transaction, and justice is satisfied. "It is finished"—every vestige of sin was borne by Him, every jot and tittle of the law was fulfilled by Him. "It is finished"—the atoning death of our Saviour settled every question between our souls and God. The debt is all paid, and the Creditor is fully satisfied. The resurrection of Christ is God's receipt—"paid in full." "It is finished"—add nothing to it, take nothing from it. The work is done, our sins have been judged "once for all," the sin-question has been settled and for the believer it can never be opened again. "It is finished"—we rejoice in the emphatic declaration: Halting sinner halt no longer; doubting one doubt no more; feeble believer take strength. Here is rest for the sin-sick, sin-weary soul.

Bearing shame and scoffing rude,
In my place condemned He stood,
Sealed my pardon with His blood;
Hallelujah! What a Saviour!

The work of salvation is all done and God invites sinners to rest in Christ's finished Work. Do you feel that you must work and do to be saved? Jesus Christ did all the doing, and God invites you to rest in Him. God is resting in Christ's finished Work. The death of Christ is enough for God and enough for justice, and God is satisfied. Leave your works and your doing and rest in Him Who has done it all for you. Or, do you feel that no one has sinned as you have? This is just the weariness that Jesus delights to meet. Oh, come and find rest in Jesus Christ. Here in the Christ of the Cross perfect rest is found for every species of weariness caused by sin. Rest from the galling yoke of sin—the power of the Cross breaks it. Rest from the dreadful guilt of sin—the blood of the Cross cleanses it. Rest from the condemnation of sin—the death of the Cross has slain it. Rest from the obedience of the law—the work of the Cross supplies it. It is in the Work of the Cross that God rests. There is rest for the weary sinner who will rest in that finished Work. Sinner, God is resting now in the finished Work of His Son, will you rest there too? Come, and rest where God rests, and find rest for your weary soul.

RESTING IN HIM IN VICTORY

NOT only is there the resting in the finished Work of Christ for salvation from the guilt of sin, but there is a present tense salvation from the

power of sin, which comes from resting in Him. It is a very common thought among Christians that the Christian life is full of "ups and downs, mostly downs." This is the experience of the average Christian, but this is not a normal Christian experience. God has promised and provided victory for every Christian over every sin and circumstance. Every provision is made for every temptation. It is our privilege as believers to be "more than conquerors through Him that loved us" (Rom. 8:37). God has made all grace to abound toward us in order that we always may have all sufficiency in all things and abound to every good work (II Cor. 9:8). Abundant provision has been made for us to live abounding and triumphant lives, and in the face of such provision we have no right to make excuses or to live on in weakness.

The Word clearly teaches that victory is not by struggle but by faith. Victory is not earned, it is received as a free gift of God's grace. Victory is salvation, and salvation past, present and future is all of grace. If works share in salvation "grace is no more grace" (Rom. 11:6). The life of victory is a normal experience of walking by faith. "As therefore ye have received Christ Jesus the Lord, so walk ye in Him" (Col. 2:6). Our self-efforts do positively prevent victorious living. The secret of victory over sin is just resting—resting in the accomplished Work of Christ on Calvary—for it was there that Christ won victory for us over every foe. We rest in Him and appropriate our identification with Him in His death, resurrection victory, and ascended life.

It may be asked, "What are we to do—nothing?" Far from it. Resting in Him, we are capable of works now. Resting in Him, we live in the power of His resurrection, He lives out His resurrection life through us. We can now "run the race which is set before us" (Heb. 12:2), and "fight the good fight of faith" (I Tim. 6:12). Resting in Him, we are enabled to do what we could not possibly do otherwise. Resting in Him, makes victorious living and service. The secret is disclosed in the words of Paul, "Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God" (Gal. 2:20).

RESTING IN HIM IN OCCUPATION

RESTING in Him means to look away from ourselves and our circumstances unto Him and to commit ourselves definitely unto Him. "Rest in the Lord, and wait patiently for Him" (Ps. 37:7). The word translated "rest" in this verse is translated in other passages "to hold peace," "to quiet self," "to be silent," and "to be still." Resting in Him is well expressed in the words of a poem entitled "The Secret of Happiness," of which the author is unknown:

> Just to take your emptied self unto Him;
> Just to let Him fill you up to the brim.
> Just to let Him put Himself in your stead;
> Just to put your hand in His and be led.
> Just to take Him alone as your choice;
> Just to lose yourself in Him and rejoice.

Resting in Him is the means of continuous victory. When we rest in Him we are satisfied to abide, to settle down, to stay at home in Him. To rest in Him is simple resignation. When problems and adverse circumstances arrive we trust where we cannot trace, and we trustfully wait upon Him for the solution, and to the resting soul He gives quietness, and "when He giveth quietness, who then can make trouble?" (Job 34:29).

Let it not be forgotten that we rest in a Man. "A Man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of waters in a dry place, as the shadow of a great rock in a weary land" (Isa. 32:2). The Lord from heaven is our resting place. He meets our emergency wherever and whenever it may arise. He stands beween us and our sins. Between us and our testings He interposes His shade and refreshment. He is our perfect Substitute and there is no substitute for Him. He is all that we need; He is all sufficient; He is enough for us; we want no other.

BUT the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.

—*Isa. 57:20-21*

Rest in the LORD, and wait patiently for Him.

NOAH—THE APOSTLE OF REST AND COMFORT

by H. A. Wilson

TO HIS generation Noah was the apostle of rest. The Scriptures tell us that he was, "A preacher of righteousness" (II Pet. 2:5). Apparently this man of God not only believed, but also bore testimony to the men of the wicked generation in the midst of which he dwelt. Being as he was, a preacher of righteousness, his message was also a message of rest, for all true rest is based on righteousness, inasmuch as the Word says, "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. 57:20-21). It is evident, however, that the righteousness which Noah preached, was not man's righteousness but God's; not the righteousness of human works, but the righteousness which is by faith. Such was the righteousness in which Noah himself rested; as it is written, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith" (Heb. 11:7). Faith leads to a testimony which is consistent with the thing believed. We cannot doubt, therefore, that Noah was the apostle of rest to his own generation in preaching the righteousness of faith, which alone can bring rest to a troubled soul.

Moreover, in his own person as well as in his message, Noah was the apostle of rest to his posterity. His name literally signified "rest"; his personal faith fulfilled the condition of rest; and his experience typified the One Who gives rest as well as the experience of the one who rests in Him.

We cannot listen to his spoken testimony, for Noah's lips have long since been silent in death, and the Holy Spirit has not seen fit to record the sermons which he preached by word of mouth. But the Word of God does give us a clear account of the faith of this man and the experiences which speak so clearly of the rest of God. In this, therefore, we may profit by his testimony and be encouraged to enjoy the rest of God, though the men of his generation refused him and scorned his testimony.

CHARACTER studies are always helpful and illuminating. In Noah, the student of God's Word finds a most interesting personality and one who is worthy of careful investigation. Wilson gives us some very worth-while information concerning this "Apostle of Rest and Comfort." Read it and let your soul be strengthened.

I. NOAH'S NAME LITERALLY SIGNIFIES "REST"

IT IS a fact well known to careful Bible Students that the proper names of the Bible frequently enfold within themselves deep spiritual significance. "Elijah," for instance, means literally, to the student of Hebrew, "God is Jehovah." "Elisha" means "God is Saviour." "Daniel" means "God is judge." "Joshua," of which "Jesus" is the Greek equivalent, means "Jehovah saves." (See Young's Analytical Concordance.) Noah's name is no exception to this, for Hebrew scholars seem to be pretty well agreed that the word "Noah" literally means "rest" or "comfort."

This meaning was hinted at in the words of Lamech upon naming his son. "And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed" (Gen. 5:29). Just what was in the mind of Lamech in this? It appears from his words that he was expecting this child to be the "seed" Who was promised to Eve at the time when God cursed the ground for man's sake. It would seem, therefore, that this name was given to Noah in faith, though if Lamech's expectation was as we have suggested, that faith must have been confused, inasmuch as Noah

was not virgin born and could not therefore qualify as the "seed of the woman." Or is it possible that while he knew that the promise was not fulfilled in this child, yet Lamech was looking forward by faith to the coming of the promised "Seed," and that his naming his boy "Noah" (rest) was a simple testimony of his trust in the coming Seed Who would give rest to all who put their trust in Him?

Whatever the reason may have been, Noah ("rest") was the name given to this child, and by the name "Rest" he was known to his associates and to his posterity. Had he been born an Englishman, when his mother wished to call him she would have said, as doubtless she did in her own tongue, "Rest, come to mother." His neighbors would have addressed him as "Neighbor Rest," and his intimates simply as "Rest." His daughters-in-law undoubtedly would have known him as "Father Rest," and his grandchildren would have called him, as we may, "Grandfather Rest." In the very meaning of his name, therefore, Noah was a daily reminder to all who knew him of the rest of Jehovah.

COME unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.

—Matt. 11:28-30

II. NOAH'S FAITH FULFILLED THE CONDITION OF REST

IN HIS faith, Noah fulfilled the condition of rest, for a soul can enter into rest only through faith in the finished work of Christ.

His faith is testified in Hebrews 11:7, which says, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." This Scripture plainly tells us that Noah believed, but the relationship of this faith to the rest of God appears more plainly elsewhere.

One of the clearest discussions on the subject of "rest" is found in the fourth chapter of Hebrews. The closing verses of the preceding chapter tell us that the children of Israel failed to enter into rest because of their unbelief. The first verses of the fourth chapter tell us that there is yet a rest for the people of God. The following verses identify this rest with the sabbath rest of God, and define it as the rest of the soul who ceases from his own works to rest in the finished work of Christ, and the whole closes with an exhortation to waste no time but to enter at once into that rest, lest we fall after the same example of unbelief which we have seen in Israel.

In the midst of this discussion there is one little pointed expression to which we wish to call particular attention.

WE WHICH HAVE BELIEVED DO ENTER INTO REST (Heb. 4:3).

The unsaved soul knows no rest, for "The wicked are like the troubled sea, when it cannot rest" (Isa. 57:20). Would you find rest, lost man? Then believe on the Lord Jesus Christ, for,

WE WHICH HAVE BELIEVED DO ENTER INTO REST.

But even after trusting Him as their Saviour, how many Christians are yet in need of rest. They go sighing and crying through life, when God wants them to be rejoicing always. They plan and scheme in self-will and fail to achieve because God wants them by yielding to Him to prove what is that good and acceptable and perfect will of God. They strive and strain and yet fail to accomplish because they have ignored God's appeal to yield themselves to God and their members as instruments of righteousness unto Him. Surely there is nothing more wearying than to try to bear our burdens or to perform our appointed tasks in our own strength. O weary, toil-worn, troubled Christiain, would you learn what it is really to rest? Then cease from your own works and rest in His, for,

WE WHICH HAVE BELIEVED DO ENTER INTO REST.

Yes, faith is the condition of rest.

Noah knew the rest of God because he fufilled the condition. As we have seen, he believed God, and by this simple faith was enrolled in the number of those of whom it is written:

WE WHICH HAVE BELIEVED DO ENTER INTO REST.

III. NOAH'S EXPERIENCE TYPIFIED THE ONE WHO GIVES REST

BUT Noah's experiences were just as eloquent in their testimony concerning the rest of God as was his faith. In them he not only exemplified the experience of the soul through his resting in Christ, but also typified the Christ in Whom we rest.

The ark in which Noah and his family were saved by virtue of their experience and God's instructions concerning it, is a wonderful type of Christ.

It was pitched within and without with pitch by the plain command of God (Gen. 6:14). The word translated "pitch" is the Hebrew word "kaphar" (cover) which elsewhere is translated "atonement." For instance, the same word is used in Leviticus 17:11, "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." In this the ark presents the same picture as the blood of sacrifice. Both alike point to the remission of sins, secured by the shedding of the blood of Christ (Eph. 1:7).

Again, the ark passed through the waters of the flood. Those waters came as a visitation of vengeance upon that wicked world, and all outside the ark perished in them. The ark passed through the same waters, and bore the fury of the storm, but kept safe those who were in it. In this the ark is a picture of the Saviour who bore our sins in His own body on the tree, and in our stead bore all of God's judgment against those sins (I Pet. 2:24; I Pet. 3:18; Isa. 53:5-6). Surely it serves to make the analogy very clear when we remember that the Psalmist in prophesying of the Saviour's suffering, speaks of Him as saying, "All Thy waves and Thy billows are gone over Me" (Ps. 42:7).

Under God's blessing the ark brought its occupants safe through the flood and landed them upon dry ground. They had been in the place of death, but now they went forth in life. Surely this is a striking picture of the Saviour's grace in giving life to those who trust in Him (John 3:16); but it is more; it is also a picture of the resurrection by which His gift of life was made possible. Its message is the message of the Scripture which says, "If we be dead with Christ, we believe that we shall also live with Him" (Rom. 6:8).

BUT if Noah's experience in the ark makes that ark a clear type of the Saviour, his experience also becomes a clear type of the rest which the soul enjoys who comes to Christ in faith. The facts which contribute to this type overlap somewhat those which enter into the other, but it will not hurt to repeat them, for thereby they will only gain in emphasis.

In the ark Noah was safe from judgment—the ark bore it for him. So the Scripture says, "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1).

In the ark Noah passed through the judgment but felt none of its force. So in Christ God counts the believer dead—judged for his sins—though he has felt none of the pains of that judgment (Gal. 2:20).

In the ark Noah was perfectly secure—God shut him in (Gen. 7:16). So in Christ Jesus the believer is secure—by the Spirit of God he is sealed unto the day of redemption (Eph. 4:30; John 10:28-29).

Noah came forth from the ark in newness of life. So in Christ the believer is quickened with resurrection life (Eph. 2:1).

And having come forth from the ark, Noah was given the promise that never again should he pass through such judgment (Gen. 8:20-21). So, too, the believer in Christ Jesus is promised that he never shall come into judgment, having passed from death to life (John 5:24).

But some will ask, Where does the rest come in? Having entered the ark by faith, Noah ceased from his own labors and rested in God's grace. Surely he could not more clearly have pictured the experience of the soul who responds to the Saviour's invitation "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28-29).

Noah, our great "Grandfather Rest," rested by faith in the finished work of Christ, and it was counted to him for righteousness. Such is the blessing of those who come by faith to receive the Lord Jesus Christ as their Saviour; and the experience of perfect rest is the daily portion of all who moment by moment trust in Him.

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost (Rom. 15:13).

The friends of God are anchored in the stillness of His rest, and the waves of outward things can never reach them there.

—Tauler

AN APPEAL AND A SUGGESTION

by Rev. Alex. R. Saunders

THE GOSPEL TO EVERY CREATURE

is the slogan of the great commission and is as much if not more so now as on the day when the command was first given, for the fact of more than three hundred million in China alone (1,200 million in the whole world) who have not once heard redemption's story lays an enormously heavy obligation on believers in the West. The paramount question, therefore, for the Church to face is—how may it be done? Did our Lord impose on that little group of disciples an impossible task? Is it not rather that the Church has failed to do the work committed to her? Standing as we do now at the close of the age, with indications of our Lord's speedy return daily increasing on every hand, shall we continue to act as if an impossible task had been laid upon us? In our failure how shall we face our Lord at His coming? There is abundantly convincing proof that the resources of the Church, both of men and money, are amply sufficient to accomplish the work within a very few years, and if the Spirit of God graciously moves among God's people in mighty reviving power every creature may yet hear the gospel before He comes. Why not?

REV. and Mrs. Saunders spent a number of days at D. B. I. last year bringing blessing and inspiration through their clear testimony and consecrated lives. This ringing appeal comes from the heart of an intrepid herald of the Cross who has gladly saerificed his all to carry the message of Jesus and His love.

FORTY YEARS OF AGGRESSIVE GOSPEL WORK

in China has convinced the writer that so far as the three hundred million in that land are concerned the task is by no means impossible, and to demonstrate this is his present object. But with China in such chaos and upheaval is not the time inopportune for the launching of such a scheme? By no means, on the contrary may not this be God's opportunity? God's resources are put to the test only when the impossible is attempted. In Apostolic days it was in times of great affliction that the spread of the gospel went forward and converts were multiplied, and the more they were oppressed in Egypt the more did the Israelites increase in number. It ever has been God's way, and why not now? At the present moment China is in a state of unparalleled upheaval and unrest, and to the man in the street gospel effort in that land has come to a standstill, but that is not so. Satan has come in like a flood, and is making a supreme effort to uproot the gospel from China; but let the standard of the Lord be lifted up against him by an offensive movement, and his strongholds will fall. The great need is a mighty spiritual awakening, and for this tens of thousands are now praying. Will you not join in earnest *daily* prayer for this awakening *now*, and will you not face this problem *now*? If, in answer to prayer, God is graciously pleased to give an awakening, and if believers in the West do their utmost for those who have not heard, success is assured.

CAN IT BE DONE?

The work must be done systematically county by county, and the method to be employed that of house-to-house visitation with a liberal use of gospel tracts combined with street preaching, and sufficient time must be given in each place to ensure as far as possible adequate opportunity for all to hear. Not only county by county but town by town must the work be done and no town should be departed from until there is assurance that everything possible has been done. It is obvious that the work must be done by the Chinese themselves, which is most desirable, but the missionary also will have a part for the cooperation of East and West will be essential. The work will need to be promoted and guided by missionaries and Chinese leaders of ripe experience, who will be an inspiration to the rank and file, and it is needless to say it is a responsibility which could not be borne by the Chinese alone. The support of local churches already established will tax to the utmost the resources of the Chinese Christians, and a forward evangelistic movement of such magnitude therefore must be undertaken by a harmonious combination of East and West, the financial burden

being shouldered by the latter.

A question not easily answered arising out of this suggested project is

THE TIME, MEN, AND FUNDS NEEDED

for an undertaking so gigantic but not impossible, and what follows may be offered as a practical working basis. If our Lord's return should be delayed, and there should come over the churches a wave of spiritual revival, there is no reason why the work of giving the gospel to every creature in China should not be accomplished within five years. The time of our Lord's return however is so uncertain, for "PERHAPS TODAY" He may come, the work should be pushed on with all urgency. China Proper, as it used to be called, had 18 provinces with a total of 1769 counties, but now with the addition of the three provinces of Manchuria and the New Dominion of Sinkiang, China Proper has 22 provinces with counties numbering approximately 2000. The population of the counties, like the total population of the whole country, is not easily arrived at, but that is not essential for our present purpose, the more important factors being the number of counties with their areas and accessibility. If the work of one county be done by four men the evangelization of that area should be accomplished easily in five years, but if 20 workers be used one year would suffice. On this mere assumption, and if the period aimed at is five years, the total staff needed for the evangelization of the whole of China would be 8000 workers; but if because of the imminence of our Lord's return the dominating thought is "The King's business requireth haste" 40,000 men and women would be needed to give to every creature in Sinim an opportunity of hearing the "Good News" within one year. It is well worth a trial, so at least thought one friend in America to whom the proposal appealed, and when we return to China the scheme will be tried out in one county for a start. It is by no means easy to estimate what funds may be required, for the cost of literature and living varies so much in different parts of the country, but 1,000 lbs. or U. S. $5,000 would not be wide of the mark for one county. To give the gospel to every creature in China in one year may at first sight seem to demand a staff too difficult to secure, but surely the cooperation of 1000 missionaries from all Societies should not be impossible. No missionary of the right mettle, and imbued with the true spirit of the old gospel, should find it difficult to have the fellowship of 40 like-minded Chinese in such a work, and so by a happy partnership the difficulty will be overcome. Rev. S. D. Gordon in one of his "Quiet Talks" uses an allegory something like this. When our Lord returned to heaven after he had finished His work of man's redemption He was supposedly met by Gabriel who asked, "Does everybody know?" "I have left eleven men down there," is the supposed reply, "who will tell others, and these will spread the news to others, and so on until every creature in the whole world knows." "Ah! but," interposes the archangel, "if the eleven go about their own business and forget to tell others, what then?" It may be supposed that our Lord looked sorrowfully at Gabriel and said,

I HAVE NO OTHER PLAN—I AM DEPENDING ON THEM.

Is our Lord depending on you? By a more determined effort to give the gospel to those who have not heard will you not give joy to the heart of Jesus ***now***, and not be ashamed before Him at His coming?

Good Things

Heb. 10:1-18; 11:1

by EVANGELIST PAUL HUTCHENS, THORNTOWN, IND.

The law held the shadow of good things to come,
The image did not yet appear;
For full revelation was waiting the day
When Jesus Himself should be here.

Thus year after year there were offerings made
Which never could take away sin;
For there was remembrance again and again
With conscience convicting within.

Wherefore when the Saviour did come from above
To ransom and save from the fall,
He came in a body prepared for the Cross,
And offered it once and for all.

Iniquities now are remembered no more
No more is there offering for sin,
We now may draw near Him in fullness of faith
His holiest place enter in.

The good things thus shadowed in days long ago
Are waiting for those who believe.
The substance of those things that were hoped for of old,
By faith we may know and receive.

THE REST THAT REMAINETH

A Kingdom Study

by Jesse Roy Jones

There remaineth therefore a rest to the people of God (Heb. 4:9).

THE world is tired and needs rest. Six thousand years of human history reveal this stupendous need, while present day conditions only serve to make it more apparent; and an earnest consideration of the unfulfilled prophecies of God's Holy Book make us cry out, in anticipation of that rest, "Thy Kingdom come!"

That the rest that remaineth refers to the coming dispensation, commonly known as the Kingdom Age, is apparent from the plain teaching and context of the passage which heads our present discussion—"There remaineth therefore a rest to the people of God."

The meaning of the word "rest" as employed in Hebrews 4:9 is self-evident, both from the word from which it is derived in the original text and also from its use in the immediate context. It comes from a Greek word which means "Sabbath." And the word "Sabbath" in the Bible has two definite associations; one in connection with the world in general, and another in connection with the nation Israel. Its first occurrence is in Genesis 2:2 where it speaks of God resting from His work of creation. He employed six days in which He engaged in work and on the seventh day, the Sabbath, He came to an end of all His works and therefore rested. This is the general meaning of the word "Sabbath"—"the seventh day"—"the day of rest." Typically, it represents the believer's rest in the finished work of Christ for his redemption, "For we which have believed do enter into rest" (Heb. 4:3).

THE REST of God is both individual and dispensational, but in either case participation is limited exclusively to believers. Jones has given us a clear and Scriptural discussion of this proposition. His handling of his subject is devotional and full of blessing for the weary soul.

From the standpoint of its connection with Israel the "Sabbath" has a broad scope of meaning. It always carried with it the idea of a celebration—an observance of rest; but sometimes it referred to one day—the seventh day of the week (Exod. 16:26); in other cases it covered the interval between two sabbaths (Lev. 23:33-42); and again it lasted for a period of a year (Lev. 25:4).

Dispensationally the "Sabbath" refers to the seventh and last great epoch in human history—the Kingdom of our Lord and Saviour Jesus Christ, when the people of God out of every Age shall enter into that rest which "remaineth." This is the fullest meaning in the word "rest" and one which is clearly set forth in the fourth chapter of Hebrews from which our text is selected. Both verses eight and nine throw the highlights on the fact that the rest spoken of here is still future. "For if Joshua had given them (the children of Israel) rest, then would he not afterward have spoken of *another day*. There *remaineth therefore a rest* to the people of God."

Three things are worthy of our consideration in connection with the Kingdom rest alluded to in our study.

I. THE NECESSITY OF THE KINGDOM REST

IT REMAINETH that some must enter therein" (Heb. 4:6). No one will question the imperative character of these words. They indicate the absolute necessity of some entering into rest in order that the promise given them might be fulfilled. But someone will ask, "Do the people of God need a kingdom of rest any more than the unbelievers? Why should they be especially favored?" The answer to these interrogations is clearly stated in the Scriptures.

The children of faith all down through the ages have not enjoyed the privilege of rest in the world. Abel stands out as the first example of the faithful, and scarcely had he testified to his faith in the coming sacrificial Lamb of God when, instead of enjoying the peace and rest that rightfully belonged to him he suffered murder at the hands of wicked Cain. Abraham also "believed God" yet "he *sojourned* in the land of promise, as in a strange country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise" (Heb. 11:9). Joseph likewise was a man of faith and although

he was greatly favored in Egypt yet he was greatly tested as well, and just before he died gave a commandment concerning the transferring of his bones out of Egypt into the Promised Land, thus testifying that there was no rest in the world (Gen. 50:25). Moses, too, was "faithful in all his house," yet he was criticized by friend and foe and chose rather "to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11:25). Many others who belong in "Faith's Hall of Fame" (Heb. 11) found no rest in the world but rather were hounded, scourged, killed, mocked, imprisoned, "stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented." These mighty heroes of the faith "subdued kingdoms" and "wrought righteousness" yet never had the privilege of enjoying the Kingdom and its rest which were rightfully theirs.

In view of this, is it any wonder that the inspired writer of Hebrews says, "It remaineth that some *must enter therein?*" Should there be any further question as to the need of a Kingdom rest for the people of God? Surely not, when we stop to consider that "the world was not worthy" and is not worthy today to give rest to the children of faith. We are forced to say, Yes there is a necessity for a Kingdom rest for those who have "respect unto the recompense of the reward" (Heb. 11:26). The Patriarchs need it, the Prophets need it, Israel needs it, the Church needs it, yea, every individual needs the Kingdom rest of our Lord and Saviour Jesus Christ.

II. THE NATURE OF THE KINGDOM REST

WE LIVE in a world of interruptions. When we stop to consider that practically everything man does now is subject to the most radical interruptions, there is little wonder that our rest is so broken up and incomplete. But that will not be the case in the Kingdom, owing to the nature of the rest that shall be given the people of God in that dispensation. It shall be everlasting rest. "The Lord God of Israel hath given rest unto His people, that they may dwell in Jerusalem *forever*" (I Chron. 23:25). Since every believing soul is heir to this same promise, we as individuals, therefore, have this same joy to anticipate. Think of having uninterrupted rest forever! It shall be a rest undisturbed by sin, for then we shall be delivered from the presence of sin. It shall be a peaceful rest, undisturbed by war, for then shall the nations have learned not to make war any more. (Micah 4:3) It shall also be a rest free from economic worry and distress (Isa. 65:21-23), for then "shall every man sit under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord hath spoken it" (Micah 4:4). And it shall be a universal rest, for then all the nations of the earth shall go up to Jerusalem to the city of peace and "keep the feast of tabernacles" (Zech. 14:16). In fact, the curse of the whole earth which was brought about by the entrance of sin shall be removed in that day and the whole earth shall be at rest.

An outstanding characteristic of the Kingdom rest will be that of perfect sanctification. We see the extent to which this being set apart for service is reached in such a passage as Zech. 14:20, "In that day (the day of the Lord; the Kingdom) shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of Hosts." In other words, we learn from this passage that service in the Kingdom will be so free from the handicaps and limitations under which God's people have labored that it will be perfect rest.

III. THE LIMITATION OF THE KINGDOM REST

SALVATION is a very comprehensive word. It is three-fold. That is to say, it has three tenses, namely—past, present, and future. This important truth is set forth in plain language in such a passage as II Cor. 1:10: "Who *delivered* us from so great a death, and *doth deliver*: in Whom we trust that He *will yet deliver us.*" The past tense of salvation means deliverance from the penalty of sin; the present tense of salvation means deliverance from the power of sin in the daily life of the believer; and the future tense of salvation means deliverance from the very presence of sin. That future phase of our salvation will be manifested in the coming Kingdom with the Lord Jesus Christ on the throne reigning over all the kings of the earth.

The only limitation God has placed on this wonderful three-fold salvation is faith. Salvation is faith limited (Eph. 2:8-9; Col. 2:6; I Cor. 1:8; Phil. 1:6). Hence, the only limitation placed upon participation in the Kingdom rest is that it must be by faith. "He that hath entered into His rest, he also hath ceased from his own works, as God did from His" (Heb. 4:10). "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes" (Rev. 7:16-17). In the light of such passages as these, surely we must conclude that entrance into God's Kingdom rest cannot be obtained by man's efforts. We must cease from our own works if we would enter into His perfect rest.

But what a sad picture, on the other hand, God's Word gives of those who have not the faith of our Lord Jesus Christ. They who have refused His grace must be classified with that other group of which the Scripture says: "The smoke of their torment ascend-

eth up for ever and ever; and they have *no rest* day nor night" (Rev. 14:11; Heb. 10:29-31; II Thess. 1:6-10).

"O, brother, beloved in Christ Jesus,
I hail thee as one of the blest;
Our God hath redeemed and hast saved thee,
But, O, hast thou entered His rest?

"Think not that His rest is in heaven,
Tho' heaven is promised thee, too;
But here on the earth mid its turmoil,
A heaven is waiting for you.

"For Jesus on Calvary's mountain,
By dying thy penalty paid,
And rendered to God an oblation
Which peace everlasting hath made.

"O, cease from thy works and thy labor,
Thy doubt and misgiving give o'er;
Let joy and let peace in believing
Thy sin-wounded spirit restore."

CAN THE WORLDLY CHRISTIAN REST?

by C. Reuben Lindquist

THE world is on the go. Everywhere and on every hand there is something doing. Social functions; clubs and parties; balls and dances; theatres and movies; plays and pageants; everything and anything to entertain, and to make life one ceaseless round of feverish activity.

The mass of Christians have drifted into worldliness. It is with reluctance that we concede that many who call themselves believers in Christ Jesus have been swept into this maelstrom of worldly activity. As we look about upon the thronging multitudes we are unable to distinguish between the life and conduct of those who profess to know Christ and those who know nothing of His saving grace. Saint and sinner have all things in common. They indulge in the same worldly pleasures and pastimes. Together they mingle in the swirling dance-halls and the glittering theatres. In view of this appalling condition we pause to raise the question, Is it possible for one to be a Christian and yet be worldly?

THIS discussion can be summed up in two clear Scriptures which the writer uses: first, the words of the prophet, "The wicked are like the troubled sea when it cannot rest," and, second, the words of the Saviour, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Lindquist's discussion is vital and practical. It sets forth the reason why many Christians know no rest, and at the same time it points them to the way to obtain it.

Some say that Christians who participate in worldliness have lost their salvation. The Scriptures deny such a charge. The Word of God definitely declares that when God gives to man the free gift of salvation through faith in the shed blood of His Only Begotten Son, He gives that salvation for all eternity, and no power on earth, heaven or hell can take it from him who has trusted. (Rom. 8:38-39; John 6:37) What a wonderful Saviour we have! "If we are faithless, He remains faithful—He cannot disown Himself" (II Tim. 2:13, Weymouth).

Some say that a real Christian will never be guilty of worldliness. The Scriptures prove the contrary. The Apostle Paul in speaking of the odious sins prevalent among the Corinthian believers, addressed them as "carnal." "And I brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ" (I Cor. 3:1). Or again in presenting God's claim upon the life of every Christian, Paul in his words addressed to the Roman brethren says, "And be not conformed to this world but be ye transformed" (Rom. 12:2), thereby testifying to the fact that it is possible, though contrary to God's will, for every Christian to be conformed and controlled by the things of this world.

But how pitiable is the turbulency and restlessness of those Christians who seek satisfaction in the things of this world. They find the things of earth are vain. They find the "world they love so much turns to dust and ashes at their touch." Worldliness does not feed the soul of the one who has known Jesus as Saviour. It can only disappoint, and sting, and cloy. When a sheep of God begins to act like one of the devil's goats he finds no satisfaction in the prac-

tice. These facts are demonstrated by the experience of many believers in Christ who have been unwilling to step out in separation from the world. They have tried to say "good Lord" and "good devil" and make it "stick." In the light of the fact that many Christians are seeking to live this wicked dual life, we ask this pertinent question—"Can the worldly Christian rest?"

WITH our question thus clearly before us let us proceed to find God's answer.

First, the worldly Christian cannot experience rest because worldliness is unbelief. In Paul's letter to Titus the Holy Spirit presents some definite instructions as to what the believers' attitude should be toward the world and its lusts:

> For the grace of God that bringeth salvation hath appeared to all men, TEACHING US THAT, DENYING UNGODLINESS AND WORLDLY LUSTS, WE SHOULD LIVE SOBERLY, RIGHTEOUSLY, AND GODLY, IN THIS PRESENT WORLD (Titus 2:11-12).

The child of God is definitely commanded to "DENY" worldly lusts and ungodliness, but when a believer denies the truth of God's Word and deliberately chooses to live a life conformed to this world, he is thereby declaring his unbelief in God's Word and at the same time forfeiting the privilege of enjoying the rest and peace which God has provided.

The Scriptures present a striking example of this truth. In the letter to the Hebrews we read concerning the Israelites of old, how that they limited God through unbelief. They failed to enter into rest because of their unbelief:

> Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief (Heb. 4:6).

Since Israel is God's photograph of the individual believer and since worldliness is unbelief we conclude that the same sin of unbelief which prohibited the children of Israel from entering into rest will also prevent the individual believer from enjoying that rest for the Scripture says, "Let us labour therefore to enter into rest, lest any man fall after the same example of unbelief" (Heb. 4:11).

Second, unbelief is rebellion. Therefore the worldly Christian cannot rest because worldliness is rebellion against God. The Christian who refuses to heed the injunction, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing," (II Cor. 6:17) is rebelling against Almighty God. God has called His people forth to be a "peculiar people"; "set apart" for Himself; living a life not conformed to the world but transformed from glory to glory by the power of Him "Who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus 2:14). Again we refer to God's dealing with the nation Israel as an example of this fact. They rebelled at the thought of being called a peculiar nation, "set apart" from all other nations. They preferred to have fellowship and communion with the heathen nations round about them rather than walk in separation, harmonious with God's will. As long as they hearkened unto the Lord and obeyed His commandments, they enjoyed sweet communion, fellowship and rest. But when they turned aside and rebelled against the Lord their God, Who delivered them out of the land of bondage and strife, to bow down and worship Baal and Ashtaroth, God deprived them of His blessing and dispersed them among the nations:

> Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits (Lam. 1:3).

As the nation Israel rebelled because of her unbelief so the worldly Christians of today rebel at the thought of being a "separated people"; a "peculiar people," set apart for the glory of God. Rather than live a life, peculiar in the eyes of the world, but harmonious with God's will, many a Christian chooses to live a life conformed to this world, and in open rebellion against God. What an inconsistent life! What grief it must bring to the heart of God to see His children go a whoring after the vain things of this world, thus denying the God that bought them, and redeemed them from all sin and called them forth in separation from the world. We are reminded of the words of the Apostle James when he says, "To be a friend of the world is to be the enemy of God" (James 4:4). There is no middle ground. God's line of demarcation is clearly defined. The child of God who refuses to obey God's command to live a "separated life" is a rebel and the enemy of God.

Third, the Word of God declares that rebellion is sin. In I Sam. 15:22 we read, "For rebellon is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." Hence we must conclude that the worldly Christian who is rebelling against the standards of God's Word is sinning against God.

Sin in the life of a believer has a two-fold result. In the first place it separates between God and man. God is holy and righteous, He cannot wink at sin. He cannot fellowship with those of His own who persist in following the sinful ways of the world. When the nation Israel turned her back upon God to serve heathen idols and to engage in sinful practices, God also turned from her,

> But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear (Isa. 59:2).
>
> Your iniquities have turned away these things, and your sins have withholden good things from you (Jer. 5:25).

The same is true of the worldly Christian. When sin is manifest in the life of the believer there is broken communion and hindered fellowship with God. God cannot fellowship with a life dominated and controlled by sin and worldliness. The child of God must choose whether he will heed the injunction of God's Word and be separated from the world, or deliberately refuse to do so and be separated from communion and fellowship with God.

In the second place, sin in the life of the believer in Christ Jesus results in chastening. Worldliness is sin and sin in the Christian's life cannot be overlooked by God. Sooner or later the chastening hand of God will be upon that one who in unbelief and rebellion chooses to walk in the way of the world. Chastening is God's means of bringing discipline and correction to His child. When Israel sinned against God, choosing to walk in the sinful ways and partake of the sinful practices of her heathen neighbors, God's anger was kindled against them. As a result He dispersed them among the heathen; He deprived them of their blessings; He made them slaves to the other nations:

> And the Lord shall scatter thee among all people from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing eyes, and sorrow of mind (Deut. 28:64-65).
>
> And the anger of the Lord was hot against Israel, and He delivered them into the hands of spoilers that spoiled them, and He sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies (Judges 2:14).

What an unhappy condition! Surely the child of God who forsakes the way of righteousness to walk in the way of the world is of all men the most miserable. His condition is best described by the prophet Isaiah when he says,

> But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked (Isa. 57:20-21).

SINCE the Word of God so clearly teaches that the worldly Christian cannot possibly experience rest because worldliness is unbelief and unbelief is rebellion and rebellion is sin and since sin inevitably separates between God and man and incurs the wrath and chastening of God, how then can the worldly Christian enter into rest?

First, rest can be had only by faith. Like every other blessing of God's grace to mankind rest is faith-limited. There is abundance of rest provided for the worldly Christian if he will but turn from his sin of unbelief, forsake his worldliness and by a simple act of faith take God at His Word, "For we which have believed do enter into rest" (Heb. 4:3).

Second, rest is the product of obedience to God's will. God is ever looking for willing souls. He never forces anyone to do His will but leaves it entirely with the individual to make the decision. God's promises are prefaced by definite conditions which must be fulfilled. If man would enjoy and experience the blessings which are provided in Christ Jesus, he must fulfil God's condition. God calls on all believers to enter into rest. The promise is guaranteed but the condition involves a definite decision, an attitude of obedience in response to God's open invitation, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). There is rest for the worldly Christian if he will but cease from his rebellion against God and "Come" in willing obedience to God's invitation.

Third, rest is reserved for the righteous, for those who have trusted in the Lord Jesus Christ and whose "faith is counted to them for righteousness." The worldly Christian in spite of his unrighteous living is still a righteous soul in the sight of God. However his condition might well be compared with that of old Lot when he sat in the gate of Sodom, in the midst of sin and iniquity, when the Holy Spirit says of him, "And delivered just Lot, VEXED WITH THE FILTHY CONVERSATION OF THE WICKED, (For that righteous man dwelling among them, in seeing and hearing, VEXED HIS RIGHTEOUS SOUL from day to day with their unlawful deeds)" (II Pet. 2:7-8). God promised rest to Israel if they would but walk in the righteous way, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. 6:16). There is rest awaiting even those who have sinned against God by embracing worldliness, if they will but claim by faith the privileges and favors which became theirs when God in grace numbered them among those who are accounted righteous.

In conclusion what shall the final answer to our question be? Since worldliness is unbelief and unbelief is rebellion and rebellion is sin, and since sin always results in separation from God and brings chastening to the soul we can only come to the conclusion, namely, that the worldly Christian who persists in living a life of unbelief and rebellion against God cannot possibly hope to experience the rest of God. But on the other hand we can just as definitely conclude that there is abundance of rest for all who will turn from their wicked ways and forsake their evil practices and by a definite act of faith, heed the invitation:

> Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

THE BOOK OF DANIEL

by THE EDITOR

ONE of the most convincing evidences of the inspiration of the Bible is the uniform literary excellence of the outlines on which its books are built. Whether they come from the pen of the statesman, the publican, the herdsman, the fisherman, the poet, the philosopher, or the lawyer; whether in the Hebrew language or in the Greek; the same perfect symmetry and literary beauty characterizes them all. In his presentation of the outline of the book of Daniel, Dean Fowler has given us a study which is exceedingly valuable from the Bible study point of view, and fraught with blessing for the spiritual life. —*H. A. W.*

THE SPIRIT of God has constructed Daniel in a Synthetic outline which is unusually beautiful. The book is arranged in a seven-fold introversion and is one of the simplest and easiest outlines in all Scripture to discover because the division points of the Synthetic outline fall at the chapter division points, and because some of the sections which answer to one another bear such striking marks of similarity as to give an almost immediate clue to the balance of the outline to even the inexperienced student. An example of this is the Fiery Furnace with its miraculous deliverance and the Lion's Den with its miraculous deliverance. Not even a novice at Bible study reads these two chapters without associating them. These two chapters answer to one another in the outline, and thus present to the eager student of the Book, a starting point from which the remainder of the Synthetic outline may be readily produced.

In order that any Bible Book may be rightly apprehended it must be approached from at least four standpoints—the local setting, the subject, the key-thought, and the application. The local setting includes time, place, circumstances and narrative. The subject is the special theme which is revealed as being in the mind of God in giving us the Book. It is the purpose for which the book was written. The key-thought is always the Lord Jesus Christ Himself. Every book in the Bible has for its key-thought the presentation of our blessed Lord in some one or in several of His manifold beauties, works, characteristics, and offices. The application is the individual spiritual message whereby the Holy Spirit purposes to build up the personal experience of every believing soul. In approaching the study of any book in the Bible, the recognition of these four points of investigation and study will pave the way for a well-rounded concept of the particular book under consideration. The accompanying Synthetic outline of Daniel presents each one of these four angles of approach to the book.

THUS when we view Daniel from the standpoint of local setting we see the following outline:

A. Predictive History. Chap. 1.
  B. Nebuchadnezzar's Dream. Chap. 2.
    C. Predictive History. Chap. 3.
      D. Nebuchadnezzar's Dream and Fall of Babylon. Chaps. 4 and 5.
    C. Predictive History. Chap. 6.
  B. Daniel's Dreams. Chaps. 7, 8, 9.
A. Predictive Revelation. Chaps. 10, 11, 12.

This is the surface message of the book. The local setting will give the time, place, narrative and historical background.

WHEN the book is approached from the standpoint of its subject—the principal thought which is in the mind of God in giving us this particular book—a very different outline presents itself. The subject of Daniel is The Great Tribulation. Studying the book from the angle of its subject we observe the following outline, which, of course, follows the same divisions as the local setting outline:

A. Israel in the Great Tribulation. Chap. 1.
  B. The Four World Powers, Culminating in the Great Tribulation. Chap. 2.
    C. The Fiery Furnace, Picture of the Great Tribulation. Chap. 3.
      D. Wicked Gentile Supremacy, Culminating in Tribulation and Judgment. Chap. 4, 5.
    C. The Lion's Den, Picture of the Great Tribulation. Chap. 6.
  B. The Four World Powers, Culminating in the Great Tribulation. Chap. 7, 8, 9.
A. Israel in the Great Tribulation. Chaps. 10, 11, 12.

This is the outline of Daniel from the standpoint of its subject. It shows that the primary thought of God in giving His people this book is to set forth truth concerning the awful time of trouble which is to come upon the earth (Dan. 12:1) and which our Saviour calls the "Great Tribulation."

THERE is a stream of light and blessing which pours from this book when we view it from the standpoint of the key-thought, for the key-thought of every book in the Bible is our Lord and Saviour Jesus Christ. Around that glorious and ineffable One, the Holy Spirit hath woven the message of the inspired

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Book. That our blessed Lord stands forth in striking typical beauty in Daniel is revealed by the Synthetic outline shown from the standpoint of the key-thought.

A. Jesus is Pulse and Water (The Sustainer of Life). Chap. 1.
  B. Jesus is the Stone Cut without Hands (Lord and King). Chap. 2.
    C. Jesus is the Deliverer from the Flames (Saviour). Chap. 3.
      D. Jesus is the Holy One, the Watcher (both God and Man). Chaps. 4 and 5.
    C. Jesus is the Deliverer from the Lions (Saviour). Chap. 6.
  B. Jesus is the Prince of Princes (Lord and King). Chaps. 7, 8, 9.
A. Jesus is the Resurrection and the Life. Chaps. 10, 11, 12.

Note that in A and A Jesus is set forth as "the Life," while in B and B His glorious Lordship is presented in most convincing prophetic incident. In C and C He appears as the Saviour Who is wondrously able to snatch His own from the snares of the adversary, while in D He stands before us as the Dual One—The Holy One, the Watcher. The expression "Holy One" sets forth deity, the expression "Watcher" points to One Who watches or prays, hence a man—both God and Man. Our blessed Lord Jesus is here most plainly indicated because He was "holy, harmless, undefiled, separate from sinners," and because He is the One Who now watches, prays, intercedes on the behalf of His people. Speaking of this office of our Lord, the Holy Spirit says—"there is one mediator between God and men, THE MAN Christ Jesus." It takes a *man* to effectually represent mankind, it takes one who is equal with God to have access to the throne of God. Our Lord Jesus qualifies on both counts—He is both God and Man. Inexpressibly beautiful is the Synthetic unfolding of the key-thought of Daniel, as it discovers to us heavenly truths concerning Him Who is Lord of all.

FINALLY, we turn to Daniel to observe its applicational message for the individual soul. And once more we find this matchless prophetic work is radiant with light. The outline follows:

A. TRANSFORMATION—God's Children Transformed by Trusting Him 1:15.
  B. GLORIFICATION—God's Children Exalted because of Trusting Him 2:46-49.
    C. SALVATION—God's Children Saved from Fiery Judgment through Trusting Him 3:28.
      D. GLORIFICATION—God's Child Exalted through Trusting Him 5:29.
    C. SALVATION—God's Child Saved from Judgment in the Lion's Den, through Trusting Him 6:23.
  B. GLORIFICATION—God's Children (Israel) Exalted through Trusting Him 7:27.
A. TRANSFORMATION—God's Children (Israel) Transformed 12:10a.

Glorious unfolding! The book of Daniel carries to the individual soul, by means of this amazingly perfect synthesis, the threefold message of God's inspired Book—God offers to those who will heed His message, salvation, transformation, and glorification. The gift He proffers to a sin-cursed world covers both time and eternity. It is a perfect gift. It is an endless gift. In the fulness of that gift of grace the soul may rest for ever. What matchless beauty, what depth of consolation!

Thus the rounded-out message of the books of the Bible may be spread before the mind of God's child through the Synthetic exhibition of the local setting, the subject, the key-thought, and the personal application. May this brief study of Daniel be used of God to bring fresh light from the throne to those who study its message.

THE SYNTHETIC OUTLINE OF THE BOOK OF DANIEL

A'	B'	C'	D	C²	B²	A²
PREDICTIVE HISTORY Israel in the Great Tribulation	NEBUCHADNEZZAR'S DREAM Four world powers culminating in the Great Tribulation	PREDICTIVE HISTORY The fiery furnace, picture of the Great Tribulation	NEBUCHADNEZZAR'S DREAM Wicked gentile supremacy culminating in tribulation and judgment. (Fall of Babylon)	PREDICTIVE HISTORY The lion's den, picture of the Great Tribulation	DANIEL'S DREAM Four world powers culminating in the Great Tribulation	PREDICTIVE REVELATION Israel under the Great Tribulation
JESUS is Pulse and Water, nourishment and strength	JESUS is the Stone cut without hands (Lord and King)	JESUS is the Deliverer from the flames (Saviour)	JESUS is the "Holy One—the Watcher" (both God and man)	JESUS is the Deliverer from the lions (Saviour)	JESUS is the Prince of princes (Lord and King)	JESUS is the Resurrection and the Life
TRANSFORMATION CHAPTER 1	GLORIFICATION CHAPTER 2	SALVATION CHAPTER 3	CHAPTERS 4 and 5	SALVATION CHAPTER 6	GLORIFICATION CHAPTERS 7, 8, 9	TRANSFORMATION CHAPTERS 10, 11, 12

LOCAL SETTING—The courts of ancient Babylon, and Medo-Persia, during the captivity of the Jews
SUBJECT—The Great Tribulation
KEY THOUGHT—Jesus is Pulse and Water, the Stone cut without hands, Deliverer from the fiery furnace, the Holy One—the Watcher, Deliverer from the lions, the Prince of Princes, and the Resurrection.
APPLICATION—The Lord Jesus offers Salvation, Transformation and Glorification to those who will believe in Him

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IN THE BOOK NOOK

Conducted by C. Reuben Lindquist

BARAK

A true story of missionary life and travel in China. The narrative centers around the missionary activities of Mr. Fred Easton, a missionary in The China Inland Mission. It is presented as the diary of a donkey, who tells the story in his own words often expressing his donkey opinions in a most humorous fashion. It is most interesting as well as helpful throughout. Children will like it from start to finish. It offers the kind of reading material so greatly needed among our boys and girls of today. It is calculated to bring real blessing as well as pleasure and enjoyment to all who read it. The characters in the donkey-book are: Barak—the Missionary's donkey; Mr. Junior—Mr. Fred Easton, the donkey's master; Bags—The orphan youth from Kansuh, the donkey's groom and the missionary's squire; Mr. Ho—the missionary's personal servant; Rev. and Mrs. G. F. Easton—Mr. Fred Easton's father and mother, with a record of over 50 years of service in China; Mr. Mark Botham—A missionary to the Moslems in Lanchow.

"Barak," by F. H. Easton, Published by The Hulbert Publishing Co., Ltd., London. May be ordered through The Institute Book Nook, 2047 Glenarm Place, Denver. 90 pages. Size 7½ x 5 inches. Price, in cloth, $0.75; in paper, $0.50.

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"Light on the Roman Catholic Church," by Rev. J. C. O'Hair. May be purchased through The Institute Book Nook, 2047 Glenarm Place, Denver. Size 10 x 6¼ inches. 24 pages. Price $0.22 postpaid.

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Note: Since the International Uniform Sunday School Lessons for the first half of 1928 have to deal with the earthly life and ministry of Christ and those for the balance of the year treat of Paul and his various missionary journeys we would advise every Sunday School teacher to procure the above booklet and the charts. They will shed new light on the lessons.

Published by The Bible Institute Colportage Ass'n, Chicago, Ill. May be purchased through The Institute Book Nook, 2047 Glenarm Place, Denver.

IN THE HARVEST FIELD

Conducted by JESSE ROY JONES

Just recently Mr. M. G. Dametz, a member of the D. B. I. Faculty received a letter from Mr. J. A. Maxwell, an old friend of the family who was in Wichita during the Evangelistic Campaign which was conducted by Dean Fowler at the College Hill Baptist Church of which Rev. Ben Newton is pastor. In this letter Mr. Maxwell wrote the following:

> I availed myself of the privilege of hearing Dean Fowler last night. It was his closing message of a two weeks campaign which evidently has borne gracious fruit. There were some ten or twelve young people, four young men and the others were young women, who gave themselves for lives of full-time service, about the most gratifying sight that I have seen for many days. The church where the meetings have been held is conspicuous for young people, although a small church in aggregate membership. The churches rarely witness the attendance of children at preaching services where I have been attending, and it is a matter for grave concern that this is so.
>
> The Dean preached on "The Meaning of the Cross" an exceptionally helpful presentation. As I remember his outline was from the standpoint of sin, love, wrath, law and grace. The wisest and simplest got the great message in a great way. I shall never forget his most apt illustrations and their application.

The Dean has now returned to Denver and is back at his regular work for the Lord Jesus. We rejoice in God's blessing upon his testimony at Wichita. We are happy to record that four of the earnest young Christians who gave their lives to the Lord for full-time service in that great service at Wichita, referred to by Mr. Maxwell, have already entered D. B. I. to receive their training for the greatest service in all the world. They are Mr. and Mrs. Lyle F. Dean, and Mr. and Mrs. Jesse C. Jermstead.

Mr. Maxwell's letter also contained a very felicitous reference to Rev. Frank Dametz, Pastor of the Second Presbyterian Church of Ft. Collins, Colorado. Frank Dametz is father of our own Maurice Dametz, Instructor in English Bible and Manager of the Institute Book Nook. Mr. Maxwell's words concerning Rev. Dametz are so refreshing and so fully express our thought that we quote them:

> It is very gratifying to know that you are following in the footsteps of a splendid father. I think I shall say this about your father at this juncture, lest I forget to say it later on: I have heard some of the greatest preachers of this age, but I would rather hear Frank Dametz expound Scripture than any of them. We were both grown, and your father was married before we met, but I claim him as my ideal chum, for when I found him I found a companion who spoke a language I had learned on my knees and which permitted us to express the emotions of our souls.

In the News Notes of the Mid-Missions Bulletin for February 1928 we learn that:

> Rev. and Mrs. Guy M. Laird, with Lawrence aged six and Arlene of ten months are returning to the field. They sail from New York City February twenty-fifth. They will go to Ft. Sibut temporarily.

We wish for the Lairds God's richest blessing as they go back to Mid-Africa, the field of His choice for their lives. The burden of Rev. Laird's heart, as they return to the field, is that they might be used in the great work of evangelizing that great middle belt of Africa which has nearly 843 distinct languages and dialects. The problem is tremendous, but by employing the few trade languages practically the whole of the unevangelized territory of Mid-Africa can be covered. Rev. Laird's closing paragraph in a discussion of the Evangelization of Mid-Africa which appeared in the Mid-Missions Bulletin for December 1927 is such a strong appeal for earnest prayer on the part of God's people that we quote his words:

> With the realization of the startling fact that now ninety per cent of Africa has been reached by commercial efforts and only ten per cent has been touched by the Gospel of our Lord and Saviour Jesus Christ, will you not, dear reader, join in definite and earnest prayer that in this unparalleled opportunity for evangelization God will lead you and others to have a definite part in the service of now making Christ known in this great pagan area of Mid-Africa?

The Student Body of D. B. I. had the privilege of hearing Rev. Laird's testimony, before he left Denver, in the chapel at 10:30 A.M. Friday, February 17, 1928.

The student body of D. B. I. had the privilege of having Evangelist Paul Hutchens, of The Moody Bible Institute Extension Department, sing and speak to them at the Inspirational Hour on Saturday, January 14th. All the older students remembered Mr. Hutchens from his visit to the school of last year, at which time he was conducting an evangelistic campaign at Arvada. This year he was with the Highland Park Presbyterian Church from January 8th to 26th. Mr. Jesse Roy Jones, Director of Music of D. B. I. and Mrs. Florence E. Jones, his wife, and Instructor of Evangelistic Piano Playing, had charge of the music during the Hutchens' meetings.

We shall always cherish the happy memories of Mr. Hutchens' two visits to D. B. I.

City Chaplain, Mr. Val Higgins, gave an interesting and stirring testimony before the Student Body at their regular Inspirational Hour on Saturday, February 11th. Our prayers are with Mr. Higgins and the very important work he is doing for the City of Denver.

The hand of death has come very near to both the Faculty and Student Body during the past few weeks. Mr. George M. Cochran of Broomfield, Colorado, the father of Miss Alice Cochran (Class of '29) went home to be with the Lord January 20th, 1928. Mr. Himan G. Jones of Clio, Michigan, the brother of Mr. Jesse Roy Jones of the D. B. I. Faculty fell asleep in Jesus January 26th, 1928. Our deepest sympathy goes out to the loved ones of both of these who have gone on before and we extend to them the comfort and consolation of Him Whose coming draweth nigh.

While in Alliance, Ohio, after attending the funeral of Mr. Jones' brother, Himan G. Jones, Mr. and Mrs. Jesse Roy Jones gave their testimony in Gospel music at the First Baptist Church where Mr. Jones was formerly a member. Following, we give quotations from the Alliance Review, the local paper in connection with the Jones' visit to the home church:

> Sunday evening at 7 o'clock in the Baptist Church, Professor Jesse Jones of the Denver Bible Institute will present with his wife, Mrs. Jesse Jones, an evening of sacred music.
>
> Professor Jones teaches music and a course in Bible Chapter Summary at The Denver Bible Institute. He is a trombonist of note, being well-known in Alliance, where he was once connected with Alliance Orchestra and Band Organizations.
>
> Mrs. Jesse Jones is an exceptionally fine pianist, and also teaches music at The Denver Bible Institute. These two gifted musicians have consecrated their talent to Christian service.

> A day long to be remembered for its spiritual uplift and encouraging results was enjoyed by the fortunate worshippers at the regular services at the First Baptist Church.
>
> At the communion hour the Pastor, Rev. Howard Parry, brought a meditation from John 6:67: "The Deserted Saviour."
>
> Professor Jesse Jones of The Denver Bible Institute, a guest musician, and product of the local church, favored with a medley of Gospel hymns on the trombone.
>
> A well filled house greeted our guest musicians, Professor Jones and his wife, at night. At the close of the service a large number of appreciative friends and relatives renewed former friendships and expressed their gratitude for the spiritual uplift in song, piano numbers, and trombone solos.
>
> Especially helpful were the piano selections "Onward Christian Soldiers," rendered with striking variations by Mrs. Jesse Jones, and the final duet by Professor Wendell M. Jones and Mrs. Jesse R. Jones who played with expressive skill, "When the Roll is Called up Yonder." Professor Jesse Jones' trombone solo, "My Heavenly Father Watches Over Me" was very touching. Two delightful numbers by the choir measuring up to the spirit of the service were "Oh, Wonderful Love," and "Crown Him." Mrs. Howard Parry sang a solo number, "Spirit of God."

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LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON
Illustrations by ALBERT MYGATT

Second Quarter, Lesson 1 **Sunday, April 1, 1928**

JESUS THE SUFFERING MESSIAH

Lesson Text: Mark 8:27 to 9:1; 9:30-32; 10:32-34
Read also: Isa. 53:7-9

Golden Text:

"Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me" (Mark 8:34).

During this quarter we will come again to the subject of the Saviour's sufferings. At that time we will consider more particularly the vital truths which are involved in the Cross of Christ. In this lesson, therefore, let us study the Cross in its more general relationship to other things in the lesson Scriptures, which are suggested in connection with the prophecies of the Saviour's approaching death.

I. THE CROSS IS ONE OF THE FOCAL POINTS OF PROPHECY

(Mark 8:27-31)

There are several points in the dispensation toward which the light of the Old Testament prophecies converge. As concerns the nation Israel there are three great subjects. One of these is the Captivity, which was imminent in the days of the prophets. This in turn becomes prophetic of the sufferings of Israel and God's judgments upon her during the coming days of Great Tribulation, and so close is this relationship that in many instances the prophecies of the imminent judgment leap without warning to the greater judgments of that coming day of Jacob's trouble. In these prophetic pictures, however, the shadows of this night of awful suffering are pierced with rays of glory as the prophets speak of the dawning of the Kingdom and describe the wondrous blessings and restoration which Israel will then enjoy.

From the Messianic viewpoint the prophecies of the Old Testament fall into two great groups. The first deals with the events involved in the First Coming of Christ while the second deals with the events connected with His Second Coming. The group which speaks of His First Coming includes many details concerning His birth and His resurrection, but paramount among them are the prophecies of the death of the Son of God. If we consider only the direct testimony of those writings commonly recognized as prophetic, we must give first place among the prophecies of Christ's First Coming to those relating to the Cross; but when we recognize the prophetic character of the offerings and others of the Old Testament types, the evidence becomes overwhelming that the Cross of Christ holds the central place in the thought of God. He is "the Lamb slain from the foundation of the world" (Rev. 13:8). "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins" (Acts 10:43).

Truly the Cross of Christ is one of the focal points of Old Testament prophecy, and now as the Saviour tells His disciples of that impending hour of sorrow, He is closing the last chapter of the book of prophecy pointing forward to His Cross. In a few more hours that climacteric manifestation of God's love which provides salvation for hell-deserving sinners will pass from the realm of prophecy to that of history. And before that hour comes, and in order to prepare the hearts of His disciples for it, the Lord Jesus tells them plainly what is about to transpire; namely "That the Son of Man must suffer many things, and be rejected of the elders, and of the chief priests and scribes, and be killed, and after three days rise again" (Mark 8:31).

II. THE CROSS OF CHRIST A STUMBLING BLOCK TO THE NATURAL MAN

(Mark 8:32-33; 9:30-32)

No sooner had this testimony fallen from the lips of Jesus than Peter began to rebuke Him. How strangely this contrasted with the strong affirmation of faith which had fallen from his lips only a few moments before—"Thou art the Christ." Had Peter been more familiar with his Bible, or had he had more faith in it, he would have realized that the Saviour's prophecy of His death was one of the most convincing evidences of the truthfulness of his own faith-filled testimony, for the Old Testament plainly predicted that the Christ was "to be cut off" for the sins of others. (Isa. 53:1-12; Dan. 9:26, Messiah is the exact Hebrew equivalent for the Greek Christos.) Surely there was reason for Isaiah's wondering question, "Who hath believed our report?" when a man as closely associated with the Messiah, and one so in love with Him as Peter, could yet doubt the prophecy of His sufferings even when it fell from the Saviour's own lips. (Isa. 53:1)

But Peter is not alone in his unbelief. The Cross of Christ is always a stumbling block to the natural man. The Unitarian, the Modernist and other infidels and unbelievers regard it merely as the death of a martyr to high ideals. And alas, many really earnest Christians are filled with doubt and unbelief concerning the Cross of Christ; for having come to Him as their Saviour they still are so foolish as to think that their own good works must combine with His finished work to keep them saved, else they be punished for the sin for which the Scriptures declare He suffered. Others having trusted Him as their Saviour from the penalty of sin fail to recognize that in the Cross of Christ provision was made for their salvation from the power of sin as well. And how many are the preachers

who, surrendering to the scepticism of the natural man, teach everything else but Christ and Him crucified. Truly the Cross is "unto the Jews a stumblingblock, and unto the Greeks foolishness." Surely at the Cross it becomes most evident that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (I Cor. 2:14; Rom. 9:31-32; Mark 9:30-32)

III. THE CROSS OF CHRIST A CHALLENGE TO THE BELIEVER

(Mark 8:34-38)

With the declaration of His on-approaching death the Saviour linked a challenge which touches in a vital point the believer's fellowship with Him. This challenge was later echoed by the Holy Spirit's testimony to the Apostle Peter when He said, "Christ also suffered for us, leaving us an example, that ye should follow His steps" (I Pet. 2:21). How like this is to the words which fell from the lips of Jesus, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me" (Matt. 16:24).

Many things are involved in this challenge. First is the thought of separation from the lusts of the flesh. We are to recognize that the Old Man was crucified with Christ and to reckon ourselves dead indeed unto sin but alive unto God through Jesus Christ our Lord (Rom. 6:6 and 11-13). Next comes the thought of separation from everything that is worldly. We are to glory in the Cross of Christ by which the world was crucified unto us and we unto the world (Gal. 2:20 and 6:14). Again there is here a call to a life given over in yieldedness to the Lord as a living sacrifice, willing to suffer hardships and to endure privations, and persecutions and afflictions for His sake Who has called us into His most blessed service (II Tim. 2:3-4; Rom. 12:1-2; II Tim. 3:12; I Pet. 2:19-21). But in all this we are to count it a privilege to enter into the fellowship of Christ's sufferings, knowing that unto us it is given on His behalf not only to believe on Him but also to suffer for His sake. (Phil. 3:10; Phil. 1:29)

To this challenge there is added a clear promise of reward for those who gladly respond. This is the force of the statements which follow in our lesson text. Certainly they cannot be interpreted as referring to salvation, for so to interpret them would be to make salvation by works and this would contradict the plain statements of many other Scriptures which declare that we are saved by grace and not by works (Eph. 2:8-9; Rom. 11:6; Titus 3:5). Recognize, however, in these verses the teaching of rewards given for a life laid down in the service of the Lord Jesus Christ, and the teaching of this passage harmonizes perfectly with the teaching of all the rest of Scripture. We are saved by grace through simple faith in the finished work of Christ, but we are called to a life of sacrificial service which God has promised richly to reward. (I Cor. 3:11-15; Rev. 22:12; I Cor. 9:17; I Cor. 9:24-27)

IV. THE CROSS OF CHRIST A PRECURSOR OF THE RESURRECTION

(Mark 8:31; Mark 9:30-32; Mark 10:32-34)

The Cross of Christ, however, was not the end of the story. It was a precursor of His resurrection. Frequently in the writings of the Old Testament prophets the resurrection was foretold immediately in connection with the prophecies of the Cross (see Ps. 22:1-25, note the transition at verse 21. Ps. 16:9-10; Isa. 53:4-12, note the transition in the middle of verse 10). Consistent with this, when the Lord Jesus Christ tells His disciples of His coming death, He also tells them of the resurrection which shall follow. The three prophecies of His death embraced in our lesson were spoken on three separate and distinct occasions, consequently three times the Saviour distinctly foretold both His death and His resurrection. (Mark 8:31; Mark 9:30-32; Mark 10:32-34)

There is here a message of hope and encouragement. How needless it was for the disciples to be so utterly cast down in the days intervening between the death and the resurrection of the Saviour. It is not to be wondered at that they mourned for His suffering. But surely it is occasion for wonderment that they should have been so utterly blinded to the truth of the resurrection as to refuse to believe in the reality of this event until after it had transpired and after it had been repeatedly affirmed and confirmed. Surely this shows how possible it is for a soul to have faith in one realm and yet to be filled with unbelief in another. And how clearly it suggests our sin in that when we are passing through trials we forget the promises of God's Word or refuse to credit them. Worry is what we call it but worry is sin, for it springs from unbelief. And we need not fall into such a sin, for the soul who is occupied in Christ will be filled with joy and rejoicing even in the midst of the deepest sorrows and most severe testings, because he is mindful of the promises of the blessing which shall follow. (Rom. 8:28; Phil. 4:6-7; John 14:1-4; Rom. 5:3-5; Rom. 15:13)

There is here also a promise to the soul which willingly takes up the cross and follows Christ. God does not ask us only to reckon ourselves dead indeed unto sin—crucified with Christ. He asks us also to reckon ourselves alive unto God—Christ living in us. So Paul desired earnestly that he might know Him and the power of His resurrection as well as that he might experience the fellowship of His suffering, being made conformable to His death. The Cross comes before the resurrection, but the resurrection follows the Cross. Thus let a soul be made conformable to the death of Christ and he will know the joyous experience of walking in newness of life. (Rom. 6:6-11; Gal. 2:20; Phil. 3:10-11)

V. THE CROSS OF CHRIST A PLEDGE OF GLORY

(Mark 9:1)

It is exceedingly interesting to see the Saviour linking with the prophecies of His death and resurrection a prophecy of His Second Coming glory, for this is the significance of the incident on the Mount of Transfiguration and this is the significance of the statement of Mark 9:1: "Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." The Second Coming of Christ is constantly associated with His death and resurrection in the Gospel message. The Cross therefore becomes a pledge of His coming and consequently a pledge of glory. It is because He became obedient unto death, that is the death of the Cross, that the Father hath highly exalted Him and given Him a name which is above every name at which name every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father. (Phil. 2:6-11)

So, too, for the believer gladly to take up the cross and follow Christ is a promise of glory, for the Scriptures repeatedly affirm that if we suffer with Him we shall be glorified together; and the measure of our sharing in His coming glory will be in the measure of our present participation in His sufferings. (Rom. 8:17-18; II Tim. 2:12)

VITAL-TRUTH ILLUSTRATION

Years ago a young woman of taste and genius burst into sudden and great celebrity as a brilliant writer in the periodical literature of the day. After a youth of oppressive struggle, at length she found herself the object of admiration throughout the land. Fanny Forester's troubles were over, her fortune was made, the world was before her. The fashionable world had no sooner recognized their favorite, than rumors began to spread that their heroine had consented to become the wife of Judson, now far advanced in life, and to plunge with him into the darkest part of heathendom, there to burn her life-lamp to its socket learning a barbarous language, taming a cruel race, contending with a pestilential climate, that she might make known the love of Jesus to an idolatrous nation. In the

salons of fashion gossiping lips cried, "The woman is mad!" To Burma she went; did her Saviour's will till life could hold out no longer, and then came home to die. Here she taught the Word of God and wrote and published an essay entitled "The Madness of the Missonary Enterprise," in which she effectively turned the money-making and pleasure-loving world of her own people upside down.

—From "The Illustrator," 1912.

Second Quarter, Lesson 2 **Sunday, April 8, 1928**

THE RESURRECTION

(Easter Lesson)

Lesson Text: Mark 16:1-20
Read also: I Cor. 15:20-26

Golden Text:

"Because I live, ye shall live also" (John 14:19).

The Scripture assigned for today's lesson deals primarily with the resurrection of Christ, but it includes two passages which are difficult for many to understand. By way of introduction, therefore, we shall seek to shed light on these difficult passages, and then devote the body of our discussion to the study of the Resurrection.

The first of these difficult passages says, "He that believeth and is baptized shall be saved" (Mark 16:16). From this passage, some get the false teaching that we must be baptized in water in order to be saved. The Agreement Principle of Divine Revelation comes to our rescue here, for one passage of Scripture must never be interpreted to contradict another clear passage of Scripture. Other Scriptures declare plainly that we are saved by grace and not by works. (Eph. 2:8-9; Titus 3:5; II Tim. 1:9, etc.) Baptism is a work. It cannot, therefore, have anything to do with our salvation. This conclusion we must inevitably reach by means of the Agreement Principle alone, if we are consistent in our thinking. But we are not left to rest our convictions on this ground alone, sufficient though it be. The rest of the verse proves that our conviction is correct: "He that believeth not shall be damned." It does not say, "He that is not baptized shall be damned," but, "He that believeth not shall be damned." It is evident, therefore, that in the statement of the first part of this verse, "He that believeth and is baptized shall be saved," the faith is the thing which saves, and the baptism is merely a testimony of that faith.

The second passage which many find difficult is Mark 16:17-18: "And these signs shall follow them that believe; In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." If this passage is pressed in its literal interpretation today, it could be proven that there were no real believers on earth for none can do these things. (The pseudo-miracles of Pentecostalism utterly fail to qualify and are utterly unconvincing to any soul who is familiar with God's Word and whose reasoning powers are functioning normally.) We have before called attention to the explanation of this Scripture, so we will content ourselves with merely reminding the reader of the truth which we have formerly pointed out more in detail. The healing miracles of the Bible stand distinctly connected with the Kingdom testimony as a credential of the same (Isa. 35:4-6; Matt. 4:23-24; Matt. 8:5-13; Matt. 10:7-8). The Kingdom testimony ceased with the fall of Jerusalem in 70 A.D., and is not now going forth, though it will be revived in the Great Tribulation. The Kingdom testimony being withdrawn, the credentials have ceased. The working of miracles cannot rightly be used in this age, therefore, as an evidence of faith; and we should not expect such miracles in this age of which the rule is, "We walk by faith, and not by sight."

Now for a few of the most important considerations involved in the resurrection of Christ.

I. THE IMPORTANCE OF THE RESURRECTION

The resurrection of Christ is of vital importance. We will not here attempt to exhaust the material which might be used in the discussion of such a proposition, for there is too much of it. Some of it we will be compelled to ignore, in order to stay within the limits set for this lesson. Other considerations we shall touch on later. There is, however, one matter of vital moment to which we wish to call attention, and it is a conclusive answer to those who ask, "What difference does it make whether or not Christ literally arose from the dead?"

According to the first part of I Corinthians 15, the truth of the resurrection lies at the very heart of the gospel. The gospel as there defined, consists in three facts: Christ died for our sins; Christ arose for our justification; Christ is coming again for the redemption of our bodies. In that chapter a considerable discussion is given to the very question which we have raised, and the conclusion is reached, "If Christ be not raised, your faith is vain; ye are yet in your sins" (I Cor. 15:12-20). Indeed the resurrection of Christ is of vital importance, for if Christ did not rise from the dead as the Scriptures declare, the Bible is a lie, and the hope of the believer is a mockery for his sins are not forgiven and his faith avails nothing.

The force of this can be appreciated when we consider the teaching of the Scripture which declares that "the wages of sin is death" (Rom. 6:23). This being true, and it being true also as the Scriptures declare that "Christ died for our sins" (I Cor. 15:3), it follows that if Christ be still dead, He is still paying the penalty for our sins, and remission has not yet been provided. But Christ being risen from the dead, this becomes evidence that all the price was paid, and that forgiveness has been provided for all our sins. Thank God for the plain testimony of Scripture, "Now is Christ risen from the dead, and become the first-fruits of them that slept" (I Cor. 15:20).

II. THE LITERALNESS OF THE RESURRECTION

The truth of the resurrection being of such vital importance, we should be exceedingly thankful that Christ literally arose from the dead—that the body which was nailed to the Cross was resurrected from the tomb, and once more indwelt by the Spirit of the Saviour.

The enemies of this truth are many. The Russellites declare that the body of Christ was never actually raised from the dead, but rather that it was dissolved into gases or perhaps spirited out of the tomb, lest it stumble the faith of the disciples, and now is preserved as a memorial. Just what became of it they are not sure; but of one thing they are positive, and that is, that Christ never actually arose from the dead in the body which He laid down in death. Christian Scientists have a pet theory all their own, and that is that Christ never really died, but rather that while His disciples mourned his death He was actually alive in the tomb, "demonstrating" over the "error of mortal mind" called death, and showing how unreal it really is. Were this true, of course it would follow that Jesus never rose from the dead. The Modernist has his place in this procession of infidels, for he and all who are affected by his pernicious propaganda teach that the resurrection of Christ must be understood spiritually, as, for instance, that His influence lived on long after He died, and is yet living

today. But to admit that Christ actually rose from the dead is at once absurd and impossible according to the Modernist, for that would be a miracle, and "Miracles," say they, "simply cannot and do not happen." So Russellites, Christian Scientists (falsely so-called), and Modernists unite in denying that Jesus really rose from the dead.

But if the enemies of this truth be many, its friends are more, for the evidence that Christ actually rose from the dead is overwhelming. Dr. Torrey, in his most valuable little book called "The Bible and Its Christ" (this book may be ordered from the Institute Book Nook, price 75 cents), points out many lines of evidence, proving beyond the question of a doubt the literal character of Christ's resurrection. We cannot discuss them all, but we would recommend that the reader secure and study this book. Rather than trying to exhaust the evidence, we wish here merely to call attention to the fact that after all it is simply a matter of faith in the plain declaration of the Scripture. The Bible is the Word of God, inspired in every syllable of the original languages. The Bible says that Christ literally rose from the dead. That settles all controversy. Surely the Spirit of God knows more about the subject than all the wiseacres who deny it. Let us rest in simple faith in the declaration of the Spirit-breathed Word of the living God, "Now is Christ risen from the dead." (Matt. 28:1-6; Luke 24:1-46; John 20:1-9; Acts 1:23-32; I Cor. 15:4-8, 20)

III. THE MIRACULOUS CHARACTER OF THE RESURRECTION

That the resurrection of Christ is a miracle, no faithful soul will try to deny. Of course it was a miracle! It was such a miracle as to stagger the faith of the disciples, though the Scripture had plainly foretold it, and though they had heard it promised from the lips of the Saviour as they walked by His side. It was a stupendous miracle, utterly foreign to the experience, and consequently to the thinking of the natural man. It was a miracle which can be apprehended only by faith; but once the soul really exercises faith in God, such miracles while still occasion for awe, yet appear quite normal and nothing to stumble at. What kind of a God would our God be if He could not work miracles? Why then should it be thought a thing incredible that God should raise the dead? Let us have done with all doubts, and accept with the simple faith of a little child, the stupendous declaration, "Now is Christ risen from the dead, and become the firstfruits of them that slept" (I Cor. 15:20).

Once the miraculous character of Christ's resurrection is recognized, many questions are answered and difficulties settled. Why did Mary not recognize Him at first when she met Him in the garden? and why did not the disciples on the road to Emmaus? How could the Saviour appear and disappear at will? What kind of a body was it that could pass into a room through barred doors and yet sustain a dinner of broiled fish and honeycomb? Such questions call for no answer once the miraculous character of the resurrection be admitted. Let us not waste time on them, but accept them with the truth that the resurrection is a mighty miracle of God's grace and manifestation of His power (Rom. 6:4 Acts 3:15; Acts 10:40; I Cor. 6:14).

IV. THE SIGNIFICANCE OF THE RESURRECTION

We must not pass this subject by, however, without a few words on the deep significance which lies in the resurrection. We have already noted that it is an evidence that the full price has been paid whereby salvation has been provided for an accursed race. Let us now note a few of the things which the resurrection reveals concerning the Saviour.

The resurrection is of tremendous significance in its bearing on the personal work of Christ. It is first of all an evidence of His DEITY (Rom. 1:4). The resurrection forever distinguishes the Lord Jesus from all impostors who like Him, claim Deity. It certifies that His claim is genuine. The resurrection is next an evidence of Jesus' **SAVIOURHOOD.** As we have seen, it is on the ground of His resurrection, as well as His sufferings, that forgiveness of sins is offered to hell-deserving sinners (Acts 13:32-38). The resurrection is also an evidence of Jesus' **JUDGESHIP.** In it God has given evidence that He will one day judge the world by Him (Acts 17:31). And finally, so far as our discussion goes, the resurrection is an evidence of Jesus' **LORDSHIP,** for it was to the end that He might be Lord both of the dead and the living that Jesus died and rose again (Rom. 14:9).

V. THE HOPE OF THE RESURRECTION

And now for a moment consider the hope of the resurrection. In the resurrection of Christ we have the guarantee that we too shall be raised from the dead. The Bible teaches plainly that by faith we are now identified with Him in His death and in His resurrection life. This settles forever the question of our salvation; but there is a wonderful hope set before us. Jesus is coming again to receive us unto Himself, and when He comes, the dead in Christ shall rise first; then believers who are alive and remain will be changed into the glorious likeness of the Son of God, and together they shall be caught up to meet Him in the air. This He has promised, and that He is able to perform it He has proven by first rising from the dead Himself. Hallelujah, what a Saviour! Hallelujah, what a hope! (Eph. 2:5-6; Rom. 6:5, 8; I Thess. 4:13-18; I Cor. 15:51-58).

VITAL-TRUTH ILLUSTRATION

I once remained on Mount Washington overnight to see the sunrise. The day broke with an unclouded sky above; but below in a deep valley, lay a silver thread of mist, concealing the Glen House from view. I telegraphed down to friends who were there, "Come up; the day is perfect." For a while they doubted the correctness of the dispatch. To them it seemed a day of rain. But scarcely had they begun the climb when they, too, emerged into the unflecked splendor. You and I are often beneath the silver thread of some outward trouble or inward depression. God from His high point of vision sends us assurance that the clear light of love floods time and eternity.

—Selected.

Second Quarter, Lesson 3 **Sunday, April 15, 1928**

TRANSFIGURATION AND SERVICE

Lesson Text: Mark 9:2-29
Read also: John 15:1-8

Golden Text:

"He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing" (John 15:5).

Last year we studied the same Scripture which is assigned for today's lesson. In that former lesson we spoke particularly and somewhat at length about the personal truth and the dispensational truth which it teaches. Those who have the 1927 volume of "Grace and Truth" will find the former discussion in the Warfare Number, February 1927, page 62. It was entitled, "Peter and the Transfiguration." Inasmuch as we have discussed the personal and dispensational aspects of this Scripture, we will now con-

sider more particularly its Messianic aspect. What can we learn from this lesson about the Saviour?

I. THE SAVIOUR'S MAJESTY (Mark 9:1-4)

Our lesson first suggests our Saviour's majesty. This suggestion is most clear in the first verse of the lesson text, which quotes Jesus' words, "There be some of them that stand here, which shall not taste of death, till they have seen the Kingdom of God come with power." The Transfiguration—the account of which follows—is the fulfilment of this promise. Notice that here the Holy Spirit gives the Transfiguration a Kingdom connection. This of course is dispensational, pointing forward to the Coming and Kingdom of Christ. Inasmuch as we have previously discussed the dispensational teaching let us here lay the emphasis on the revelation which this Scripture affords of the Saviour's personal relationship to the coming of the Kingdom.

This is a picture of Jesus' Second Coming. It is not a picture of the Rapture when Christ comes to receive His Church, but a picture of the Revelation when Christ comes to establish His Kingdom. This is the connection which the first verse indicates and it is further indicated by clear analogy:

The Transfiguration of Christ	The Revelation of Christ
1. The Transfiguration occurred after six days from the time the promise was given. (Mark 9:2)	1. The Second Coming will occur after six dispensations have run their course. It inaugurates the seventh.
2. At the Transfiguration Jesus stood upon a mountain. (Mark 9:2)	2. At the Second Coming Jesus' feet will stand upon the Mount of Olives. (Zech. 14:4)
3. At the Transfiguration Jesus led representative believers apart from the unbelieving multitude. (Mark 9:2)	3. At the Second Coming Jesus will judge unbelievers, and believers shall be set apart by themselves, none else being left to enter His Kingdom. (Matt. 13:38-43)
4. At the Transfiguration Jesus' glory was revealed. (Mark 9:2-3)	4. At the Second Coming Jesus' glory shall be revealed. (Col. 3:4; Matt. 24:30)
5. At the Transfiguration Jesus appeared with Moses and Elijah. (Mark 9:4)	5. The Second Coming shall be preceded by the Tribulational testimony of Moses and Elijah, and they shall be present in His Kingdom, with believers of all ages. (Rev. 11:3-12; Deut. 18:15; Mal. 4:5; Ezek. 37:12-14)

The Apostle Peter who was with the Saviour in the Mount of Transfiguration bore witness concerning this event that it was a type—a foreshadowing—a picture of the Second Coming of Christ. Of this we read in II Pet. 1:16-17. Thus what we have discovered by analogy is confirmed by the definite statement of the Scripture. In the Transfiguration, Peter, James, and John, as eye witnesses saw in type the Second Coming of Christ.

The force of the expression, "The Kingdom of God coming with power" can best be appreciated by linking two other facts with what has gone before. When Jesus comes in the Revelation it will be to establish His Kingdom and to reign as King of Kings and Lord of Lords. (Rev. 19:16, 20:4) And the glory which shall emanate from the person of Christ in His Second Coming shall fill the whole earth during His Kingdom. (I Pet. 1:11; I Pet. 4:13; Rev. 21:23; Hab. 2:14; Hab. 3:3) The Second Coming of Christ therefore, is the coming of the Kingdom of God and the vision of His Second Coming glory which was vouchsafed to those disciples was but a foregleam of the glory of the Kingdom.

II. THE PREEMINENCE OF THE SAVIOUR (Mark 9:5-8)

In the next few verses we learn of the Saviour's preeminence. Peter—awed by the vision which he had witnessed and yet blinded to its real significance—said, "Let us build here three tabernacles, one for Thee and one for Moses and one for Elijah." Thus he put Jesus on an equality with the heavenly visitors. With this a cloud of glory overshadowed them. This cloud was the cloud which had appeared above the Tabernacle of Israel, for in it was the Shekinah Glory; and out of that cloud, God the Father spoke words of tremendous emphasis and significance, "This is my beloved Son: hear HIM." In this the Father revealed the purpose which was in His heart, for He has ordained that in all things Jesus shall have the preeminence. (Col. 1:18) The Father has given His Son the preeminence in Creation—by Him all things were made (Col. 1:16). The Father has given His Son the preeminence in dominion—by His ordination all potentates, earthly or heavenly, exercise their authority and wield their power (Col. 1:16). The Father has given His Son the preeminence in sustentation—by Him all things consist (Col. 1:17). The Father has given His Son the preeminence in Redemption—He is the head of the Church which is His body, and which He has purchased with His own blood (Col. 1:18, 20). And the Father has given His Son the preeminence in Resurrection—He is the firstborn from the dead (Col. 1:18). So when the Father spoke to Peter out of the cloud it was that He might give to His Son, Jesus Christ, the preeminence.

The particular thing involved in this was worship. Peter was purposing to erect tabernacles in honor of Moses and Elijah as well as the Saviour, but God has ordained that He alone shall receive worship. He wants no intermediaries between the sinner and the Saviour, and He wants us to put none else on a level with our Lord Jesus Christ. Moses and Elijah were no more than Peter and James and John. They were mere men whom God had blessed and used, but no more. Though Moses had been a long time dead and Elijah lived many years before, yet they were men, nothing more, nothing less. They were not worthy of worship, nor had they any power with the Saviour which was not possessed by the other men there present. Jesus alone was deserving of worship and adoration and so when the Father spoke out of the cloud He made this distinction very plain. He made no reference to Moses and Elijah. He did not need to. What He said was sufficient. "This is my beloved Son: hear HIM."

Surely we can profit by this admonition. We are so prone to get our eyes on men. God wants us to give the Lord Jesus Christ the preeminent place in our lives. He alone should have our worship. He alone should command our obedience. And when we obey those whom He has given the rule over us, it should be as God's appointed leaders, and our service should not be as menpleasers, but in singleness of heart as unto the Lord and not as unto men. And in everything else in our lives He should be uppermost. Every thought we speak, every word we utter, every deed we perform, should have Him for its center. In other words we should give Him the preeminence, not only in our heart's affection, but also in our occupation. (Heb. 12:3; Col. 3:1-5; Eph. 6:5-6; Phil. 1:20-21)

III. THE COMPASSION OF THE SAVIOUR (Luke 9:9-29)

Now we must consider for a few moments the message of the remaining verses of our lesson. We believe it can be summed up in one expression, "The Compassion

of the Saviour." The same blessed truth is seen in three incidents: in the instruction of the perplexed disciples, in the blessing bestowed upon the burdened father, and in the deliverance of the demon-possessed son. How great was His compassion upon them all, and what blessing it should bring to our hearts in considering His dealing with them, for his heart is full of the same compassion for us which He manifested in His dealings with them.

The disciples' need was instruction. Their hearts were full of questions and their minds filled with confusion. As they went down the mountain they questioned the Saviour. Such was His compassion for them that there was no reproach for their weakness, and the dimness of their spiritual perception. "Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust" (Ps. 103:13-14). Even a little strength draws forth words of commendation from the Saviour (Rev. 3:8), but weakness never. Indeed He has chosen the weak things of the world to confound the mighty. Our weaknesses call forth only His compassion. The one thing which calls forth the Saviour's sternest rebuke is unbelief, and after all, unbelief is the root of all sin, whether pride, or selfishness, or rebellion, or whatever it may be. No, the Saviour did not reproach the disciples for their perplexity, but patiently and tenderly instructed them concerning the things of which they had asked Him. We have no questions too hard for the Saviour to answer. Perhaps in His infinite wisdom He may withhold the answer until we are prepared to receive it, but He is able and willing by His Spirit to teach His children all things. Let us bring our questions to Him in prayer, and seek the answer in the pages of His Word. (John 14:26; Ps. 25:4, 5, 8, 9, 12, 14)

That poor father's need was consolation. He had a great burden upon his heart. His son was a demoniac. The father's heart was burdened with grief because of the suffering of his son and his soul was burdened with the problem of how to afford him relief. Seeking help, he came to the disciples but they could do nothing for him. And now as the Lord Jesus comes into the midst of the throng he cries to Him to have compassion on them and to help them. How gently the Lord Jesus deals with that father. How blessedly he solves his proble by casting out the demon. What problems have we No problem is too great for the Saviour. He is ab and willing to solve all our problems and to meet all ou needs if only we will trust Him as that father did. L us, too, cry with what little faith we have, "Lord I believ help thou mine unbelief," and we shall surely know H solution to our problems and His provision for our need (Phil. 4:6-7; Phil. 4:19; Prov. 3:5-7)

The son's need was an emancipation. He needed t be delivered from the demon which possessed him. Ho this need does touch our lives! Possessed of a demo we may not be—in fact, few in this country which Go has so greatly blessed with gospel light have ever suffere this experience—but many Christians are chained fas by evil habits. From these we need deliverance, an from the power of the sinful nature which produces then But as the Saviour freed the demoniac from the enem of his soul, so He can deliver those who are taken cap tive by Satan at his will. He will not yet cast out th old sinful nature which has deceived us and brough us into bondage. That is reserved for His coming agair But at the Cross He has already broken the dominio of this enemy of our souls, and as we cry to Him He wi deliver us from his power and cause us to triumph ove him. (Rom. 6:14; Rom. 8:3-4; Gal. 5:16; John 8:32, 3 36)

Surely the Lord is gracious and full of compassion (Ps. 78:38; Ps. 86:15; Ps. 111:4; Ps. 112:4; Ps. 145:8)

VITAL-TRUTH ILLUSTRATION

When a secret order was having a convention i Chicago, a little boy was exclaiming over the specia trains, and the parade, and telling a gentleman that hi cousin was a Sir Knight, and he wished he could be Asked why, he said because they looked so fine, and woul have such a good time. The man told him of the grea expense, how it would be enough to care for all the poo in the city; then asked him if he knew of Jesus. He did for he went to Sunday-school. Then he was told of Jesus coming again, with the saints and prophets, and a plac in His kingdom for all who were His. When his nev acquaintance had finished telling him of it all, the bo remarked, "Well, sir, I'll tell you what I think. I'd rathe be at the tail-end of Jesus' procession than at the head o this one!"

Second Quarter, Lesson 4 **Sunday, April 22, 192**

JESUS AND THE HOME

Lesson Text: Mark 10:1-16
Read also Eph. 6:1-9

Golden Text:

"Honour thy father and mother; which is the first commandment with promise" (Eph. 6:2).

This lesson naturally resolves itself into two parts. These parts have two things in common. First, they both have to do with the responsibilities of the home. In His teaching on divorce, the Lord Jesus touched upon the responsibility of the husband to the wife, and the wife to the husband; and in His teaching about little children, He touched upon the responsibility of parents to their children. Second, they both have some very important spritual lessons to teach us. Let us study them in the order in which they are suggested in the lesson Scripture.

I. THE TRUTH ABOUT DIVORCE—AN EVIDENCE OF SECURITY

(Mark 10:1-12)

In the first twelve verses of this lesson the Saviour teaches the truth about divorce. It is a very much needed truth in these days when divorce is increasing by leaps and bounds, and when some of the leading cities of this country can report in recent years more divorces granted during a single year, than there were marriages. Divorce is very common. To teach on this subject, therefore, will not be popular, but the teacher should not shrink from it on that account. Even though he knows there are children in his class whose homes have been wrecked by

his widespread evil, he should not hesitate on that account o teach the first part of this lesson. He should be very entle, of course, and ask for Divine wisdom in the resenting of this subject lest he harm the lives under is care. But for the sake of those to whom he min-sters and that he may save them from this pitfall he hould not forbear to speak plainly.

One fact which this Scripture teaches is this—the usband and wife are "one flesh." In the mind of God narriage is not a mere association—it is an organic union n which the wife becomes part of the husband. Again nd again the Scriptures declare this. And it is exceedngly interesting to note that in the Old Testament God ises the same word to speak of the unity of the husband nd the wife that He uses to speak of the unity of he Godhead. (Gen. 2:24; Deut. 6:4—Note the word "one" n both verses.) In the mind of God the husband and vife are so truly one that the Spirit uses this union to ymbolize the relationship of Christ to the Church (Eph. :24-33). In this same connection He sets Christ's care or the Church as a standard for the care which the usband should have for the wife, and the Church's esponsibility to Christ as the standard for the wife's subnission to her husband. Let us emphasize this truth oncerning the husband and wife, "They are no more wain but one flesh."

Another fact which appears very plainly in this Scripture, is that divorce is contrary to the Divine plan. God no more planned that a husband should divorce his wife or the wife her husband, than He planned that the limbs of the body should be amputated. The one is contrary o the thought that was in the mind of God in creation. The other is contrary to the plan that was in His mind n the institution of marriage. One is as abnormal as he other. Surely there can be no mistaking this teachng, it is so clearly stated in the Scripture before us. God is not pleased with divorce. Divorce is contrary o His will. Surely Christians should not even consider divorce in the light of such clear teaching as this, but rather when difficulties arise they should seek prayerfully by the blessing of God to establish and maintain such unity in the home as will be a blessing to all concerned, and which will bring glory to God. "What therefore God hath joined together, let not man put asunder." (Matt 5:31-32; Matt. 19:7-9; I Cor. 7:10-15)

One personal truth suggested in the things which are brought before us in this lesson is this—the believer is one with Christ. The union of the wife with the husband is used to picture the union of the believing soul with the Saviour. In Romans 7:4 we are said to be "married to Him who is raised from the dead, that we should bring forth fruit unto God." The beauty of this analogy is further seen in contemplating the fact that the believer is a member of the Body of Christ. This fact is typified in the fact concerning the husband and wife which is stated in our lesson text, "They twain shall be one flesh." Its parallel is found in the statement of Ephesians 5:30, which says, "For we are members of His body, of His flesh, and of His bones."

Surely there is here an evidence of the believer's security. God has plainly testified that divorce is contrary to His plan. Will He then divorce the soul who is married to Christ by faith? Never! God will not do what He has commanded that men shall not do. The Creator is not less righteous than He would have the creature to be; and while for the hardness of their hearts He permitted divorce among humans on the ground of terrible sin, our Saviour will never divorce the soul who is married to Him. On the contrary He has said, "Him that cometh to Me I will in no wise cast out." (John 6:37-40; Rom. 11:1-2)

There is here also a challenge for us to live for Him. God has set the husband as head in the home, and commanded that the wife shall be under subjection to her husband. (Col. 3:18-19; Eph. 5:24-33) A home can be happy only as a husband rightly exercises the authority which is his as the head of the wife, and as the wife submits herself in a scriptural manner to her husband. Among human beings this happy condition often breaks down because the husband has not learned scripturally to exercise his authority, or is too selfish to do so. But there is no failure on the part of the blessed Son of God to Whom our souls are married. If there is to be any breakdown in the relationship between us, it must be on our part. By our own sin we can break fellowship with Him, and hinder our own happiness, though we cannot sever ourselves from Him. How careful we should be therefore to let Him have His way in everything, and to live lives of humble and unqualified obedience to His will in everything. Wives sometimes cannot take such a position with their husbands because they are unscriptural, but there need be no holdback in our heart's attitude toward Him to Whom our souls are married. We can trust Him to the uttermost and render to Him the most implicit obedience. (I Pet. 3:5-9; Rom. 7:5-6; Rom. 6:13, 16)

II. THE BLESSEDNESS OF THE CHILDREN
(Mark 10:13-16)

In the next section of this lesson the Lord Jesus takes up little children in His arms and blesses them. From this we may learn a number of lessons of practical value and spiritual helpfulness.

The first is this—Jesus loves the little children. How wrong it is, therefore, for parents to teach their children that God does not love them. How often we hear parents say, "God does not love bad little boys (or girls, as the case may be). God loves only good children." In the light of God's Word this is a terrible lie! Our God loves sinners. If He loved only those who are good He would not love a single human being, for "there is none that doeth good, no, not one." (Rom. 3:12; Ps. 14:1-3) On the contrary, God's Word declares that "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). And, it further tells us that "He loved us even when we were dead in sins" (Eph. 2:5). Let us no longer be guilty of misrepresenting our God to the little children. Jesus loves them and so does the Father.

Here we have suggested the access to the Saviour which little children should enjoy. The older folks would restrain them, but Jesus said, "Suffer the little children to come unto Me, and forbid them not: for of such is the Kingdom of God." Many parents try to restrain their children from a decision to accept the Saviour until they are nearly young men and young women. "We want to be sure they know what they are doing," they argue, plausibly enough, but such parents have a grave responsibility to answer for before God. The Word rather indicates that parents should so teach the little ones the things of the Lord Jesus Christ that they will accept the Saviour very early in life. Little children can come to the Lord Jesus Christ and trust Him as well as older people, and they should be encouraged to do so. (Eph. 6:4; Prov. 22:6)

A most significant thing which enters into all this is the receptive attitude of little children toward the truths of God's Word. When children are very little they believe without hesitation whatever is told to them by the older people. It is not until they have learned by sad and repeated experience that they have been deceived, that little minds become skeptical. This is one of the chief reasons why it is a terrible mistake for parents to teach little children the heathen myth about Santa Claus and stories about fairies. If parents would take as much pains to teach the little children the things of the Lord Jesus Christ as they do to teach them the heathen lies about Santa Claus, the little folks would have a much better opportunity to be saved for the same faith which many children have in Santa Claus if exercised toward the Lord Jesus Christ would insure that soul's salvation.

Again, in this and in other Scriptures dealing with this same incident are suggested both the necessity and the means of the new birth. Here we read, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." In this we see the necessity for men to receive the Word of God with the simple faith of a little

child. Such faith guarantees the salvation of any soul. In Matt. 18:3 we read, however, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." No doubt this also refers to the faith of which we have already spoken which is the means by which we are born again. But there is here also the suggestion that to enter the kingdom of heaven we must be born again, and in a very literal sense become as little children. No man is saved unless he is a child of God, and the way we become children of God is by faith in the Lord Jesus Christ. In the Saviour's teaching as He blessed the little children, therefore, the necessity of the new birth appears, as well as the means by which it is received, i.e., to believe in the Lord Jesus Christ. (Gal. 3:26)

VITAL-TRUTH ILLUSTRATION

I went to Washington the other day, and I stood on the Capitol Hill, and my heart beat quickly as I looked at the towering marble of my country's Capitol, and a mist gathered in my eyes as I thought of its tremendous significance, of the army and the treasury and the judges and the President, and the Congress and the courts, and all that was gathered there; and I felt that the sun in all its course could not look down on a better sight than that majesti home of a republic that had taught the world its bes lessons of liberty.

But a few days afterward I went to visit a friend i the country, a modest man with a quiet country home se about with trees and encircled in meadows and rich field Outside there stood my friend, a simple, independen upright man. There was his old father, an aged and trem bling man, but happy in the heart and home of his sor And as we approached the door the mother came, a happ smile lighting up her face. Within was quiet, eleanliness thrift and comfort; the housewife busy with her domesti affairs, the loving helpmate of her husband. Down th lane came the children after the cows, singing.

So the night came down gently on that house. . . And the old man called the family around him and took th Bible from the table and called them to their knees. Th little baby hid in the folds of its mother's dress while h closed the record of that day by calling down God' blessing upon that home. While I gazed, the vision of th marble Capitol faded; forgotten were its treasuries and it majesty; and to myself I said, "Surely here in the homes o the people lodge at last the strength and responsibility o this government, the hope and the promise of this Republic

—From speech of Henry W. Grady in Boston in 1887

Second Quarter, Lesson 5 **Sunday, April 29, 192**

THE COST OF DISCIPLESHIP

Lesson Text: Mark 10:17-27; 12:41-44
Read also: Isaiah 55:1-5

Golden Text:

"For where your treasure is, there will your heart be also" (Matt. 6:21).

Today's lesson contains two separate and distinct incidents, each with a message distinct from that of the other. The first incident deals with the truths of salvation; the second with the principles of stewardship. The first we may well entitle "The Rich Man Condemned"; the second "The Poor Widow Commended." Let us consider them as separate lessons and not confuse the teaching of either one by vainly trying to draw the same lesson from both.

I. THE RICH MAN CONDEMNED

The rich man came to the Lord Jesus Christ with a definite question. His question was, "What shall I do that I may inherit eternal life?" Or, as it is more fully stated in Matthew 19:16, "What good thing shall I do, that I may have eternal life?" This question was very restricted in its meaning. This man was not asking "What must I do to be saved?" Had that been his question he would have received a very different answer. No, he was asking "WHAT GOOD THING SHALL I DO that I may have eternal life?" In other words, he was seeking salvation on the ground of good works.

The Saviour's answer was very simple and definite. As it is more concisely stated in Matthew 19:17 it was "Keep the commandments." This is the only answer God can give to any man who is seeking to be saved by his own good works. The law is the expression of the holiness which God demands of all who would be saved by works, for, "The righteousness of God" is "witnessed by the law" (Rom. 3:21). If any man will be saved by his own good works he must be saved by measuring up to the standard of God's righteousness as it is revealed in the statutes of the law, "Which if a man do, he shall live in them" (Lev. 18:5).

This rich man could not qualify for eternal life on these terms. At first he boasted that he had observed all these things from his youth, but when the Saviour began making a practical application of one of them, he realized how very far short he had come. He had great possessions He was a rich man. He did not love his neighbor as himself, or he would not have heaped up treasures for himself and left his neighbor to suffer need. He had broken that commandment which the Saviour said was the second great commandment of the law, and which, the Spirit through the Apostle testified, sums up the whole law (Matt. 22:36-40; Rom. 13:9-10). Having offended in one point he was guilty of all. (James 2:10) The demands of the law cannot be satisfied with anything short of perfect obedience. No man naturally can render such obedience consequently, no man can be saved by keeping the law For this cause it is written, "For as many as are of the works of the law are under the curse: for it is written Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10; Rom. 2:17—Note the word "continueth"; Matt. 5:48).

In the light of the absolutely rigid requirements of the law, there was little occasion for wonder that the disciples asked in amazement, "Who then can be saved?" On this test they themselves were hopelessly condemned, and how conclusive was Jesus' answer to their question—"With men this is impossible." That is God's ultimatum on the question of salvation by works. "With men this is impossible."

But what hope springs in our hearts as we listen to His next words, "With God all things are possible." Man cannot be saved by good works. (Eph. 2:8-9; Rom. 11:6; Titus 3:5; II Tim. 1:9) But what man cannot do by his own good works, God did by the finished work of Christ. Through the death of His only begotten Son, God purchased eternal life as a free gift for all mankind. If men, therefore, are to be saved, it must be by trusting the Lord Jesus Christ as their personal Saviour. "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God," says John 3:18. And in Acts 4:12 it is added that, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (John 3:16; Rom. 6:23; Acts 16:31)

The message of the first incident therefore is simply this: If men would be saved by good works, their works

nust be perfect. Without flaw, they must measure up to he perfect standard of righteousness which is set forth n the law; which, of course, is impossible, for all have sinned and come short of the glory of God. Therefore, he only way any man can be saved is to be saved by the grace of God through faith in the finished work of the Lord Jesus Christ.

II. THE POOR WIDOW COMMENDED

Now we turn for a few moments to the consideration of the second incident. The poor widow was commended by the Saviour for her gift. In this incident the truths of salvation are not involved, except that men must be saved by trusting Christ before they can acceptably bring gifts and offerings to the Lord. (Heb. 11:6; Isa. 64:6) This, however, is not the message here set forth. Rather, this incident deals with the truth of worship, and especially with that particular aspect of worship which we call "stewardship" or "giving," for the bringing of gifts and offerings in the Scriptures is set forth as an act of worship.

We learn here, then, by example the principle of acceptable giving which is stated in II Corinthians 8:12, "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." That the rich men gave largely the Scripture tells us, but having given they had plenty left for themselves. The poor widow on the other hand brought a very, very small offering—only the seventh part of one of the brass coins which the others were giving so lavishly. But her gift drew forth the commendation of the Saviour because she had given all she had. God judges our gifts, not by their size when compared one with another, but by their size when compared with what we have, and the only acceptable gift is that gift in which we like the Macedonians, "first give ourselves unto the Lord," and then by His direction through our offerings or services, by the will of God to others. Let us gauge our gifts, not by comparing them with the gifts of others, but what they cost us; and let us like the poor widow not stop short of giving our all. (II Cor. 8:1-5; II Cor. 9:7)

What a revelation this gift was of the trustful heart of that widow. She had given all she had—even her living; but she had the God of the widow left, and her heart was trusting in Him. "Reckless woman," her friends might have said, "How will you live if you give all your living in this way?" Such is the argument which many use today with those who would give themselves without reserve to the Lord and to His service. And how many are they who excuse themselves on the ground of prudence from giving more largely. There is here a marked contrast between the widow and the rich man whom we have already discussed. She had only two mites, but she could trust the Lord to care for her. But the rich man was afraid to trust Him. Surely the poor widow was the wiser of the two, and after all she was the richer, for better is a heart of childlike trust in the Lord than all that this world has to offer. God, Who feeds the sparrows and clothes the lilies, can care for the widow, and for that matter, for any of His saints who will trust Him as she did. (Matt. 6:25-34; I Kings 17:8-16)

That God notes and cares for those who trust Him as this widow did is evident in this incident. There were doubtless hundreds thronging the temple that day, but this widow woman who put her trust in Him commanded the Saviour's interest and drew forth special comment from Him. We may safely trust Him as she did, even with our all, for has He not said, "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Cor. 9:8)?

Let us profit by this lesson and hearken to His admonition, "He that soweth sparingly, shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (II Cor. 9:6-7; Prov. 11:24).

VITAL-TRUTH ILLUSTRATION

Some years ago an insurrection broke out in Madagascar, and the army was ordered to march to quell it; but before they set out the great national idol was to be dragged forth to bless the people, and they were to be sprinkled with holy water. Three hundred of the soldiers had shortly before this cast off idolatry, under the teaching of missionaries, and now they felt they would be counted as rebels and surely put to death. The leader of the Christian band called them together, and some one said, "We are poor, feeble creatures; we hope that God will forgive us if we bow before the idol." Others said, "We are married men; it will never do for us to leave our wives widows and our children fatherless." The Christian leader took his New Testament from his pocket and read aloud: "He that loveth father or mother . . . he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross and followeth after Me, is not worthy of Me. He that findeth his life shall lose it, and he that loseth his life for My sake shall find it." Their decision was made at once; but it was a fiery trial through which they had to pass, and they knelt and asked the help of God, then pledged one another to stand by their resolution.

One was a traitor and went and told the commanding officer, who was very angry, and commanded that the three hundred were not to attend when the idol was brought out, but declared that the god would avenge himself on them. The army marched to meet the rebels, coming up to them in a ravine between two lofty mountains. Here the Christians were ordered to occupy the front ranks, it being taken for granted they would be cut off. But a hand greater than that of man so arranged the order of the battle that the arrows never touched the Christian band, but did great execution among the heathen. When the roll was called not a Christian was missing; and the others were so impressed that a hundred more cast away their idols. —Condensed from "The Illustrator."

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HERE IT IS!

That Expected Announcement!

At a recent meeting of the Board of Directors of the Denver Bible Institute four things were decided with full assurance of divine guidance:

1. That the dayschool of D. B. I. should be located on the outskirts of Denver.
2. That Dean Fowler be instructed to begin looking for suitable property at once, and submit recommendations to the Board.
3. That when property is found suitable for a building site, the funds now in the Treasurer's hands be used as the initial payment.
4. That we look to God in prayer for the balance needed to complete the purchase.

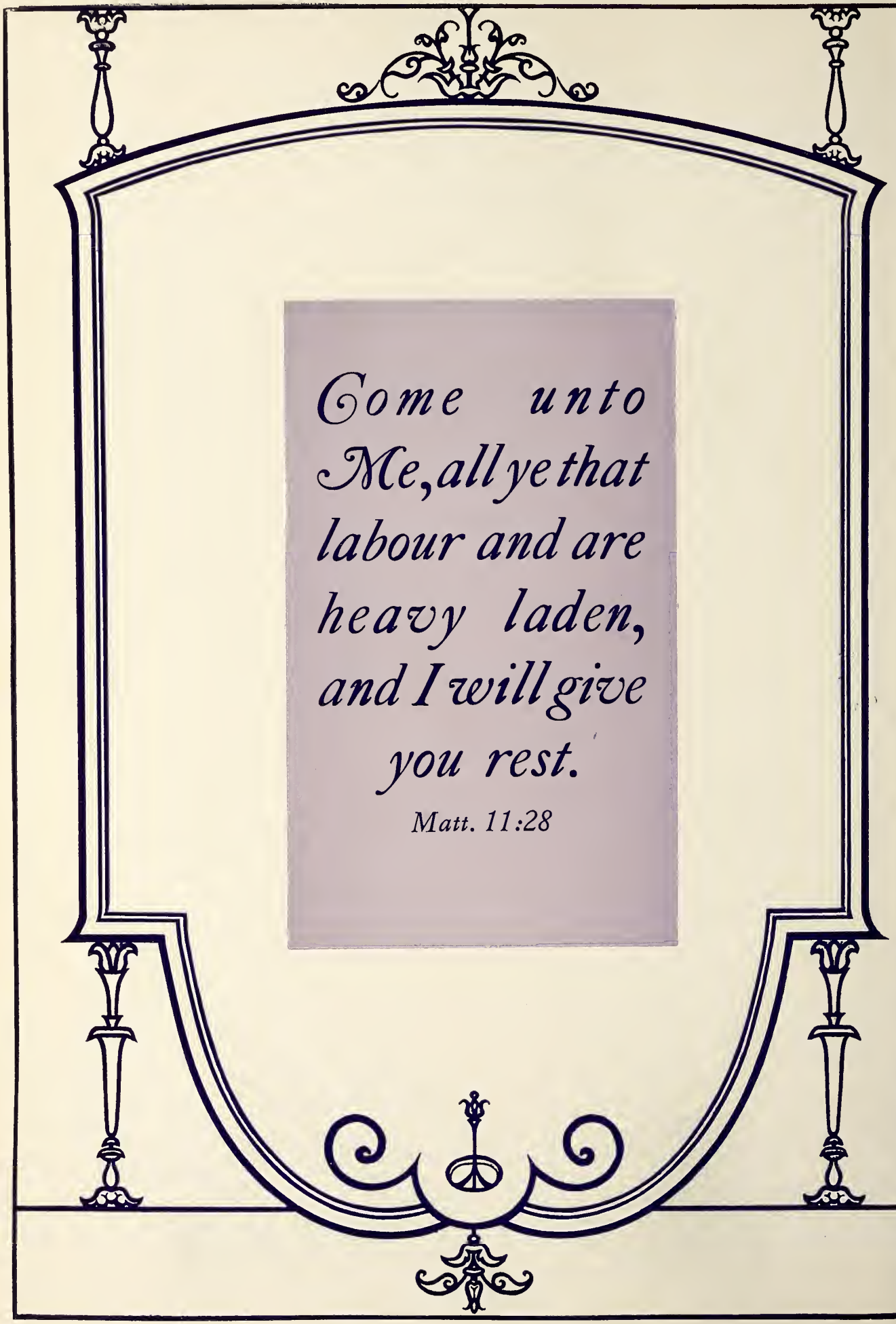
Please join us in earnest intercession, asking God for full provision to make possible this important forward step in the work of D. B. I. Of course this is only the first step, for when this property is purchased we will still need to look to God for the funds with which to erect the buildings, but it is a step in the right direction. Surely, in answer to prayer our God is moving to

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Come unto Me, all ye that labour and are heavy laden, and I will give you rest.
Matt. 11:28

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Clifton L. Fowler, Editor

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The triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno. 4:24.

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The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

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The depravity and lost condition of all men by nature. Rom. 3:19.

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The personality of Satan. Job. 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST
The personal, premillenial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.

HELL
The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH
All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; I Jno. 2:16; I Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

The King

THE King! The King! From the dawn of history human government has been a bungle. Through approximately six thousand years the old sin-drugged earth has staggered and reeled. Six millenniums! Six pain-racked epochs of human wretchedness and dark despair. Six thousand years of dismal defeat in seeking an acceptable human government. Kingdoms have waxed and waned. Mighty monarchs have risen to plutocracy, prestige and power only to be shuffled into the junk heap of the ages. Human experiments with government have all met with failure throughout the history of man.

Consequently the race is waiting for the God-King, waiting for the Infinite One Who shall know what is in the heart of man and shall be able to rule, judge and reign with unchanging equity and truth. Man's countless schemes of government have all crumbled and collapsed. If government ever governs God must take a hand.

And God purposes to do that very thing. He will not delay much longer. The awful apostasy from the things of God, the unspeakable declension from the high standards of government into Facism and Communism, the widespread break-down in the common decencies and moralities, the appalling crime wave sweeping the so-called civilized nations of the globe, the retrenchments on many mission fields and the withdrawal of the missionary forces from others—these and many other portents point to the hour when God will no longer endure man's hideous efforts at government, but will sweep aside all the flap-trap and scenery of man's silly potentates and send back from glory the Mighty One Who is King of Kings and Lord of Lords.

The addle-pates of earth may clatter, cavil and scoff, but Jesus is coming back to reign!

Believers in Christ Jesus—The King, The King!

The Decennial Convention

THE Decennial Convention of the World's Christian Fundamentals Association will be held at Chicago, Illinois, May 13-20, 1928.

The Church Headquarters will be located at The North Shore Congregational Church, Wilson Avenue and Sheridan Road, Rev. J. C. O'Hair, Pastor, and the Hotel Headquarters at The Alonquin, 4605 Sheridan Road. The Chairman of the Program Committee is Rev. W. B. Riley, 20 South 11th Street, Minneapolis, Minn. The Chairman of the Entertainment Committee is Rev. Walter S. Elliott, 1011 Wilson Ave., Chicago, Ill.

The speakers are: Dr. W. B. Riley; Dr. Leander S. Keyser; Rev. Gustav Johnson; Rev. I. R. Dean; Rev. Paul Rood; Dr. W. M. Robertson; Prof. Harry Rimmer; Dr. Simon Peter Long; President Clifton L. Fowler; President J. O. Buswell; and others.

Those who desire information concerning the Program should write to Dr. W. B. Riley at Minneapolis. Those desiring information as to entertainment write to Rev. Walter S. Elliott.

The following centers will be used for the simultaneous meetings: The North Shore Congregational Church (Headquar-

ON PAGE sixty-seven of this issue is a letter containing a personal appeal to every member of the "Grace and Truth Family." The appeal is of vital import. The testimony of our Blessed Lord at D. B. I. and through "Grace and Truth" are at stake! It is the crisis hour! By the grace of Him Whom we serve and by simple faith in Him, we are going forth to

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The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST
The personal, premillenial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.

HELL
The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH
All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; I Jno. 2:16; I Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

The King

THE King! The King! From the dawn of history human government has been a bungle. Through approximately six thousand years the old sin-drugged earth has staggered and reeled. Six millenniums! Six pain-racked epochs of human wretchedness and dark despair. Six thousand years of dismal defeat in seeking an acceptable human government. Kingdoms have waxed and waned. Mighty monarchs have risen to plutocracy, prestige and power only to be shuffled into the junk heap of the ages. Human experiments with government have all met with failure throughout the history of man.

Consequently the race is waiting for the God-King, waiting for the Infinite One Who shall know what is in the heart of man and shall be able to rule, judge and reign with unchanging equity and truth. Man's countless schemes of government have all crumbled and collapsed. If government ever governs God must take a hand.

And God purposes to do that very thing. He will not delay much longer. The awful apostasy from the things of God, the unspeakable declension from the high standards of government into Facism and Communism, the widespread break-down in the common decencies and moralities, the appalling crime wave sweeping the so-called civilized nations of the globe, the retrenchments on many mission fields and the withdrawal of the missionary forces from others—these and many other portents point to the hour when God will no longer endure man's hideous efforts at government, but will sweep aside all the clap-trap and scenery of man's silly potentates and send back from glory the Mighty One Who is King of Kings and Lord of Lords.

The addle-pates of earth may clatter, cavil and scoff, but Jesus is coming back to reign!

Believers in Christ Jesus—The King, The King!

The Decennial Convention

THE Decennial Convention of the World's Christian Fundamentals Association will be held at Chicago, Illinois, May 13-20, 1928.

The Church Headquarters will be located at The North Shore Congregational Church, Wilson Avenue and Sheridan Road, Rev. J. C. O'Hair, Pastor, and the Hotel Headquarters at The Alonquin, 4605 Sheridan Road. The Chairman of the Program Committee is Rev. W. B. Riley, 20 South 11th Street, Minneapolis, Minn. The Chairman of the Entertainment Committee is Rev. Walter S. Elliott, 1011 Wilson Ave., Chicago, Ill.

The speakers are: Dr. W. B. Riley; Dr. Leander S. Keyser; Rev. Gustav Johnson; Rev. I. R. Dean; Rev. Paul Rood; Dr. W. M. Robertson; Prof. Harry Rimmer; Dr. Simon Peter Long; President Clifton L. Fowler; President J. O. Buswell; and others.

Those who desire information concerning the Program should write to Dr. W. B. Riley at Minneapolis. Those desiring information as to entertainment write to Rev. Walter S. Elliott.

The following centers will be used for the simultaneous meetings: The North Shore Congregational Church (Headquar-

ON PAGE sixty-seven of this issue is a letter containing a personal appeal to every member of the "Grace and Truth Family." The appeal is of vital import. The testimony of our Blessed Lord at D. B. I. and through "Grace and Truth" are at stake! It is the crisis hour! By the grace of Him Whom we serve and by simple faith in Him, we are going forth to

STOP THAT RENT DRAIN.

ROCKMONT COLLEGE LIBRARY

ters); Englewood Presbyterian Church; Salem Free Church; Roseland Reformed Church (Bethany); Portage Park (Large Tent); Cicero Congregational Church; Racine Union Gospel Tabernacle; Wheaton Church of Christ; Gary Baptist Church.

Is the World Getting Better?

IS THE world getting better? Are we about to enter an era in which the world will be warless and peace and equity will reign? Are the conditions of society improving? Many fond dreamers who are obsessed with false optimism, and who are ignorant of, or blind to world conditions, tell us that each day finds the world a little better than the day before. But there are world-thinkers who look conditions squarely in the face and speak differently. Listen to what the authorities of the world have to say on the trend of the age.

Professor Sohm in his "Outlines of Church History" says:

> The society of today is like the earth on which we live—a thin crust over a great volcanic, seething, revolutionary heart of liquid fire.

Disraeli says:

> The social question of today is only a zephyr which rustles the leaves, but it will soon become a hurricane.

Prof. Ely of John Hopkins University says:

> I must frankly say that I believe we are just beginning to enter a terrible era in the world's history—an era of domestic warfare such as has never been seen, and the end of which God only can see.

Mr. Huddleston in the Atlantic Monthly says:

> Standing as I do in the capital of Europe—Paris—I sweep my eyes round from this center and I see a world which dances and makes merry in the midst of destruction and death and the menace of tomorrow.

Recently, Lloyd George said:

> The world is in a state of convulsion, and it would be a bold man who would venture to predict what is going to happen.

A most surprising statement comes from the pen of Mr. H. G. Wells:

> I want to say that this civilization in which we are living is tumbling down and, I think, tumbling down very fast, and I think that rapid and enormous effort will be needed to save it: and that I see no such efforts being made at the present time. Unless something radical happens, Europe will, I am convinced, follow Russia, and slide beyond any hope of recovery into a process of social dissolution as profound and as disastrous as that which closed the career of the Western Roman Empire.

These are certainly startling and solemn statements made by men who do not view things from the Bible angle, but rather are simply voicing the result of their careful observation. These men who do not claim to speak as representatives of the Lord, unwittingly confirm the Word of the Lord which says, "Evil men and seducers shall wax worse and worse." Verily, the Word of God is fulfilled in our very eyes. His blessed Word standeth firm, it cannot be broken, every jot and every tittle shall be fulfilled.

A Tribute to Dean Fowler

THE LIFE and ministry of our dearly beloved Dean, Clifton L. Fowler, has been a source of untold blessing to every worker and student in dear old D. B. I. Much might be told (and perhaps some day it will be told) about Dean Fowler's utter devotion to the will and work of our blessed Lord; of his sacrificial service in the interests of workers and students; of his loving-kindness, and patience, and sympathy, and considerateness, even in the most trying circumstances; and of the mildness and beneficence and remarkable Christian balance which characterize his exercise of his God-given authority. But it can all be summed up in one sentence: To an extent which is seldom seen, even among Christian workers, Dean Fowler seeks to give our Lord Jesus Christ the preeminence in everything.

Recently, in a delightful manner, the students of the Denver Bible Institute bore voluntary testimony to their recognition of this fact, and to their appreciation for the blessing which it had brought to them. As Dean Fowler came into chapel, one morning, the Student Body stood en masse and sang the D. B. I. School Song, concluding with the following verse which had been written by one of their number, for this occasion:

> Dear Dean, our hearts are filled with gratitude
> for you,
> Your message true,
> Your will to do.
> Long may He use you to exalt His Word on high,
> This is the prayer of D. B. I.
> CHORUS:
> Jesus exalted:
> This, the message true;
> And with grateful hearts we sing,
> Praise to God, dear Dean, for you.

To this sentiment the members of the Faculty and Workers' Council of D. B. I. say a heart-felt "Amen!" Surely it is a privilege to serve our blessed Lord under such leadership and in such fellowship as that with which God has blessed us in the incumbency of Dean Fowler. We thank God for him; we thank God for His fearless and loyal testimony; we thank God for his sacrificial and loving watchcare for the welfare of our souls; we thank God for his wise and Spirit-directed leadership; and we thank God for the inspiration which we have received from the example of his godly and consistent life.

Long may our brother be spared to lead us in the great work of God!

—H. A. W.

A Personal Letter to the Members of the "Grace and Truth" Family

OFFICE OF THE DEAN
DENVER BIBLE INSTITUTE
DENVER COLO

Dear Ones in Christ Jesus, members
of the "Grace and Truth" family -

Greetings:

It is the zero hour in the history of D.B.I We stand at the threshold of a new day. The greatest need in the history of the school is upon us.

God has used the terrific "rent drain" under which we have struggled so long to thrust us forth into dependence upon Him for larger provision for the work than has hitherto been made.

We have taken our first decisive step toward the solution of the rent problem. We have made a definite offer on a beautiful piece of land on the edge of Denver. This step has been taken by the Board of Directors in simple faith, for we do not know where the money is coming from to pay for this property. We simply believe that the God of all grace Who has made the first fourteen years of D.B.I. history a mighty succession of miraculous answers to prayer, will hear our cry at this moment and send the means to meet this need through the instrumentality of His children.

We call upon every believer in our great family of readers to face our awful need, lay it before God in confident prayer, and to give as God directs to "stop that rent drain."

This letter of earnest appeal is written just as "Grace and Truth" goes to press. The outcome of our effort to secure the suburban acreage, will appear in the next issue.

Meanwhile--pray and as God lays it upon your hearts--give!

In His blessed Service

Edison L. Bowen

Dean

A New Chorus

EVANGELIST Paul Hutchens, of the Extension Department of the Moody Bible Institute, is a faithful brother, beloved in the Lord. His message is clear and forceful, and above all it is true to the fundamentals of the Faith. But our brother's ministry is not restricted to the preached Word, for he is also a Gospel Song writer of no mean ability.

Recently our Director of the music Department of D. B. I., Jesse Roy Jones, had the privilege of assisting Mr. Hutchens in an evangelistic campaign held in the Highland Park Presbyterian Church of this city. During their association these two men enjoyed warm Christian fellowship. During the campaign also Mr. Hutchens wrote a Gospel Chorus which Mr. Jones taught to the student body and friends of the Denver Bible Institute. This Chorus has been sung repeatedly in the services at the Institute, and always with much blessing. Since leaving Denver, Mr. Hutchens has had this Chorus, entitled, "Saves Me, Leads Me, Keeps Me," set to type, and in so doing he paid our beloved Director of Music the delightful compliment of dedicating it to him.

With Mr. Hutchens' kind permission we publish his Chorus in this issue of "Grace and Truth," believing that it will be a means of blessing and inspiration to our "Grace and Truth Family." Surely such choruses are among those of which the Holy Spirit spoke when He said:

> Be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord (Eph. 5:18-19).

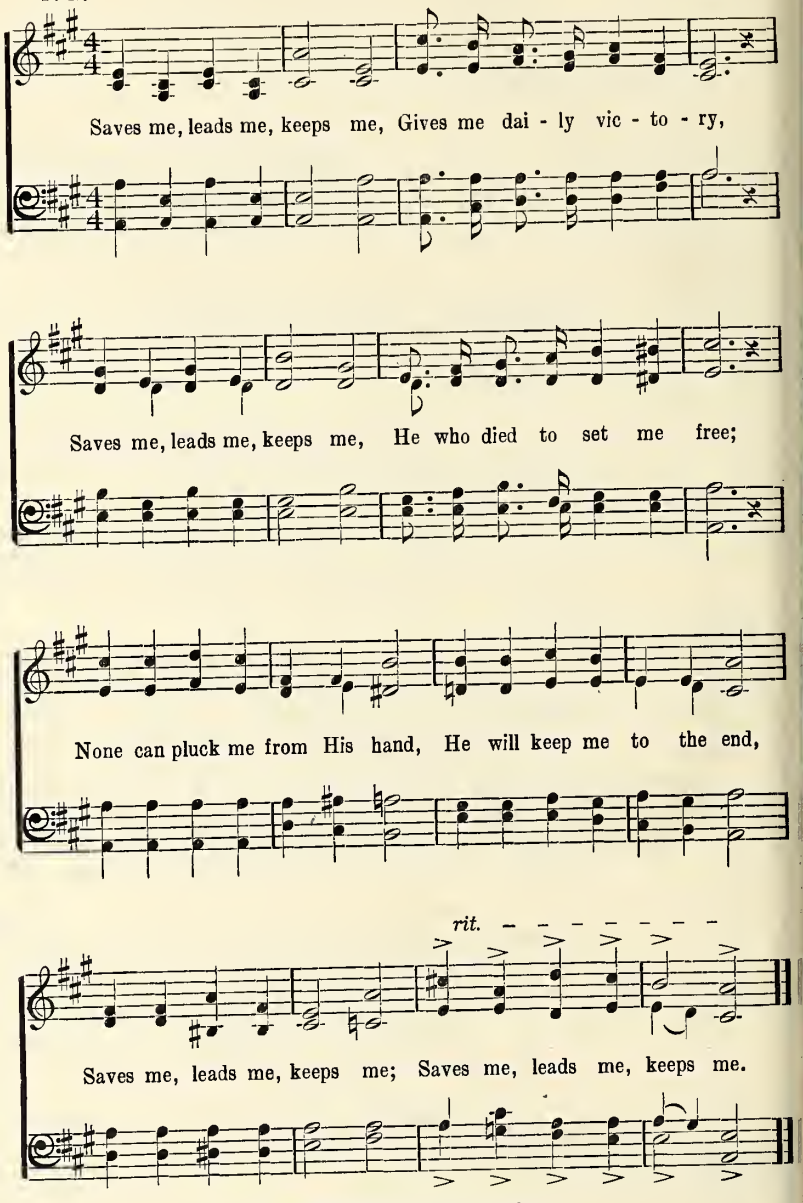
Extra copies of this Chorus, with others of the same author's composition may be ordered from Evangelist Paul Hutchens, 153 Institute Place, Chicago, Ill., or they may be ordered through the Institute Book Nook.

—H. A. W.

Saves Me, Leads Me, Keeps Me.

Dedicated to my friend, Jesse Roy Jones, Denver Bible Institute.

P. H. PAUL HUTCHENS.



Copyright, 1928, by Paul Hutchens.

CHRIST is not on David's throne, but is waiting until His foes are made His footstool, when He will return to reign over the house of Jacob, or the Kingdom of Israel.

—*James H. Brookes*

THE KING REJECTED

by MAURICE G. DAMETZ

GOD has a King with the unquestioned "Divine right" to reign till He hath put all enemies under His feet. For four thousand years mankind had been looking for the King. Away back in the Garden of Eden their hopes began. Throughout the Old Testament, the prophets of God held aloft the gleaming torch of prophecy, and the whole nation Israel was studying the prophecies to find out when the King should appear. Finally, one fair night a star shone out brightly over the beautiful hills of Judea and glad angels heralded the tidings that the long-looked-for Saviour and King had arrived.

A study of the four Gospels and Acts reveals that Israel knew not the day of her Visitation. Christ came unto His own and His own received Him not (John 1:11). The irresistible tide of rejection set in right at the start of Christ's ministry, and ever rises higher and higher till the King is murdered on the cruel Cross. Even after the King was crucified, God in His great grace made continued offers to Israel, only to be turned down. The study of the King in the four Gospels may be considered in three aspects: 1. The King in Humility; 2. The King Rejected; 3. The King in a Far Country. We shall take these points up in the order named.

I. THE KING IN HUMILITY

LONG after the prophets had fallen asleep with their fathers, the wise men of the East entered the streets of Jerusalem asking the startling question—"Where is He that is born King of the Jews?" Christ was born a King, but He was born in lowliness. He Who as Creator, spoke worlds into existence and flung planets into infinite space, was cradled in a manger in a despised oriental stable. Christ the Wonderful, the Counsellor, the Mighty God, the Father of Eternity, and the Prince of Peace, was introduced to earth amid the lowing of oxen and the bleating of sheep. This is the mystery of the incarnation—"Great is the mystery of godliness: God was manifest in the flesh" (I Tim. 3:16)—God came down; God was manifested; God was in Christ.

His entire earthly life was one of humility. He was born a King but He was born in a manger. He was born a King, but He fled into Egypt. Though He was born a King He lived the life of a poor carpenter's son. He was born a King, but He was without money to pay tribute. He was born a King, but He had no place to lay His head. He said, "Foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head" (Luke 9:58). He was born the King of the Jews, but He was manifested as the Servant. He might have been born in a magnificent palace and fed with a golden spoon, but He passed by palaces, and went to the very lowest place. His cradle was a borrowed one. The beast upon which He rode into Jerusalem was a borrowed one. He had no place to lay His head. His sepulchre was a borrowed one. The upper room was a borrowed one. Poverty and lowliness were His in a very literal sense. He left the glory, and He chose the poverty. He was rich, but for our sakes became poor.

JESUS, the Gift of God to a sin-cursed earth—rejected. The King of God's choosing for man—rejected. The virgin-born miraculous Son of God—rejected. God's loving purpose temporarily tumbled over by wicked, puny man. ———But Dametz tells all about it in this important study. Read, digest, and go forth to proclaim the message of the dying love of the rejected King.

It was the manifestation of the King in humility which was the occasion for Israel to stumble. They overlooked the prophecies of His lowliness and saw only the prophecies of His glorious reign.

II. THE KING REJECTED

THE first thing we hear about Christ as He came tabernacled in human flesh to this earth, is that, "there was no room" (Luke 2:7). And this was true throughout His earthly life—there was no room for Him. Nazareth had no room for Him; Nazareth, where He had lived during His boyhood, and where He spent almost His entire life. When He went there with the good news, the best news ever

heard, they had no room for Him; they turned Him down. After He had preached in their synagogue, they "were filled with wrath, and rose up, and thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built, that they might cast Him down headlong" (Luke 4:28-29). Nazareth rejected the King. This event occurred early in Christ's ministry, and it was typical of the rejection that the entire nation would give Him. Jerusalem closed her doors on Him. At the triumphal entry many people cried out, "Blessed be the King that cometh in the Name of the Lord: peace in heaven and glory in the highest" (Luke 19:38). But the Pharisees and rulers immediately began to conspire against Him. Christ wept over the city saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37). *"And ye would not!"* Jerusalem rejected Him, she had no room for her King. When an earthly king makes a tour of the land, there is plenty of room for him, but there was no room for Christ the King of Glory. The Jews had nothing for their King but a cross and a grave.

That Christ offered Himself as King to Israel is very clear. He was born King of the Jews (Matt. 2:2). When John the Baptist went forth to prepare the way for Christ, he preached, "The Kingdom of heaven is at hand" (Matt. 3:2). When Christ began His ministry, He declared, "The Kingdom of heaven is at hand" (Matt. 4:17). When Christ sent forth the disciples, He commanded them to proclaim, "The Kingdom of heaven is at hand" (Matt. 10:7). This is the consistent message of the four Gospels A Kingdom and a King were being offered. Certainly, the Kingdom of heaven was at hand. That Christ was offering Himself to Israel to be their King, is surely demonstrated by direct statements and by characteristics of the four Gospels (Mark 1:14-15; Luke 10:4; 4:43; 8:1; 9:2; 16:16; John 1:49: 12:13-15, 18:33, 37, 39). But Israel had no room for her King, save on the Cross.

Pilate brought the Jews face to face with the fact "Christ is King," and they cried, "Crucify Him." They crowned Him, not with a diadem, but with a crown of thorns which signified that He was rejected and accursed. With curling lips they taunted Him, "Hail, King of the Jews." The King was murdered. Out of the religion of the time, the Hebrew, arose the inspiration of the crucifixion. The governmental power, the Roman, was the agent for its execution. The culture of the time, the Greek, was scornfully indifferent to Christ and His claims. Sinful religion rejected Him, sinful power murdered Him and sinful culture neglected Him. The rejection was complete. Israel's King and earth's King was murdered. They cast Him out, and rebelled against God and His government. Above the Cross was the superscription written, "This is Jesus, the King of the Jews" (Matt. 27:37). It was the taunt of sin which caused man to write it, but in that taunt the supreme fact is revealed that Christ was King, and in the Cross, man's attitude toward that supreme fact was expressed.

> *PREFERRING a robber, they rejected and crucified their King. And so the Kingdom waits until they shall accept Him, when the kingdoms of the world shall become the Kingdoms of our Lord and of His Christ; and He shall reign for the AGES OF AGES.*
>
> *—Wm. E. Blackstone*

III. THE KING IN A FAR COUNTRY

WHEN the Jews rejected the King they caused the postponement of the Kingdom. Christ Himself prophesied this postponement.

> He said therefore, A certain Nobleman went into a far country to receive for Himself a Kingdom, and to return.
>
> And He called His ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.
>
> But His citizens hated Him, and sent a message after Him saying, We will not have this Man to reign over us (Luke 19:12-14).

Christ is "the Nobleman" Who has gone to the "far country" which is heaven. He has gone to receive "a Kingdom." He clearly declares that it is His purpose "to return." This is a prophetic parable. The people thought that the Kingdom was going to be immediately established; the parable was therefore given to correct this idea. The Nobleman's citizens were filled with hate and sent after Him the message, "We will not have this Man to reign over us." This parable prophecy anticipates the further rejection of the King in the book of Acts after the King has ascended into the "far country."

After Christ's resurrection and ascension the apostles continued to offer Christ to Israel as their King. Their message to the nation Israel was, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come

from the presence of the Lord; and *He shall send Jesus Christ Which before was preached unto you*" (Acts 3:19-20). The Jews answered this offer by putting the apostles in prison. A study of the book of Acts reveals their rejection to be final and complete. As we arrive at the close of the book, the offer of the King has ceased, and God has turned to the Gentiles (Acts 28:23-28).

The Kingdom is postponed. The land is under a curse, Jerusalem is trodden down and the people are scattered. Anti-dispensationalists, post-millennialists and non-millennialists cannot argue away the meaning of Luke 19:11-15. Christ has gone to the "far country" and will return. When He returns He will reward His servants: "Behold, I come quickly; and My reward is with Me" (Rev. 22:12). Those who do not believe in the postponement of the Kingdom will do well also to read Matthew 25:14, 19:

> For the Kingdom of heaven is as a Man travelling into a far country, Who called His own servants, and delivered unto them His goods.
> AFTER A LONG TIME the Lord of those servants cometh, and reckoneth with them.

Certainly, the "long time" is the present dispensation of the Church, and will also include the dispensation of the Great Tribulation. Then there is a question asked which God has never answered. Let this not be forgotten.

> When they therefore were come together, they asked of Him, saying, Lord, wilt Thou at this time restore again the Kingdom to Israel?
> And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power (Acts 1:6-7).

One thing is certain from the above passages. The Kingdom is postponed. Israel's rejection was continuous, complete and final. The Kingdom will be established at the premillennial coming of Christ.

The Kingdom will be an actual, literal state, but only the King can bring it. The Kingdom and the King are inseparable. Thank God, the King Who came once in humility, Who was once rejected, and Who is now in a far country, will come again in wrath and victory.

A MODERN KINGDOM INTERPRETATION

A Review of the Etherealizing Theory

by H. A. WILSON

SATAN is successfully stirring up opposition to Kingdom truth in the most unexpected quarters. Bible teachers who were reputed to be safe are causing the Bible Study world to stand aghast as they brazenly trample God's Word under foot, repudiating the literal Kingdom presented by our Lord and spurning the restoration of Israel. May God make reply to these cavillers by raising up again such faithful witnesses as Darby, Grant, Brookes, Gray and Gaebelein.

ONE of the most effective strategies of that arch-plotter, the devil, is to employ half truths with such tremendous emphasis as to obscure the other half.

This he did in the Garden of Eden when he said to the woman,

> God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil (Gen. 3:5).

That this was true God later testified, when He said,

> Man is become as one of Us, to know good and evil (Gen. 3:22).

But the devil used this truth to blind the eyes of the woman to the certainty of God's judgment on such an act of disobedience to the plain command of His Word. With his half truth the devil coupled the blasphemous lie which brought God's curse on Adam and his posterity.

Later, when he would tempt the Saviour, he used a half truth in quoting God's Word which says,

> He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a

Yet have I set My King upon My holy hill of Zion.
—*Psalm 2:6*

stone (Matt. 4:6).

Being the Word of God, this certainly was true, but in his use of it Satan omitted part of the expression:

To keep Thee IN ALL THY WAYS (Ps. 91:11).

In this omission (which was significant inasmuch as Satan was trying to lead the Son of God into a snare), and in the connection in which he used this Scripture, it became a blighting devastating lie, designed to seduce the Saviour, forever to unfit Him for the work of Redemption, and subject Him to the rebellious will of the prince of the powers of darkness. Where the first man fell, however, the Second Man stood. Being God, the Lord Jesus could not sin.

One of the most recent examples of the devil's wily use of half truths is the Kingdom Teaching of Philip Mauro. Mr. Mauro teaches that the "Kingdom of Heaven" is purely spiritual in character and not at all earthly. It is our purpose in this paper to examine Mr. Mauro's teaching and point out its sad effects.

LET us first get his teaching clearly in mind. A few quotations will fairly present his position in regard to the spiritual character of the Kingdom.

> The Kingdom which our Lord, throughout His entire ministry on earth, announced as "at hand" was—not a Kingdom of earthly character, such as the spiritually blinded Jews of that day were looking for, and such as certain teachers of our day say Christ offered them and they refused, but—a spiritual and heavenly Kingdom (The Last Hour, Feb., 1923, p. 18).
>
> The Kingdom of God . . . is not a Kingdom of earthly character, as held by the Jews to their ruin, but purely spiritual (The Last Hour, Jan., 1926, p. 12).
>
> The Kingdom He was then bringing into the world was spiritual in character, utterly unlike the kingdoms of earth, one that would not displace any of them (The Last Hour, Dec., 1927, p. 268)
>
> The announcements by John the Baptist and Christ Himself that the Kingdom of heaven was at hand, had their realization and fulfilment in that Kingdom of God's dear Son, into which those who are saved through faith in Jesus Christ are forthwith translated (The Last Hour, Aug., 1926, p. 121).
>
> The Kingdom foretold by the prophets, and that announced by the Lord and His forerunner, was realized in the blessed company of those who are called and saved through the Gospel of Jesus Christ (The Last Hour, Aug. 1926, p. 121).

There is much in these statements which we might profitably discuss, but for our present purposes we will content ourselves with presenting them as fair examples of Mr. Mauro's teaching concerning the spiritual character of the Kingdom.

Mr. Mauro goes further. He most emphatically denies that Christ will ever restore His chosen nation, Israel, to their own land, there to reign over them as their King. He admits that he once believed and taught that such would be the case, but testifies now that he regards any such teaching as deadly error.

> The present writer received the doctrine of the future restoration of "Israel after the flesh," as part of a system of teaching which he accepted in bulk because of the soundness and excellent reputation of those who sponsored it. But having now learned to his sorrow and mortification that he has held and taught error of a serious kind, it is his duty thus to confess it, and also to do what in him lies to establish the truth of the matter (The Last Hour, Sept., 1925, p. 133).

How thoroughly he has repudiated his former faith may be judged by the following:

> The doctrine of a yet future restoration of the Jewish nation has not a Scriptural leg to stand upon (The Last Hour, Sept., 1926, p. 139).
>
> The doctrine of national restoration for the Jews, and the conversion of the Jewish nation at the beginning of the next dispensation, is directly contrary to the plain teaching of the New Testament (The Last Hour, Sept., 1925, p. 133).
>
> There has sprung up in our day among orthodox believers a new system of teaching which is identical with that of first century Judaism in that it is based upon the mistaken idea that the hope of Israel, according to God's promise to the fathers, was the restoration of their earthly dominion (The Last Hour, Apr., 1925, p. 56).
>
> The hope of Israel, according to them (the rabbis' carnal interpretation of the Scriptures), was the national restoration of the Jewish people (The Last Hour, Sept., 1925, p. 132).
>
> And not only so, but our modern teachers support this radically different "hope of Israel" by the very same carnalizing of the O. T. prophecies and promises which Paul repudiated and refuted in his day" (The Last Hour, Sept., 1925, p. 133).

It will be noticed that Mr. Mauro dubs the faith of those who looked for a literal Kingdom in which Christ should reign over His people Israel,

> The carnal expectations of apostate Jews (The Last Hour, Sept., 1926, p. 138).

And he classes with them all teachers who hold that such a Kingdom will yet be established.

THIS IS JESUS THE KING OF THE JEWS.

—Matthew 27:37

Evidently he regards the prophet Ezekiel, and others of God's prophets, as among those who cherish "such carnal expectations," for he quotes with approval the following from Geikie's "Hours with the Bible":

> 'It was necessarily taken for granted by both prophets and people that the anointed leader, or Messiah, thus expected, would restore the Kingdom on the lines of its ancient constitution; for they knew nothing higher. There might be a great advance in the religious and moral condition of the community; but at the highest, the restored Kingdom would only be a transfiguration of that of David. The conception of a purely spiritual Kingdom lay outside the range of human thought, and was not dreamed of, until proclaimed by the lips of our Lord. It was reserved to later ages to learn the significance of these prophecies through the light shed upon them by Christ . . . Nor was it possible for Ezekiel to think or speak except as a Jew, with the longings and expectations of his day, unconscious that his visions had a deeper meaning than he conjectured.' (The Last Hour, Nov., 1926, p. 168).

Mr. Mauro gets quite abusive in handling those who hold that God will yet literally restore His people Israel to their own land, and will establish them there in a literal earthly Kingdom with the Lord Jesus Christ reigning as their King. He says,

> Any doctrine therefore that asserts or implies a special salvation for the Jewish nation is rank heresy and subversive of the gospel of Christ (The Last Hour, Sept., 1926, p. 132).

But this is mild compared to other language which Mr. Mauro uses. He classifies all who hold to faith in such a literal earthly Kingdom with those who crucified the Lord Jesus Christ. In the following statements it will be noticed that he is particularly warm in his denunciation of those who believe (as the Bible teaches) that the literal Kingdom was offered to Israel in the days of the Lord Jesus' earthly sojurn, but was postponed because of the unbelief and rebellion of that nation.

> The postponement theory is opposed because it is identical with that false rabbinical doctrine which caused the Jewish nation to reject and crucify the promised Messiah, and which causes them to reject to this day the gospel of Christ. That fatal doctrine was and is based upon a carnal interpretation of the Old Testament prophecies, an interpretation which makes the Kingdom of God, foretold by the prophets, and proclaimed by Christ and His apostles, to be an 'earthly kingdom,' the restoration of natural Israel to earthly dominion and glory (The Last Hour, June, 1926, p. 83).
>
> Because of the grossly carnal interpretation placed by their teachers upon their own prophets, they crucified the Promised One, when at the appointed time He came to them. And now has come to pass an even more astounding thing. For Christian teachers are holding out to unrepentant Jews the very same false hope of an earthly and national salvation. Indeed they tell them, in effect, that they have only to resist the gospel of God and His Holy Spirit a little longer, and they will receive the very thing their carnal hearts have always desired (The Last Hour, Nov., 1927, p. 231).
>
> Chiefly, I take it, is this modern revival of ancient error to be resisted, because it vindicated those false Messianic expectations under whose potent spell the Jews despised, rejected, and crucified the very One they were professedly awaiting (The Last Hour, Dec., 1925, p. 191).

But the end is not yet. So extreme is Mr. Mauro in his determination to prove that the teaching that God will gather His people into a literal earthly Kingdom, over which the Lord Jesus Christ shall reign, is wicked and unscriptural, he even goes so far as to declare that Satan was the originator of such an idea!

> The expectations of a Kingdom of earthly character before atonement and redemption were thoughts, not of the things that be of God, but of those that be of men. Just what is the purpose of the great "spirit of error" in reviving again in these last days the doctrine that Christ came to announce and offer the Kingdom which the Jews were expecting, we do not know; for we cannot pretend to fathom his deep designs, though we can see havoc and mischief **resulting from this** pernicious teaching. But, beyond all question, the Lord's words, which we have just quoted, reveal the source of this grave error. Satan is, of course, the author of all error; but the words of the Lord to His chief apostle show that the matter we are discussing is in a special way the devil's work (The Last Hour, Aug., 1922, p. 119-120).
>
> This offer, made to our Lord in those mysterious "days of His flesh," was a temptation, . . . the proposal came from the devil; . . . it was made in furtherance of his dark designs; and . . . our Lord rejected it in strong terms, saying, "Get thee behind Me, Satan" (The Last Hour, Nov., 1923, p. 168).
>
> The acceptance of earthly sovereignty by the Lord Jesus Christ would have accomplished the devil's purposes (The Last Hour, Nov., 1923, p. 168).

Surely this is enough to show that Mr. Mauro completely repudiates the idea that there will ever be any literal regathering of the children of Israel into an earthly Kingdom, and this he does with an emphasis even more tremendous than that with which he asserts the positive side of his position, i.e., that the Kingdom is purely spiritual in character.

It is true, Mr. Mauro does hint that there may be

a future earthly rule of the Lord Jesus Christ, as for instance in the following:

> Whenever He spake of His own earthly rule it was referred to as in the future, at His Second Coming (The Kingdom of Heaven, p. 18).
>
> In a future day He would return with a world wide display of power and glory, and would then establish His universal dominion (The Last Hour, Dec., 1927, p. 268).

Apparently Mr. Mauro attaches very little importance to this future earth-rule of the Son of God, for though the present writer searched diligently through many of his books, and through the issues of his magazine for five years, he searched in vain for any clear and definite information as to Mr. Mauro's position in regard to the character of that period. It was not until he got into his book, "The Patmos Vision," that he found this information, and then in most disappointingly limited quantity. On the other hand he found such abundance of teaching which spiritualizes the "Kingdom of Heaven," and the "Israel" of God, as almost to convince him that Mr. Mauro conceives it to be his God-given life work to prove that God will never regather the nation Israel into a literal Kindom on earth, and that any such teaching is one of the most deadly heresies of this age of apostasy.

Mr. Mauro's ideas concerning this earthly rule of Christ seem to be somewhat nebulous. As nearly as we can glean from the exceedingly meager references which he makes to that period, Mr. Mauro teaches that it is to be inaugurated by Christ's coming, at which time He will judge His enemies and resurrect His saints. The devil is to be bound in the bottomless pit, and the resurrected saints shall reign on (or over) the earth for a thousand years. Man will then have dominion over all the earth, and over all living creatures. And the end of this period will be characterized by an attack upon the resurrected people of God by heathen from remote quarters of the earth. This army shall be overthrown, and the devil shall be cast into the lake of fire.

Now all this is very well, and agrees approximately with the teaching of God's Word concerning the millennium, but with one very important difference: Mr. Mauro gives absolutely no recognition to the place which the nation Israel will have in that Millennial earth-rule of Christ. Apparently, to him "Israel," since the Cross, means exclusively the Church.

It is evident that Mr. Mauro does not believe that Christ will ever reign over a literal Kingdom on this earth, in which the nation Israel will have a special place of honour and prestige.

THAT there is a spiritual phase of the Kingdom no instructed Bible student will deny. The passage which Mr. Mauro quotes most frequently and with apparent gusto, proves this beyond the question of a doubt. This passage declares that

> The Father hath delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son (Col. 1:13).

This passage also makes it clear that this Kingdom is the exclusive portion of believers. In the light of such clear teaching (and other Scriptures could be adduced with similar clarity of meaning) we cannot deny that the Kingdom has an aspect which is purely spiritual in this present age. Nor would we wish to deny it, for this truth has many times filled our souls with joy and blessing.

But we must protest when Mr. Mauro denies that there is also a literal aspect of the Kingdom which involves the blessing of the restored nation Israel. The Scriptures are too clear on this point to permit any successful argument. God's Word plainly teaches that in the days to come there will be a literal Kingdom for the nation Israel, situated in the land of Canaan, and with the Lord reigning as King, in Jerusalem, on Mount Zion.

First, the prophet Micah says,

> But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.
>
> And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the Word of the Lord from Jerusalem.
>
> And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.
>
> But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of Hosts hath spoken it.
>
> For all people will walk every one in the name

IMMANUEL'S Kingdom will be IN THE EARTH, rather than in heaven; and centered at Jerusalem. His blessed reign will be over regathered and converted Israel, and will extend through them to the nations. Immanuel's Kingdom will be REALIZED ONLY BY VIRTUE OF THE POWER AND PRESENCE OF THE RETURNING KING. —*Lewis Sperry Chafer*

of his god, and we will walk in the name of the Lord our God for ever and ever.

In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever (Micah 4:1-7).

We would call especial attention to the terms which are here used, indicating that this Kingdom is to be on the earth—"mountains," "hills," "nation," "Zion," "Jerusalem," "sword," "plowshares," "spears," "pruninghooks," "fig tree," "vine," etc. While undoubtedly spiritual lessons may be learned from these things, they certainly appear primarily to be literal in meaning. We would also call particular attention to the last verse which says that God "will make her that halted a remnant, and her that was cast off a strong NATION: and the Lord shall reign over them in MOUNT ZION from henceforth, even for ever." Certainly from other Scriptures we are assured that those who will compose this nation will be believers. But could language more plainly indicate a literal restoration of the nation Israel?

Next we direct attention to the prophecy of Ezekiel:

Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves,

And shall put My Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

The word of the Lord came again unto me, saying,

Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the Children of Israel his companions: then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions:

And join them one to another into one stick; and they shall become one in thine hand.

And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?

Say unto them, thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in Mine hand.

And the sticks whereon thou writest shall be in thine hand before their eyes.

And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

And I will make them one nation in the land upon the mountains of Israel; and one King shall be King to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be My people, and I will be their God.

And David My servant shall be king over them; and they all shall have one shepherd: they shall also walk in My judgments, and observe My statutes, and do them.

And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and My servant David shall be their prince for ever.

Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set My sanctuary in the midst of them for evermore.

My tabernacle also shall be with them: yea, I will be their God, and they shall be My people.

And the heathen shall know that I the Lord do sanctify Israel, when My sanctuary shall be in the midst of them for evermore (Ezek. 37:12-28).

WHENEVER you read in the Old Testament of times of righteousness and glory, peace and happiness, apply these passages not to the church (a mode of Bible interpretation which has worked untold harm) but to the Kingdom; then you will know the Kingdom promises. —*A. C. Gaebelein*

Surely it is not necessary for us to call attention to the many expressions such as, "your own land," which indicate that this is to be a literal restoration to an earthly Kingdom, situated in the land of Canaan. True it will include resurrected believers (vs. 13), but these believers are of the house of Israel, and they are to be restored in resurrection bodies to their "own land." We would also again call particular attention to one of the most significant verses. Verse 22 declares that "God will make them—"Ephraim" and "Judah"—one NATION in the land upon the MOUNTAINS OF ISRAEL; and ONE KING shall be King over them all." Again we must ask, could language more plainly declare the literal restoration of the Children of Israel to an earthly Kingdom, situated in the land which God gave to their fathers?

And last of all, though such passages could be many times multiplied, we would call attention to the plain

testimony of Zechariah 14:16-18:

> And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of Hosts, and to keep the feast of tabernacles.
>
> And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of Hosts, even upon them shall be no rain.
>
> And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

While this passage does not particularly speak of the nation Israel, it surely indicates a literal Kingdom, and that situated in the land of Israel. In view of the etherealizing of the Kingdom to mean a purely heavenly Kingdom, perhaps it will not be impertinent to ask, WILL THERE BE REBELLIOUS NATIONS IN HEAVEN? and WILL THERE BE THERE "RAIN" AND "THE PLAGUE?"

From these and many other such passages, we must earnestly contend that it is God's purpose one day to establish a literal Kingdom on this earth—a Kingdom in which the nation Israel, believers all, shall have a special place, and over which the Lord Himself shall reign as King.

Mr. Mauro is guilty of the devil's tactics. He teaches only half the truth and denies the other half.

MAY we now call attention to the deadly effect of such an unbalanced position?

First, it leads to a denial or perversion of the plain statements of Scripture. Of the clear and unmistakable prophecy of Ezekiel which we have just quoted, Mr. Mauro says,

> Ezekiel's vision cannot be taken as a prophecy of the national restoration and repatriation of "Israel after the flesh" (The Last Hour, Nov., 1926, p. 170).

This statement appears in an extended discussion in which Mr. Mauro attempts to etherealize every one of the statements of the passage which we have noted, basing his argument partly upon the fact that the resurrection of the believers is mentioned, and partly upon the fact that God says that He will make a "covenant of peace" with His people in those days. Mr. Mauro would have us believe that this clear and unmistakable passage is purely spiritual in meaning and describes the gathering of believers, Jew and Gentile alike, into a purely spiritual Kingdom which is situated in the heavens!"

He does like violence to other Scriptures. Of the disciples with whom the Lord Jesus talked on the road to Emmaus, he says,

> Because they clung to the expectation of a Kingdom of earthly character He rebuked them as "fools and slow of heart to believe all that the prophets have spoken" (The Last Hour, Aug., 1922, p. 118).

In so saying, he perverts the force of the Scripture which he quotes, utterly disregarding the force of the word "ALL." Could any but a biased mind read this passage without recognizing that in this expression the Lord Jesus Christ was testifying to the Scripturalness of their Kingdom expectations, but rebuking them for their unbalanced emphasis in ignoring the Scriptures which spoke of the suffering which must precede His glory?

Mr. Mauro further says,

> Christ was "despised and rejected" indeed, as had been foretold in Isa. 53:3, not however as King, for He did not present Himself in that character (The Kingdom of Heaven, p. 17).

Again Mr. Mauro has permitted his prejudice to blind his mind, for the Scripture plainly says,

> On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet Him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when He had found a young ass, sat thereon; as it is written, Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt (John 12:12-15).
>
> And when He was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto Him, Master, rebuke Thy disciples. And He answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out (Luke 19:37-40).

If the Jews and His disciples had been voicing "carnal" and unscriptural "expectations" at the triumphal entry, is it conceivable that the Lord Jesus Christ would have refused to rebuke them for it? Again, in the presence of Pilate, He was asked the question:

THE ultimate vision of the prophet is that Kingdom of righteousness and peace on this earth, with regathered Israel for its center, and the nations gathered in to its blessing.

-C. I. Scofield

Art Thou the King of the Jews? (Luke 23:3).

To this He gave a clear and emphatic answer in the affirmative. Furthermore, the record reads:

> And it was the preparation of the passover, and about the sixth hour: and He saith unto the Jews, Behold your King! But they cried out, Away with Him, away with Him, crucify Him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. . . . And Pilate wrote a title, and put it on the Cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that He said, I am King of the Jews (John 19:14-15, 19, 21).

It is in the face of such conclusive evidence to the contrary that Mr. Mauro says that Jesus was never rejected as King for He never presented Himself in that character. We are familiar with the etherealizing explanations which he offers for the Scriptures which we have quoted, but they are utterly inconclusive and on a par with his weak and ineffectual attempts to identify the "Israel" of the Old Testament Kingdom prophecies with the resurrected believers of this age. Evidently his attitude toward these plain statements of the New Testament is the same as toward the equally plain statements of the Old Testament, of which he says:

> There are, indeed, certain prophetic passages in the Old Testament which, apart from the light afforded by the New, might be taken as relating to "Israel after the flesh"; for there is in those passages no distinct reference to the resurrection. But THAT GOES FOR NOTHING (The Last Hour, Apr., 1925, p. 56).

Mr. Mauro distorts the Old Testament prophecies of the Kingdom by etherealizing their promises to apply them to resurrected believers of this age instead of to the nation Israel to whom they were given. He justifies this practice by a perverted interpretation of the New Testament teaching concerning "The Kingdom of Heaven." And with confessed deliberateness he ignores the lack of proof for his position apparent in the absence of reference to the resurrection in the Old Testament prophecies which he thus distorts. Of such significant omissions he says, "THAT GOES FOR NOTHING." In the light of such a self-revealing statement of his attitude, should we be surprised when he utterly ignores the plain meaning of New Testament Scriptures which declare that Christ was both presented to Israel as their King, and as such rejected by them?

Such is one of the sad effects of Mr. Mauro's perverted Kingdom teaching. It leads to the ignoring and perverting and distorting of the plain meaning of Scripture.

In keeping with this, and as a second consequence of his unscriptural position, Mr. Mauro is compelled to resort to the most extreme spiritualizing of Scriptures which utterly divests them of any literal sense. He presents the trite post-millennial interpretation of the "leaven" as being the Gospel. "Israel," he makes to mean believers of all nations during this dispensation—Jew or Gentile. "Zion," he interprets to mean the presence of the Lord; and inconsistent with his teaching on the millennium which we have noted in our foregoing statements, he quotes with approval the exposition of Lightfoot, who teaches that,

> The thousand years is not a period of earth's history at all, nor a measure of sidersal time, but purely a descriptive term, belonging in the spiritual realm and running parallel with this age.

But the most pitifully weak attempt to harmonize Scripture with his theory by this etherealizing process is found in his exposition of Zechariah 14:1-4, which, though it is somewhat lengthy, we quote in full, capitalizing some of the most significant expressions.

> Then as to the passage (Zech. 14:1-4) beginning, "And His feet shall stand in that day upon the mount of Olives," I would first point out that what goes before is evidently a prophecy of the destruction of Jerusalem by the Romans, when the city was "taken" and the other horrors recited in verse 2 were perpetrated by the ROMAN ARMIES, WHICH WERE MADE UP LITERALLY OF "ALL NATIONS." This further tends to fix the time referred to by the phrase, "in that day." (It should be remembered also that in Bible prophecy any period of special judgment is spoken of as "the day of the Lord.")
>
> NOW THIS PROPHECY DECLARES, BY A SERIES OF FIGURES AND METAPHORS, AFTER THE USUAL PROPHETIC MANNER, HOW THE LORD WOULD "GO FORTH" FOR THE DELIVERANCE OF HIS OWN PEOPLE IN THOSE DAYS. "THE MOUNT OF OLIVES" IS A SYMBOL OF THE NATION ISRAEL, TO WHICH HE WAS TO COME (John 1:11). For in Bible prophecy a mountain is the common symbol of a nation; and the mount of Olives is a most suitable figure to represent the nation of Israel. THE RESULT OF HIS COMING TO THAT NATION WAS THAT IT WAS DIVIDED IN TWAIN ("CLOVEN IN THE MIDST"). FOR "THERE WAS A DIVISION BECAUSE OF HIM" (John 7:43; 9:16, etc.). And that rift was truly "a very great valley"—deep and wide. "ONE

ONE day—which may be any day, at any moment—He will come to take His people unto Himself, and afterward come with His people to set up the Kingdom promised through the the prophets of old, according to the Word of God.

—Wm. L. Pettingill

PART" OF THE DIVIDED NATION (for the word rendered "half" means merely one of two parts, which may be very unequal in size) WAS REMOVED (speaking figuratively) "TOWARD THE NORTH," THE REGION WHENCE ISRAEL'S ENEMIES CAME, and whither they were taken into captivity (Jer. 1:14, 15, etc.); A REGION THAT STANDS FOR THE PLACE OF JUDGMENT; AND THE OTHER PART "TOWARD THE SOUTH," WHICH STANDS FOR THE PLACE OF LIGHT AND WARMTH AND BLESSING—THAT IS, THE PLACE OF ACCEPTANCE WITH GOD (The Last Hour, Apr., 1926, p. 54).

Compare this with the text of Zechariah 14:1-4 of which it purports to be an interpretation.

> Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee.
>
> For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.
>
> Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle.
>
> And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south (Zech. 14:1-4).

Surely a teacher is hard put to it for a plausible explanation of a passage which wrecks his theory when he must interpret the first part of such a prophecy as strictly literal and the verses immediately following as purely spiritual. And how utterly vapid is the attempt to identify the armies of Rome as the "all nations" of the prophecy. But the clearest evidence of the desperation of this attempt to avoid admitting the literal character of the Kingdom, is seen in the fact that Mr. Mauro is compelled to violate the chronology of the prophecy and reverse its order by interpreting the gathering of the nations against Jerusalem as the siege of Jerusalem by the Roman armies, and the "going forth" of the Lord as His first coming in Redemption, which event antedated the first named by 38 years! Mr. Mauro discreetly ignores the expression "to fight against those nations," for to recognize it would be to make the Lord go forth to fight against them 38 years before they were gathered together to battle! And it might prove difficult to explain just how He "fought." No less significant is the frantic attempt to identify the Mount of Olives with the nation Israel; the division of the mount as the division of the nation because of Him; the north as the place of judgment; and the south as the place of acceptance with God. Evidently Mr. Mauro forgot that to the south of Jerusalem lay Egypt, to which for the people of God to go was a grievous thing in His sight! (Isa. 30:2; Jer. 40:18; Ps. 75:6). In all of this elaborate exposition Mr. Mauro utterly fails to furnish the least scintilla of proof, which thing he condemns most severely in others.

This one sample is enough to show the disastrous effect of the unbalanced teaching which Mr. Mauro gives forth on the Kingdom. That doctrine rests on a shaky foundation which must be bolstered up with such frenzied interpretation.

But the depth of wickedness in this denial of a literal Kingdom is seen in the fact that it makes God a liar, and unfaithful to His promises. Mr. Mauro tries to dodge responsibility for this conclusion by spiritualizing all the Kingdom promises which God made to Israel.

> All the unfulfilled promises of God are for the spiritual seed of Abraham (The Last Hour, Sept., 1926, p. 140).

But he cannot escape the evil consequences of his etherealizing so easily.

As we have seen, God promised to restore Israel to a literal Kingdom in her own land, and He promises of that time,

> Then shall ye know that I the Lord have spoken it, and performed it, saith the Lord (Ezek. 37:14).

Mr. Mauro utterly ignores the fact that the Kingdom promises made to Israel conditionally, in connection with the law, were repeated later and that unconditionally; and at one sweep he forever abolishes all these promises (we capitalize his most significant expressions):

> The old covenant and everything connected with it, including THE FORFEITED PROMISE AND HOPE OF EARTHLY BLESSING TO ISRAEL AFTER THE FLESH (which when given was conditioned upon faithfulness and obedience on their part) HAS BEEN ABOLISHED FINALLY AND FOREVERMORE (The Last Hour, Sept., 1925, p. 134).

This hardly sounds consistent with the Scripture which says,

> God is not a man, that He should lie; neither the Son of Man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good? (Num. 23:19).

But Mr. Mauro does not stop with this. In his blind determination for ever to do away with the possibility of a literal earthly Kingdom for Israel he presses forward, on another count to charge the God of Israel with unfaithfulness to His Word. The Spirit of God has said,

> Thus saith the Lord, Which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, Which divideth the sea when the waves thereof roar; The Lord of Hosts is His Name: If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord (Jer. 31:35-37).

He could not more effectively have said, that He would *never* cast them out. But Mr. Mauro says,

MOSES, THE FOUNDER OF THE JEWISH NATION, CLEARLY FORETOLD ITS APOSTACY AND ITS COMPLETE EXTERMINATION (The Last Hour, Feb., 1926, p. 30).

Israel after the flesh was a nation under the Law. As such, promises were given them, all those promises being expressly conditioned upon their obedience to the Law; and as such, JUDGMENTS WERE DENOUNCED UPON THEM AS PENALTIES FOR DISOBEDIENCE, WHICH JUDGMENTS MOUNTED UP TO COMPLETE NATIONAL EXTERMINATION, IF THEIR DISOBEDIENCE SHOULD BE PERSISTENT—AS IT WAS (The Last Hour, Jan., 1926, p. 14).

Such is the blasphemous conclusion which the devotees of this false Kingdom doctrine arrive by way of an unbalanced emphasis which is given to a half truth!

Jeremiah, speaking by the Spirit of God, says that Israel shall not cease from being a nation till His ordinances concerning the sun, moon, and stars fail.

Mr. Mauro, evidently speaking by some other spirit, says that Israel's disobedience has persisted till it has accomplished a "complete national extermination."

Somebody is terribly mistaken, Jeremiah or Mauro! The normally balanced and spiritual soul will not hesitate long in deciding whether he will stand with the inspired writer or the uninspired.

THE KING IN TYPE

by Jesse Roy Jones

THE Old Testament might well be likened to a great art gallery in which hang portraits of outstanding characters in the history of the nation Israel. Many of these characters represent in type, the person of our Lord Jesus Christ, either in one or all of His offices as Prophet, Priest, and King. To the earnest Bible student these types afford a most interesting and fruitful field for research into the eternal plan and purpose of Him with Whom we have to do.

WHO does not love the Spiritual beauty of the Types? Who is not blessed by studying them? Jones presents David and Solomon, showing their typical relation to the King of Kings.

In the study of the types we find that there are certain striking points of similarity between them and the characters which they prefigure. The more striking the points in such analogies the more certain we can be that the characters which prefigure are truly typical characters.

The purpose of our present discussion is to study two of the most prominent Old Testament characters and see wherein they portray the person of our blessed Lord in His office as King of Kings and Lord of Lords. Such a study should fill every heart with real joy and anticipation.

Historians, in narrating the events which cluster about any great monarch or ruler usually portray his character from these events. The two outstanding things which characterize and greatly effect the administration of kings and rulers are war and peace. In the two characters which we have chosen from Israel's history and who so clearly prefigure Him Who was their Messiah and King we see some most interesting and analogous features.

DAVID THE WARRIOR

EACH time we study the life of King David we become more and more impressed with the fact that he is indeed and in truth a veritable prototype of Jesus Christ as "the Lord mighty in battle."

Let us first note the general characteristics of David the king and see how they find their complement in the person of Christ, then we will endeavor to show in detail how he qualifies in prefiguring the Lord Jesus when He shall come to earth again as King of Kings and Lord of Lords to fight for Israel in that last great war with the nations—the battle of Armageddon.

In that brief but remarkable character sketch of David as given in I Sam. 16:18 we read that he was "cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person," and the Lord was with him. Could one ask for a clearer picture of Jesus Christ in His kingly array

PART" OF THE DIVIDED NATION (for the word rendered "half" means merely one of two parts, which may be very unequal in size) WAS REMOVED (speaking figuratively) "TOWARD THE NORTH," THE REGION WHENCE ISRAEL'S ENEMIES CAME, and whither they were taken into captivity (Jer. 1:14, 15, etc.); A REGION THAT STANDS FOR THE PLACE OF JUDGMENT; AND THE OTHER PART "TOWARD THE SOUTH," WHICH STANDS FOR THE PLACE OF LIGHT AND WARMTH AND BLESSING—THAT IS, THE PLACE OF ACCEPTANCE WITH GOD (The Last Hour, Apr., 1926, p. 54).

Compare this with the text of Zechariah 14:1-4 of which it purports to be an interpretation.

> Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee.
>
> For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.
>
> Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle.
>
> And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south (Zech. 14:1-4).

Surely a teacher is hard put to it for a plausible explanation of a passage which wrecks his theory when he must interpret the first part of such a prophecy as strictly literal and the verses immediately following as purely spiritual. And how utterly vapid is the attempt to identify the armies of Rome as the "all nations" of the prophecy. But the clearest evidence of the desperation of this attempt to avoid admitting the literal character of the Kingdom, is seen in the fact that Mr. Mauro is compelled to violate the chronology of the prophecy and reverse its order by interpreting the gathering of the nations against Jerusalem as the siege of Jerusalem by the Roman armies, and the "going forth" of the Lord as His first coming in Redemption, which event antedated the first named by 38 years! Mr. Mauro discreetly ignores the expression "to fight against those nations," for to recognize it would be to make the Lord go forth to fight against them 38 years before they were gathered together to battle! And it might prove difficult to explain just how He "fought." No less significant is the frantic attempt to identify the Mount of Olives with the nation Israel; the division of the mount as the division of the nation because of Him; the north as the place of judgment; and the south as the place of acceptance with God. Evidently Mr. Mauro forgot that to the south of Jerusalem lay Egypt, to which for the people of God to go was a grievous thing in His sight! (Isa. 30:2; Jer. 40:18; Ps. 75:6). In all of this elaborate exposition Mr. Mauro utterly fails to furnish the least scintilla of proof, which thing he condemns most severely in others.

This one sample is enough to show the disastrous effect of the unbalanced teaching which Mr. Mauro gives forth on the Kingdom. That doctrine rests on a shaky foundation which must be bolstered up with such frenzied interpretation.

But the depth of wickedness in this denial of a literal Kingdom is seen in the fact that it makes God a liar, and unfaithful to His promises. Mr. Mauro tries to dodge responsibility for this conclusion by spiritualizing all the Kingdom promises which God made to Israel.

> All the unfulfilled promises of God are for the spiritual seed of Abraham (The Last Hour, Sept., 1926, p. 140).

But he cannot escape the evil consequences of his etherealizing so easily.

As we have seen, God promised to restore Israel to a literal Kingdom in her own land, and He promises of that time,

> Then shall ye know that I the Lord have spoken it, and performed it, saith the Lord (Ezek. 37:14).

Mr. Mauro utterly ignores the fact that the Kingdom promises made to Israel conditionally, in connection with the law, were repeated later and that unconditionally; and at one sweep he forever abolishes all these promises (we capitalize his most significant expressions):

> The old covenant and everything connected with it, including THE FORFEITED PROMISE AND HOPE OF EARTHLY BLESSING TO ISRAEL AFTER THE FLESH (which when given was conditioned upon faithfulness and obedience on their part) HAS BEEN ABOLISHED FINALLY AND FOREVERMORE (The Last Hour, Sept., 1925, p. 134).

This hardly sounds consistent with the Scripture which says,

> God is not a man, that He should lie; neither the Son of Man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good? (Num. 23:19).

But Mr. Mauro does not stop with this. In his blind determination for ever to do away with the possibility of a literal earthly Kingdom for Israel he presses forward, on another count to charge the God of Israel with unfaithfulness to His Word. The Spirit of God has said,

> Thus saith the Lord, Which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, Which divideth the sea when the waves thereof roar; The Lord of Hosts is His Name: If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord (Jer. 31:35-37).

He could not more effectively have said, that He would *never* cast them out. But Mr. Mauro says,

MOSES, THE FOUNDER OF THE JEWISH NATION, CLEARLY FORETOLD ITS APOSTACY AND ITS COMPLETE EXTERMINATION (The Last Hour, Feb., 1926, p. 30).

Israel after the flesh was a nation under the Law. As such, promises were given them, all those promises being expressly conditioned upon their obedience to the Law; and as such, JUDGMENTS WERE DENOUNCED UPON THEM AS PENALTIES FOR DISOBEDIENCE, WHICH JUDGMENTS MOUNTED UP TO COMPLETE NATIONAL EXTERMINATION, IF THEIR DISOBEDIENCE SHOULD BE PERSISTENT—AS IT WAS (The Last Hour, Jan., 1926, p. 14).

Such is the blasphemous conclusion which the devotees of this false Kingdom doctrine arrive by way of an unbalanced emphasis which is given to a half truth!

Jeremiah, speaking by the Spirit of God, says that Israel shall not cease from being a nation till His ordinances concerning the sun, moon, and stars fail.

Mr. Mauro, evidently speaking by some other spirit, says that Israel's disobedience has persisted till it has accomplished a "complete national extermination."

Somebody is terribly mistaken, Jeremiah or Mauro! The normally balanced and spiritual soul will not hesitate long in deciding whether he will stand with the inspired writer or the uninspired.

THE KING IN TYPE

by Jesse Roy Jones

THE Old Testament might well be likened to a great art gallery in which hang portraits of outstanding characters in the history of the nation Israel. Many of these characters represent in type, the person of our Lord Jesus Christ, either in one or all of His offices as Prophet, Priest, and King. To the earnest Bible student these types afford a most interesting and fruitful field for research into the eternal plan and purpose of Him with Whom we have to do.

WHO does not love the Spiritual beauty of the Types? Who is not blessed by studying them? Jones presents David and Solomon, showing their typical relation to the King of Kings.

In the study of the types we find that there are certain striking points of similarity between them and the characters which they prefigure. The more striking the points in such analogies the more certain we can be that the characters which prefigure are truly typical characters.

The purpose of our present discussion is to study two of the most prominent Old Testament characters and see wherein they portray the person of our blessed Lord in His office as King of Kings and Lord of Lords. Such a study should fill every heart with real joy and anticipation.

Historians, in narrating the events which cluster about any great monarch or ruler usually portray his character from these events. The two outstanding things which characterize and greatly effect the administration of kings and rulers are war and peace. In the two characters which we have chosen from Israel's history and who so clearly prefigure Him Who was their Messiah and King we see some most interesting and analogous features.

DAVID THE WARRIOR

EACH time we study the life of King David we become more and more impressed with the fact that he is indeed and in truth a veritable prototype of Jesus Christ as "the Lord mighty in battle."

Let us first note the general characteristics of David the king and see how they find their complement in the person of Christ, then we will endeavor to show in detail how he qualifies in prefiguring the Lord Jesus when He shall come to earth again as King of Kings and Lord of Lords to fight for Israel in that last great war with the nations—the battle of Armageddon.

In that brief but remarkable character sketch of David as given in I Sam. 16:18 we read that he was "cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person," and the Lord was with him. Could one ask for a clearer picture of Jesus Christ in His kingly array

than this? When John the revelator saw Him in the Patmos vision he said that "His voice" was "as the sound of many waters" (Rev. 1:15). "And out of His mouth goeth a sharp sword, that with it He should smite the nations" (Rev. 19:15), "and in righteousness He doth judge and make war" (Rev. 19:11). In strengthening the analogy on the point where it speaks of David being a man "prudent in matters" we find in Col. 2:3 that it says concerning the Lord Jesus, "In Him are hid all the treasures of wisdom and knowledge." Continuing the analogy as it pertains to Christ we find that whereas David "was comely" it is said that "His (Christ's) countenance was as the sun shineth in his strength" (Rev. 1:16). What a difference there is in His appearance at His First Coming as compared to that which we have just read concerning His Second Coming. In His First Coming the record is that "there is no beauty that we should desire Him" (Isa. 53:2). And to complement the point which speaks of the Lord being with David, we find it recorded concerning Jesus that He is the Lord Himself, for "He hath on His vesture and on His thigh a name written, KING OF KINGS AND LORD OF LORDS" (Rev. 19:16). Thus we see from the general aspect that a truly remarkable analogy exists between David the king and Christ the King of Kings.

THE Old Testament prophet . . . saw Messiah as David's Son, reigning from David's throne whose capital was Jerusalem.

—C. I. Scofield

We now turn to the definite incidents in the life of David. So striking and apparently unlimited, in their extension, are the points in the analogy between David and Christ that space would not permit us at this time to include them all in our discussion. Certain passages of Scripture are so strong in this connection that they link together the name of the type with the Antitype (Ps. 89; Jer. 30:9; Ezek. 34:23-24). Unless we recognize David as a type of the coming One we lose, to a great extent, the real meaning of most of the Psalms. But our aim now is only to view David's life in the light of the most outstanding events as they pertain to Jesus the King—the Lord of battle.

In the first place, we note that David (Heb. *beloved*) was born in Bethlehem (Heb. *house of bread*) also called the city of David (I Sam. 16:1). The Lord Jesus (God's *beloved* Son) was also born in Bethlehem of Judea (Prophesied in Micah 5:2; fulfilled in Matt. 2:4-5) and is the *Living Bread* which came down from heaven (John 6:51).

Second, David was both chosen of God and anointed by God to be Israel's King (Ps. 89:20). When Samuel the Nazarite, took the horn of oil and anointed him the record says "the Spirit of the Lord came upon David from that day forward" (I Sam. 16:12-13). Jesus also was both chosen and anointed of God to be King of Israel before and above all the kings of the earth (Heb. 1:8-9). When John the Baptist who also was a Nazarite, baptized Jesus—the event which marked the beginning of His public ministry—the record reads that "the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him" (Matt. 3:13-17).

Third, David was ignored and despised by his brethren. They left him to care for the sheep while all the rest of them went to the sacrifice and appeared before Samuel for the anointing (I Sam. 16:11). They were also angry with him when he came to them at the time of battle (I Sam. 17:28). Jesus was also ignored by His brethren "neither did His brethren believe in Him" (John 7:5). Yea, "He was despised and rejected of men" (Isa. 53:3). They said, "we will not have this man to reign over us" (Luke 19:14).

Fourth, David killed a lion and a bear (types of destruction and death) and delivered the lamb out of their clutches risking his own life, thus demonstrating his ability as a warrior and at the same time showing himself to be a real shepherd-king (I Sam 17:34-36). At the Cross of Calvary Jesus by laying down His own life destroyed "him that had the power of death, that is, the devil" (who is also called by the Scripture "a roaring lion" that "walketh about seeking whom he may devour"). By this stupendous act He demonstrated to the whole world that He was the One Who would "deliver them who through fear of death were all their lifetime subject to bondage." He thus showed Himself to be "the Good Shepherd" and "the Captain of our Salvation"—the King of Glory (Heb. 2:14-15; I Pet. 5:8).

Fifth, David met and conquered Israel's worst enemy, the Philistines, represented by Goliath the giant (type of the Antichrist). This event marks the climax in our study of David as a type of Jesus Christ in His Kingly office. The event as a whole and the details are worthy of special attention. In order to rightly appreciate it we must note the details from the lay of

the land to the defeat of the enemy.

The record says that "the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them" (I Sam. 17:3). When the armies of the Anti-Christ shall be gathered to fight against Jerusalem in that great and notable day of the Lord "His (Christ's) feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south" (Zech. 14:4). Now note the events in the order in which they occur. First, we see the armies of Israel helpless in the face of Goliath and the Philistines before David came (I Sam. 17:11). Just before Jesus comes to earth to reign the nation Israel shall be helpless in the face of Antichrist and his demonized hosts (Joel 2:6).

Then David, God's chosen king for Israel, arrives on the scene bringing encouragement to the faint-hearted Israelites (I Sam. 17:32) and food to satisfy them (I Sam. 17:17-18). On the eve of the Lord's return, He Whom God has anointed to be King of Israel and the nations, shall bring encouragement to the broken-hearted nation of Israel and food that shall satisfy them forever (Joel 2:11-27).

When David went forth to meet Goliath he first had to go through the valley of Elah (Hebrew meaning an oak or other strong tree, a curse—Strong and West) (I Sam. 17:2-3, 40). Jesus went through the valley of death on Calvary's accursed tree, there breaking the strength of the law—sin before He meets the Antichrist at the climax of his power (Col. 2:14-15).

Next, David chose five smooth stones out of the brook before meeting his enemy Goliath (I Sam. 17:40). Five is the number of Grace. The Lord Jesus received five wounds in His body on the cruel tree, which is a testimony of the grace of God toward a world of lost sinners, before He puts an end to him who had the power of death, that is, the devil (Heb. 2:14-18).

Goliath boasted of his superiority over David and cursed him (I Sam. 17:42-44). Antichrist shall boast of his superiority over the Lord Jesus Christ and shall utter terrible blasphemies against Him (II Thess. 2:4; Rev. 13:4-6).

David met and triumphed over Goliath alone (I Sam. 17:45-50). It is interesting to note that the record says that "there was no sword in the hand of David" when he "prevailed over the Philistine" (I Sam. 17:50). But a few verses prior to this it reads, "I come to thee in the Name of the Lord of Hosts" (I Sam. 17:46) "for the battle is the Lord's and He will give you into our hands" (I Sam. 17:47) showing how completely David trusted in the Word of God—"the Sword of the Spirit." Another interesting thing in connection with this remarkable victory is this statement from the lips of David concerning his enemies: "I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel" (I Sam. 17:46). The Lord Jesus met and triumphed over Satan alone at Calvary and will at His return to rule and reign as King of Kings and Lord of Lords meet Antichrist all alone and will demonstrate to an astonished world of angels, demons, and men, the climax and perfection of that which He wrought at the Cross of Calvary (Isa. 63:1-6; Rev. 19:11-21). It is likewise interesting to note that the record says that "His Name is called the Word of God . . . And out of His mouth goeth a sharp sword (cf. II Thess. 2:8; Eph. 6:17) that with IT He should smite the nations" (Rev. 19:15). And, just as David "prevailed over the Philistine" in the "Name of the Lord of Hosts" so also will Jesus, prevail over the Antichrist for He is the "Lord of Hosts" and will fight "as when He fought in the day of battle" (Zech. 14:3), for the battle shall truly be His for He is the "King of Kings and Lord of Lords" (Rev. 19:16). And, as David said he would give the carcases of the host of the Philistines to the fowls of the air so also reads the prophecy concerning the disposal of the carcases of the great and mighty men of war who shall fight against God in that great and notable day when the King comes back (Rev. 19:17, 18, 21).

SOLOMON THE WISE

IN SOLOMON we find the King of Kings prefigured from an entirely different standpoint. David's reign was characterized chiefly by war. His son, Solomon's reign was essentially one of peace. This is very beautifully revealed to us through a conversation between David and Solomon in I Chronicles 22:7-9:

> And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the Lord my God:
>
> But the Word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto My Name, because thou hast shed much blood upon the earth in My sight. Behold, a son shall be born to thee, who shall be a man of REST; and I will give him REST from all his enemies round about; for his name shall be SOLOMON, and I will give PEACE and quietness unto Israel in his days.

The name *Solomon* literally means "The Peaceful One." And the passage quoted above clearly shows us that even before his birth God gave him this name because his reign was to be characterized by Peace. When we consider the Antitype, Jesus Christ, we find the peace which is in Him to be much deeper in its meaning than was ever prefigured in Solomon. Peace was sung at His birth. His life was a perfect mani-

festation of peace. He procured peace for us in His death. Peace was preached by His resurrection from the dead. When He went away, He left His peace with His disciples on earth. And when He comes again, He will reign as the Prince of Peace over Israel and the nations.

We turn now from the general aspects which characterized Solomon as a type of Christ the King of Peace to the specific instances during his reign which confirm this position.

First, Solomon executed judgment on his enemies when he began his reign (execution of Adonijah and Shimei—I Kings 2:12-46). It was quite necessary that Solomon dispose of these wicked emissaries if he expected to have peace and rest in his kingdom (I Kings 5:4). When Christ shall begin His Millennial reign upon the earth He shall first execute judgment upon the arch-enemy of the race (Rev. 20:1-3—the binding of Satan). This will be an essential step for Christ to take in order to guarantee peace and rest in His Kingdom.

Second, Solomon was given Divine wisdom with which to rule and reign in his kingdom (I Kings 3:5-13). So great and marvellous was the wisdom imparted to Solomon by God that it never has been or never will be attained by any of the kings of the earth with the one exception of his Antitype, Jesus Christ. In addition to wisdom God granted unto Solomon that which he did not ask for, but which every king desires, that is, riches and honor (I Kings 3:13). In the Millennium we find the King of Kings lauded, exalted, extolled and adored by angels, demons, and men saying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom and strength, and honour and glory, and blessing..." (Rev. 5:12-14).

Third, Solomon's outstanding work in the kingdom was the building of the Temple and the establishing of worship in Jerusalem, the City of Peace (I Kings 5, 6, 7, 8). It is noteworthy that in the construction of the Temple it "was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building" (I Kings 6:7). This is significant of the peaceful conditions under which the temple was built (I Kings 5:4, 12) and the perfection of the pattern after which it was built—it was built according to the wisdom and pattern of God. (II Chron. 3:3; I Chron. 28:11-12). We should also note that the glory of the Lord filled the temple (II Chron. 5:13-14). In the Millennium the outstanding work will be the erection of the Temple and the re-establishing of worship in Jerusalem which will be the City of Peace and the religious center of the entire world (Zech. 8:20-22; 14:16). The building of the temple in the Millennium will be the work of the Lord Jesus Who "shall sit and rule upon His throne; and He shall be a Priest upon His throne; and the counsel of Peace shall be between them both" (Zech. 6:12-13). The "glory of this latter house shall be greater than of the former, saith the Lord of Hosts and in this place will I give peace, saith the Lord of Hosts" (Hag. 2:9).

Fourth, Solomon's fame became universal during his reign (I Kings 9:10-10:29). The *queen of Sheba* brought a large offering of gold and spices to King Solomon and praised him very highly (I Kings 10:1-10). The most striking verses in the lengthy passage which sets forth the extent of Solomon's fame are those which read as follows:

> So King Solomon exceeded all the kings of of the earth for riches and for wisdom. And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart (I Kings 10:23-24).

During the Millennium "the earth shall be filled with the knowlege of the glory of the Lord, as the waters cover the sea" (Hab. 2:14). The fame of the Lord Jesus as King of Kings and Lord of Lords, and the extent of His Millennial Kingdom is clearly set forth in Isaiah 60 and 66. Special mention is made of the fact that "*all they from Sheba* shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord" (Isa. 60:6). And He shall be known "to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles" (Isa. 66:19).

Fifth and last, during Solomon's reign there was veiled rebellion underneath which did not break out while he was on the throne (I Kings 11:26-40). Even during the Millennial reign of Jesus Christ there will be feigned allegiance (Ps. 18:44; 66:3; 81:15). We read at the close of the thousand years that "Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them to battle: the number of whom is as the sand of the sea" (Rev. 20:7-8) to fight against the Prince of Peace, the Messiah, the King of Kings and Lord of Lords.

The King is coming back. The two types which we have just studied give us a partial conception of His return and future glory. True, they are but dim and inadequate photographs of the King and His Kingdom, nevertheless we see the lines of similarity between the types and the Antitype and they give us sufficient evidence and confidence to rejoice in the hope of His coming. Our hearts cry out within us as we anticipate the thrill of that glad day, "Even so, come, Lord Jesus."

The LORD shall reign for ever and ever.

—Exodus 15:18

A MODERN PHILOSOPHER DISCUSSES PETER

by Pastor Edward B. Hart, Denver, Colo.

EVERY member of the "Grace and Truth" family will read Edward B. Hart's able discussion with sadness, because it reveals a condition in a great Bible teaching institution, which has hitherto been regarded as thoroughly fundamental. The unfortunate facts submitted by Hart constitute another demonstration of the awful drift of the age. Rev. Hart is a graduate of the University of Colorado, and also of the Bible Institute of Los Angeles, the school of which Dean MacInnis is the Head, and is at present pastor of the Beth Eden Baptist Church of Denver, and an honored member of the Evening School Faculty of the Denver Bible Institute.

WHEN I began the reading of "Peter the Fisherman Philosopher" by Dr. John M. MacInnis, it was with the definite expectation of finding criticisms of it untrue. Two reviews of the book had come to my notice and I had deliberately discounted them because I was reluctant to believe their accusations against the leadership of a school which, in years past and under other leaders, had been of such great blessing in my life. It was with such a state of mind that I approached the book. Frankly, I was greatly prejudiced in its favor by personal desire, believing that any message from the teaching leadership of the Bible Institute of Los Angeles would be true to the Word of God and a profitable joy to read.

There is no doubt that the author goes to the very heart of present-day theological conceptions. There is much that is delightful in the book. How earnestly the author calls us to reality in Christian experience in his first chapter when he says, "Neither a 'sheepskin' nor 'the laying on of hands' can make a teacher with power. This comes only through travail of soul" (p. 24). From the purely intellectual viewpoint, it is a pleasure to follow the author in his philosophy of the Christian religion. His wide acquaintance with present-day thought in the philosophy of religion, coupled with a clear and pleasing style make the book quite attractive to all who are even in part conversant with the atmosphere and mental climate in which the philosopher lives. Many passages like the closing paragraph of chapter eight on the message of the Cross would, by themselves, feed our very souls, were they not in the rather bad company of contradictory utterances. We would like to enjoy and rejoice in many fine statements but the company they keep make us suspicious that they are but wolves in "sheepskins."

We accept the author's announcement in the preface, "We do not try to cover all that we believe in these simple studies." The sad and inescapable observation we must make is that he has disclosed sufficiently the fact that there is so much of Bible truth which he does not believe, and this because of his warm appreciation and high esteem for modern philosophical thought in religion, that we wonder if silence concerning his plain, honest convictions may not for him have been the best policy. He invites us to partake in the questionable pleasure of reducing Christianity to a mere philosophy of God, life, and the world. The best he has to say for Peter is that "some of the ablest scholars and thinkers of our day have in their study of this subject come to the same conclusions as Peter" (p. 95). The author appears to be very anxious that Peter's Christian philosophy shall meet the demands of twentieth

century thought. Poor Peter! how uncomfortable he would be in the company of several authors to whom Dr. MacInnis refers with evident approval! That Christianity has its philosophy can not be questioned, but that it is ever so much above and beyond a mere logical analysis of the phenomena of Christian experience and their deeper meaning, we must constantly affirm. It is *life*, the *new life* "from above" which though not contrarational to true logic, is often extrarational. Men can never by "searching find out God." He is known by Faith.

As the pages of this book have been read and re-read, the conviction has clearly come that here is a message which will be welcomed by the "liberal" thought of our day. We shall gladly await its wider reception for confirmation of this prediction. All quotations in this review have been carefully studied in their own contexts. It is my true desire that I may not in any way misinterpret the author, but it is with deep regret that I raise my voice with others to descry the message of "Peter the Fisherman Philosopher" and to warn readers of it against its plain "Modernism." Let us come to a more explicit examination of the teachings of this book.

THE AUTHOR'S CONCEPTION OF GOD

WHATEVER the doctor's personal belief may be concerning God, he has clearly declared in this book the doctrine of "the universal Fatherhood of God and brotherhood of man." Let us look at a few quotations. "The plain fisherman of the first century and the accomplished scientist of the twentieth century each in his own way finds that at the heart of all things there is a Father's heart" (p. 47). Peter "not only thought of Him as living but also as the Father of Jesus Christ and as the Father of men" (p. 39). "The central thought in his idea of God was Fatherhood. The central thought in the usual ideas of Fatherhood is love. This is the thought that has been most prominent in the modern interpretation of the subject" (p. 54). But the "modern interpretation" of the Fatherhood of God is quite contrary to the teaching of God's Word, for in the Scriptures we learn that God desires *to become* our heavenly Father by granting to all who believe on His Son membership in His family, that is "the new birth." But the unregenerate can not call God, "Father." In fact, Jesus said to some of the religious leaders of His day, "Ye are of your father the devil." The beloved apostle John tells us that "As many as received Him to them gave He power to become the sons of God, even to them that believe on His name." Only they who receive Him and believe "on His name" become the "sons of God." To the believer, God is truly "Father." The unregenerate can never thus address Him because they are not the "sons of God." I wish the errors in the phrase "the Fatherhood of God and the brotherhood of man" could be indelibly

> *NO intelligent Christian could read prophecy without seeing that He Who suffered would reign, and that as the sufferings were literal, so also the reign.*
>
> —*J. Denham Smith*

fixed in Christian thought. If the author does hold to the essential and vital New Testament truths of the New Birth, he fails to indicate it clearly in these pages. His conception of the "brotherhood of man" will be treated under a review of his doctrine of the Social Gospel.

THE AUTHOR'S CONCEPTION OF THE PERSON OF CHRIST

THE Lord Jesus Christ, as presented in this book, is far less worthy of our love and faith than is the Christ of Holy Scriptures. We search in vain for a clear statement affirming the Deity of Christ. We do not thereby conclude that the author does not hold this truth, for we would not judge him by his silences—he asks us not to. But let us look at Christ as He is portrayed in these pages. He is recognized as "more than ordinary" (p. 16), and "more than mere man" (p. 17). But He is also to the author, "the flowering out of life in its highest and fullest expression" (p. 34). Again Christ is said to be "the highest and most complex expression of life known to history" (p. 34). The author further observes that Peter was permitted to gaze "into this unveiling of the heart of the world" (p. 35). Again Jesus is described as "the standard shekel of the temple of human ideals" (p. 163). If these utterances do not come from a mind sympathetic with the false teaching that Christ is the highest product of evolution up to the present hour, they cry loudly for further explanation of their real meaning. And it is certain that what gripped Peter was not so much the "unveiling of the heart of the world" in Christ as it was the unveiling of the heart of God to a sin-cursed world. I wish that we could once get clearly in mind that the humanity of Jesus is not to be appreciated so much by measuring it with our humanity, as ours deplored by measure-

BUT I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's Kingdom.

—*Matt. 25:29*

ment with His. He is not the wonderful human that He was because He is so much like ourselves. And yet our humanity is the standard in the light of which He is often studied. We should rather by a comparison of our fallen human nature with His unblemished perfect humanity see how far we have fallen, and how sadly the image of God has been marred by sin in us. Jesus can never thus become a "standard shekel of the temple of human ideals" until we have received His very nature by the New Birth. To offer Him as an ideal to an unregenerate man is to plunge the sinner into the depths of hopeless despair by challenging him to accomplish the impossible.

It is true that, to the author, Peter's "great message was the message of Jesus Christ as the Redeemer" (p. 115), and that "Peter also understood that this suffering meant the suffering of the innocent for the guilty" (p. 122). But the author thereupon interprets that redemption which he calls Peter's "philosophy of salvation" as "not a narrow, superficial and merely individualistic thing, but a great cosmic conception. . ." (p. 116) and further says, "There is nothing arbitrary about this thing. It is not an artificial reckoning of a man just, but a fundamental adjustment of life through a vital change of attitude which puts the life in a new relationship in the moral universe" (p. 125, 126). To the author the great value in redemption is not individual but social. If his phrase "not an artificial reckoning of a man just" does not deny the Biblical doctrine of justification, he owes the Christian world further and clearer elucidation of his meaning.

THE AUTHOR'S CONCEPTION OF THE GOSPEL AS A SOCIAL GOSPEL

THE objective of the Gospel seems to be, to the author, a new social, world order here—a re-casting, a building up of society into the idealism of Jesus. To him, men sin in groups more than individually, and are to be redeemed in groups as much as individually. Sin to him is largely social; Salvation is chiefly social. "The individual sheep largely drifts with the flock It is that social element and power that would impress a man like Peter" (p. 101). Yet the author further admits that Peter may have had some "of the old idea of original sin in his thought" (p. 104). Of Salvation, he says, "Men are reconciled to God for a purpose and they are not really saved until they begin to serve that purpose" (p. 130). Again, "Men are to grow up 'into salvation' in a social relationship" (p. 133). Once more, "In other words this whole conception is a highly social conception and his interpretation of salvation is a social interpretation of the very highest order" (p. 135). On the contrary we believe that society is the resultant of depraved and fallen human nature. The best environment, the highest idealism, the most worthy heredity—all combined without the individual reception of the "divine nature" by personal faith in Jesus as personal Saviour and Lord would inevitably result in chaos like that which the author in his preface calls "the collapse of civilization represented by the World War." But to the author men are not truly saved until they begin to serve a divine purpose in building up "an effective and abiding society" (preface). And as men develop in their social relationships they "grow up into salvation" (p. 133).

Can there be any doubt of the author's meaning when he writes, "It is nothing short of a calamity that the church very early in its history lost sight of its social significance and developed a purely individualistic philosophy which is the exact opposite to the essential meaning of Peter's teachings" (p. 138, 139). Salvation to the author is the highest self-development (p. 138). It is received through the agency of the experiences of pain and tragedy in life, for "according to Peter in its agony"—that is in life's agony—"He is making us 'partakers of the divine nature'" (p. 168). And when attained Salvation is declared to be a redemption "from a 'vain manner' of life—that is, the old selfish world order which meant sorrow, shame and death" (p. 133, 134). He declares that Peter "speaks of that new order as 'new heavens and a new earth wherein dwelleth righteousness.' The great pervading passion of his writing is the desire for the realization of this new order" (p. 52). Of Peter's "living hope" the author says, "This hope is the hope of the new order that we desire. Men were chosen and brought into new social relations in order that they might make possible a new world" (p. 52). The author apparently does not welcome the teachings of God's Word concerning God's complete rejection of the accomplishments of society as a means to salvation for he says, "Only a man who has absolute confidence in the morality of his world can be a real prophet" (p. 164). Salvation, to the author, seems to be service to society, and service to society in harmony with the ideal of Jesus is salva-

tion, for men are not truly saved "until they begin to serve that purpose" (p. 130). To the author, we grow up into salvation socially, and when saved we find ourselves the prophets of a new social, world order here. Rather do we choose to believe God's Word that when we are saved individually, not in groups, we shall best serve the society of our day by delivering God's message to that society that it is under God's utter condemnation; that it is by very nature a Christ-rejecting society; and that God is now preparing for a "new order," membership in which, is for those only who receive the "divine nature" by personal faith in Christ. We question whether it is the Divine plan for the redeemed to "build a world of kindliness and brotherhood" (p. 158) with unchanged, unregenerate material. What then, you say, are Christians for? Surely "kindliness and brotherhood" are sadly needed and wholly desirable. Yes, indeed, but they are the fruits of the New Birth. It is rather the Divine plan for the redeemed so to deliver God's message by proclamation and life that God may through their ambassadorship "call out a people for His name" (Acts 15). We shall best serve the society of our day by telling men everywhere that they are "by nature the children of wrath" and that no amount of improvements in environment, no amount of cultural development will suffice to save the natural heart and mind which are "enmity against God." It is our firm conviction that the so-called Social Gospel is doing more damage today than many "isms." We are so engaged with improving living conditions here that we have lost the very spirit of the Gospel that men are to be saved one by one and that improvements in social relations in the world result from a change of heart in individuals. Salvation is never found at the end of a social reform. Let us tell our age the truth. Men are lost. Society is condemned. It is being lulled to sleep as it lieth "in the Wicked one." Only by personal regeneration through faith in Calvary's vicarious expiation can men become the sons of God. There is no "brotherhood of man" where so many reject the Son of God. We recognize that we are physically of "one blood" the world over but we do not thereby become "brothers" in the sense in which that word is used in the misleading and gospel-repudiating phrase, "the universal Fatherhood of God and brotherhood of man." Only by New Birth do we become the "sons of God." And that experience of the new birth is a final repudiation of all society's efforts to redeem itself externally. The true child of God will have the compassion of Christ in relation to the world's needs, but he will recognize that only God can effect the change which could ultimately rebuild our society, and that this change is to take place individually. He will further recognize that God is now building a society of believers within the world of unbelieving men, and that sinners are invited to know Christ as Saviour and thereby come out of the corrupt society of this age into the redeemed society of God's own.

THE AUTHOR'S CONCEPTION OF INSPIRATION

THE word "insight" as frequently used by the author seems to embody his idea of Inspiration. Reference to a few quotations will indicate what that idea is. Peter's insight "did not come in the ordinary processes of reasoning" but "That does not mean that it was suprarational" (p. 17). Peter was a man "of more than usual insight" (p. 25). Peter's teaching, according to the author, was the result of the highest thought processes, not suprarational, for "Peter undoubtedly faced the question and seriously thought upon it and must have come to some kind of conclusion concerning it" (p. 61). "With this very illuminating insight before us it would seem as though it would be wholly unfair to claim Peter for any dictation theory of revelation" (p. 74). Even Peter's conception of Old Testament predictive prophecies was that they were "characterized by this peculiar insight which marks the great poets and scientists." This insight makes it possible to discover "the relevant and the deeper tendencies underlying the great currents in history" and to predict "the goals of history in a very wonderful way" (p. 90). You will note that great poets and scientists are said to share with the Old Testament prophets this "insight." True revelation, we believe according to Peter, was given to prophets who "inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into" (I Peter 1:10-12). And yet Dr. MacInnis says that it is impossible for him "to understand why the prediction of the triumph of moral principles in the establishment of an ideal world in which righteousness prevails should be meaningless to the great preachers of righteousness known as the Hebrew prophets" (p. 96). Two explanations for Dr. MacInnis' difficulty suggest themselves to mind. First, that there was no "prediction of the triumph of moral principles in the establishment of an ideal world" in the sense in which the doctor interprets that triumph in his teachings concerning the Social Gospel. And second, that the author's conception of inspiration as "insight" does not connote by far as much as is contained in the above Scripture phrase, "unto whom it was revealed." The author regards the Old Testament as "great classics" (p. 32) and "the richest and truest literatures and religious conceptions" of Peter's day (p. 32). His use of the word "discover" aids us in understanding his deep meaning in the word "in-

sight." He quotes another who said, "Men of science seek, in all reverence, to discover the Almighty, the everlasting" (p. 43). His approval of this statement follows, for he adds, "It is this aspiration that is the mother of all true philosophy and bears witness to that in man which is akin to the Divine" (p. 44). It also seems possible, to the author, for men not only to "discover" the God of laws as men of Science discover the laws of God, but by this thing called "insight" men are said to be successful "in discovering the relevant and the deeper tendencies underlying the great currents in history" so that they can predict "the goals of history in a very wonderful way" (p. 90). It is inconceivable to the doctor that a prophet through whom God was revealing Himself to men should receive anything that the human mind at the time of the reception of the message could not fathom. He says, "they spoke conscious of the fact that they were speaking the mind of God. . . ." But they had to know the mind of God before they could speak it. How could they know it without thinking and experiencing the thing that they came to know?" (p. 77, 78). Here we have what appears to be the author's conception of inspiration, that it is always the result of highly organized thought conclusions, however they may have been produced, and that great poets and scientists of our day have the same faculty in their realms which Peter and the Old Testament prophets knew in their experiences, namely this thing called "insight." We look in vain for any clear statement of belief in the Old Testament Scriptures as being inspired as Peter believed they were. But the author may have denied his personal belief a full utterance. If so, he has withheld, in silence, his real estimate of the cardinal doctrines of our Christian faith. Even Peter's messages are only *attempts* to unfold divine truths, for of Peter the author says, at least twice, "he tries to show" (p. 160, 161). We believe that the Scripture claims for itself that it states conclusions which man never could have reached by even the highest thought processes, and that its chief value lies in its *revelation* of that which never could be arrived at by the modus operandi of discovery. In discovery of truths, men reach up and out to draw unto themselves a knowledge of the great facts of God's universe all about us; but in revelation God reaches down and gives to men truths which could never be attained by discovery through mere thought processes. These revealed truths He has "hid from the wise and prudent and revealed . . . unto babes."

In my closing word, I wish to say, that if in a single instance I have unknowingly misrepresented the true thought of the writer, I regret my failure to understand his full meaning. I have had before me only his written message. Neither time nor effort have been spared to understand this message as far as ability permits. It is with deep heart sorrow that I witness the publication of such a book from the pen of the Dean of the Bible Institute of Los Angeles. But it is with utter amazement and chagrin that I read words of commendation of this book from other teachers and workers of the school. They speak of it as "Higher Fundamentalism." This is indeed a clever name for "Modernism." Can it possibly be that personal esteem for the author of "Peter The Fisherman Philosopher" has blinded them to the real nature of this message? May God speedily lead, in His own way, to a wholehearted return to that "faith once for all delivered to the saints" for which in time past this school has unflinchingly stood, with open and unblemished Bible in hand, to declare "the whole counsel of God" to an unbelieving age.

Edward B. Hart—Class 1917

MAY we pray earnestly, "Even so come, Lord Jesus"; may He come soon to take us unto Himself, and then it will be only a little while and Jerusalem will be delivered and become a praise in the earth, and the scattered nation will be gathered by the great Shepherd of Israel; the Lord Jesus Christ.

—A. C. Gaebelein

IN THE HARVEST FIELD

Conducted by Jesse Roy Jones

The first Bible Conference held under the new organization of the Bible Conference Department of D. B. I. was conducted by Dr. J. C. O'Hair, pastor of the North Shore Congregational Church of Chicago, from Feb. 24th to Mar. 1st 1928. It was a real blessing to have Dr. O'Hair with us again, and enthusiastic audiences greeted him every night of the Conference. The Bible Conference Committee have confirmed Dean Fowler's invitation to have O'Hair back again next February for another series of Bible Lectures.

Rev. John W. Bailey (Class of '26), pastor of the First Baptist Church of Golden, Colorado, reports that he had a very profitable revival in his church from Feb. 12th to Mar. 4th, 1928 with Rev. Wm. Garberson, pastor of the First Baptist Church of Longmont, Colorado, doing the preaching. There were twenty consecrations, five baptisms, and eight received into church membership.

Our hearts are made to rejoice at the latest news from Rev. Stanley R. Skivington (Class of '25) concerning the recovery of his dear wife, Nila, (Class of '25) who has been so seriously ill for the past two months or more. Mr. and Mrs. Skivington have been in Venezuela under the Orinoco River Mission Board for a little over a year. Just recently Mr. Skivington left his wife in the care of Miss Anna Thorell (Class of '25), her condition having improved sufficiently so that the Mission Board and he both felt free for him to go to the Island of Margarita and open up a new station there to further the testimony of Him Who left all to bring salvation to a world steeped in sin. Pray much for the Skivingtons and Miss Thorell and the Orinoco River Mission.

The latest news received from Rev. and Mrs. Harold L. Ogilvie (Class of '18), who are in Africa under the Sudan Interior Mission Board, speaks well for the work they are doing out there with the Iregwe tribe. They give us an interesting side-light on their problem with the young people. Some of the young African swains have the idea that they can get a wife by going to church, hence, they have received a number of applicants for church membership on this basis. It would seem that the "sweetheart religion" bug is not confined to America from this report. The old nature is the same whether he be in the heart of a white man or a black man—he "waxeth corrupt according to deceitful lusts."

May God give increasing wisdom to the Ogilvies as they minister to those poor benighted souls in the Sudan.

Miss Mary Fickett (Class of '23) is acting superintendent in a new Mission Sunday School which just began operations Mar. 4th in the Mission View School house located at Tucson, Ariz. The fact that Miss Fickett has been compelled to return home from her work in China in no wise interferes with her being actively engaged in some definite form of Christian Service. May God richly bless her in this new endeavor for our Blessed Lord.
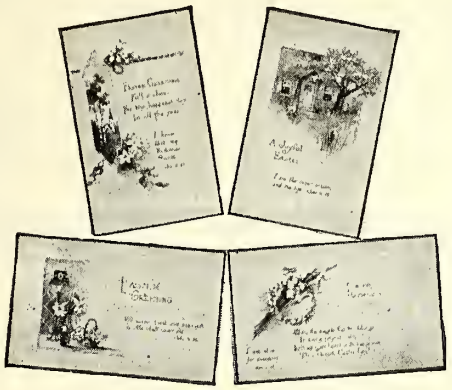
In a recent letter from Carl H. Erics of Yuma, Ariz. he reports very favorably concerning the work being done by J. Theodore Goodman (Class of '23) pastor of the First Baptist Church of Yuma, and Carl C. Harwood (former D. B. I. student) pastor of the First Baptist Church of Somerton, Ariz. Rev. Harwood just recently had W. P. White of the Moody Extension Department in his church for a Bible Conference.

Clarence W. Brown (Class of '26), who is a missionary for the American Sunday School Union, just closed a revival meeting at Wallstreet, Colo., where he had fourteen conversions. He is now conducting special meetings at Lawson, Colo.

Fred J. Meldau (Class of '20) has organized the Gospel Evangelization Society the purpose of which is to place in every home in Denver a copy of the Gospel of John. Up to date there have been something like 25,000 copies of John's Gospel distributed.

In a recent letter from Rev. Wm. Avery McClure (Class of '23) he states that his physical condition is such that he is compelled to stop his school work at the University of Chicago for at least six months in order to ward off a complete nervous breakdown. Rev. McClure is pastor of the First Baptist Church of Big Rock, Ill.

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Every Saturday evening Dean Fowler broadcasts the International Sunday School Lesson Exposition from Radio Station K. O. W., of the Associated Industries, of Denver, Colorado. The Music Department of the Denver Bible Institute furnishes a number of sacred musical selections on the same program, which covers one hour. Tune in next Saturday evening and get the blessing of Dean Fowler's Lesson Exposition; then, if you appreciate it, write to Radio Station K. O. W., Albany Hotel, Denver, Colorado, and tell them that you are grateful to them for putting such a ministry on the air. STATION K. O. W. DENVER, 218 METRES, 1370 KILOCYCLES; 8:00 TO 9:00 O'CLOCK, MOUNTAIN TIME, EVERY SATURDAY EVENING.

Second Quarter, Lesson 6 **Sunday, May 6, 1928**

GREATNESS THROUGH SERVICE

Lesson Text: Mark 9:33-50; 10:35-45
Read also Isa. 42:1-7

Golden Text:

"The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Mark 10:45).

The committee assigned Mark 10:35-45 to be printed as the text for this lesson; but Mark 9:33-50 is also given as part of the lesson, and these verses contain material which is either vital to the lesson or which is sadly misunderstood and misapplied in connection with the truths which the lesson teaches. Then, too, the additional material was passed over in our other lessons though to afford anything like a full study of the Gospel of Mark it is essential that this material also be discussed. In this lesson it is our purpose, therefore, to take up both passages.

Doing this, three things come into view. First, the characteristics of true greatness; second, the folly of offense; and third, the condition of rewards. The first and third of these are closely related, and the second is often confused with them in the thinking of the Christian. It is well, therefore, for us to consider them in the same lesson, though the second truth really has nothing in common with the other two, save only that from a positive standpoint it deals with the foundation on which they are built.

I. THE CHARACTERISTICS OF TRUE GREATNESS (Mark 9:33–41)

To begin, we consider the characteristics of true greatness. By true greatness we mean greatness measured by God's standard; for the principles to which we call attention are contrary to much of human thought and opinion on the subject. To realize their value, it is necessary for us to bear in mind that the standards which we consider here were set forth by the Lord Jesus Christ Himself in answer to questions as to who should be greatest in the Kingdom of heaven. (Mark 9:34. See also Matt. 18:1.)

First, then, true greatness is characterized by a self-abasing humility, for we read, "If any man desire to be first, the same shall be last of all, and servant of all." (Mark 9:35; Mark 10:42–44) This is entirely consistent with the principle which the Scripture frequently states, "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 14:11). Or, as it is stated in other words, "God resisteth the proud, and giveth grace to the humble." (I Pet. 5:5–6) Let none swing to a fanatical extreme in this, however, and conclude that the exercise of authority is wrong. That it is not is clearly seen in many Scriptures, chief among them being those which speak of the authority of the Apostle Paul and others to whom God has given gifts of ruling. There is nothing wrong with the Scriptural exercise of God-given authority, but there is something radically wrong with the spirit which is always grasping for authority and seeking preeminence. Besides this, he who would rightly exercise authority must himself learn to submit to authority; and he who would rule well must have the spirit of willingness to be the servant of others. The real dignity of Chief Justice Marshall was never more evident than when he volunteered to carry home a turkey for a stranger who stood cursing on the sidewalk because he could not get the butcher to deliver it. (James 4:6, 10; Luke 18:14; II Cor. 10:8; Titus 2:15; I Cor. 12:28, note the word "government"; Rom. 12:8; note the word "ruler"; I Thess. 5:12; I Tim. 5:17.)

The second characteristic of true greatness is a clear perception of spiritual values. This is the thing which underlay the Saviour's words when He took a little child in His arms and said, "Whosoever shall receive one of such children in My name, receiveth Me: and whoso-

ever shall receive Me, receiveth not Me, but Him that sent Me." (Mark 9:36–37) We are prone to pay much attention to those in positions of prominence, or to those of outstanding educational attainments or intellectual brilliancy, or to those possessed of great wealth; but greater in the sight of God than all these is a little child who believes in the Lord Jesus Christ. That it was the faith of this little child which the Saviour had in mind is evident in the words of verse 42 which speaks of "these little ones that believe in Me" (see also Matt. 18:6). He who would be truly great must needs learn to estimate values as God estimates them and such a one will realize the surpassing value of faith (I Cor. 1:20; 25-29; Heb. 11:6)

The third characteristic of true greatness is freedom from petty factiousness and unreasoning partizanship. This appears in the Saviour's rebuke of John's spirit in forbidding the ministry of a man who was not of their own group. (Mark 9:38–40) There is no Scriptural ground for objection to a believer alining himself on the ground of Scriptural conviction with a group of believers in a local church or to his working in fellowship and cooperation with denominational enterprises which are true to the Word of God. But the Scripture plainly condemns that party's spirit which cannot see beyond denominational lines of demarcation. It is to be feared that many believers today are so absorbed in the activities of their own particular party that they have lost sight of the greater plans and purposes and work of the Spirit of God. They subscribe heartily to any movement that bears the party's stamp and boost for it most enthusiastically; but they have no sympathy with anything else, no matter how Scriptural it is nor how evidently it bears the seal of God's blessing and approval. True greatness has a broader vision and rejoices in every faithful testimony and ministry of the Gospel in essential matters though outside of its own affiliation. True greatness in this age sees beyond the confines of the local church and the limits of its own denomination and discerns the body of Christ and seeks its edification. (I Cor. 1:10–13; I Cor. 3:3–7; I Cor. 12:12-27 with I Cor. 1:1-2. Note that all believers are included in the body of Christ.)

The fourth characteristic of true greatness is diligence and conscientiousness in apparently unimportant details of life and service. It is said of one of the world's richest men that he never saw a loose piece of twine but that he picked it up and saved it for future use. No doubt some would criticise him for stinginess, but who can deny that the rigid practice of economy which this betokened was the foundation upon which his fortune was built? Likewise he who would be rich in spiritual things (and surely that is what constitutes true greatness) must be diligent and conscientious in the so-called "little" things of Christian living. This is the lesson which we learn from verse 41 where diligence and conscientiousness in the little things of our Lord's service are coupled with another example of clear perception of spiritual value. "Whosoever shall give you a cup of water to drink in My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward" (Rom. 12:1; I Cor. 10:31; Prov. 22:29; Song of Sol. 2:15; Prov. 4:23; Prov. 21:5; II Cor. 10:4–5)

Before we leave this part of our discussion we should note that faith is fundamental in everything which we have seen. Faith alone can produce true humility. Faith alone can produce clear perception of spiritual value. Faith alone can enable a man to rise above the party spirit which is so characteristic of the race. And faith alone can make our service acceptable and pleasing to God. (Heb. 11:6)

II. THE FOLLY OF OFFENSE

The next part of our lesson is related to the other part by way of contrast or distinction. Our Saviour has been speaking of the value of faith and of the blessings which attend its exercise. Now He turns for a moment to discuss the accursedness of unbelief. For the "offense" of which this passage speaks is unbelief.

That the "offense" involves unbelief is proven by at least two considerations. First, we see that to offend will cast one into hell. Christ said, "If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched" etc. (Mark 9:43) The only thing that ever casts any soul into hell is unbelief, for the Saviour's promise is very clear, "He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life (John 5:24. See also John 3:16; John 6:37-40). From this it appears that a believer will never come into judgment. On the contrary it is written, "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18. See also John 3:36). From these Scriptures it is apparent that the one thing which casts a soul into hell is unbelief, which is failure to receive the Lord Jesus Christ as one's Saviour. In these words the Lord was virtually saying, therefore, "If thy hand keep thee from believing, cut it off, it is better for thee to enter into life maimed than having two hands to go into hell, into the fire that never shall be quenched" and so in the succeeding verses also. Yes, in view of its consequences, the offence of which the Saviour speaks must be unbelief.

And this is further confirmed by a number of Scriptures. In I Peter 2:7–8 we read, "Unto you therefore which believe He is precious: but unto them which be disobedient the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the Word, being disobedient." In this passage the Spirit tells us that the Lord Jesus Christ is a stone of offence to those that do not believe. For the word "disobedient" from its context self-evidently means disobedient to the Gospel, or in other words, those who do not believe the Word. This appears with special clarity in the fact that those which be disobedient are contrasted with those who believe. And it is defined in the expression, "them which stumble at the Word, being disobedient." It is further confirmed by the fact that the Greek word here used (apeitho) really means "not persuaded" or "unbelieving," and is so translated in a number of other passages, among which may be cited John 3:36; and the context in which it is used in other passages clearly indicates that this is its real meaning. Both on the ground of the agreement of the passage under discussion with the teaching of the rest of the Scripture, which teaches that only unbelief has power to cast a soul into hell, and on the ground of the plain statements of God's Word we must conclude that the offense of which Christ spoke was unbelief. (See also Romans 9:32-33.)

Jesus must. therefore, have been speaking to the unbelieving when He worded this terrific warning. "But He was talking to the twelve," some will say, "and they were believers." Not so fast, friend, for there was at least one unbeliever among the twelve and his name is well known to all—Judas Iscariot. One unbeliever among the number was enough to call forth this solemn warning. We can safely conclude then, on the face of the evidence, that Jesus was speaking primarily to Judas Iscariot in His warning against the awful judgment which must come upon one who "offended" or who gave offense.

That Judas Iscariot was really in the mind of the Saviour seems evident from two other considerations. In Matthew 18:7, which is a variant account of the same incident, Jesus said, "Woe unto the world because of offences! for it must needs be that offences come; but WOE TO THAT MAN by whom the offense cometh!" Here it is apparent that He had a particular man in mind in speaking of the "offense." Bible students are pretty well agreed that this man was Judas. And that Judas was particularly in mind in the warnings of these verses is confirmed by the fact that throughout the warnings

the Lord Jesus used pronouns in the singular number. This is easily established by even a superficial examination of the Greek. The others of the disciples being believers, there was no danger that they would ever be cast into hell. But Judas, being a hard-hearted unbeliever was in imminent danger of just this judgment. In this light these words are clearly seen to be at once a warning and a loving endeavor to save the unbeliever, Judas, from the awful consequences of his unbelief.

But Judas is representative of all unbelievers. The unbeliever is under sentence of death. He is condemned already. He is facing the torments of hell fire. Unless he believes in the Lord Jesus Christ as his Saviour before death ends his opportunity, he must pass out into a Christless, hopeless eternity of suffering. How much need there is for the warning of our Saviour! Whatever it is that keeps you from believing in the Saviour, O unbelieving soul, cast it away! Cut it off! Get rid of it at any price, if only thereby you may come to the Saviour, for in Him alone there is hope. In Him alone there is life. In Him alone there is salvation. Believe on the Lord Jesus Christ, lost man, and thou shalt be saved. (John 3:16-18; John 3:36; Acts 4:12; Rev. 20:15; Matt. 25:41-46; Acts 16:31)

III. THE CONDITION OF REWARDS

The third part of our lesson has much in common with the first part. We will not therefore repeat but rather call attention simply to one outstanding lesson which may be learned therefrom. It can be summed up in the words of II Tim. 2:12, "If we suffer, we shall also reign with Him: if we deny Him, He also will deny us."

James and John wanted to reign with Christ and they wanted to select their positions, choosing, of course, the positions of highest honor; sitting, one on His right hand and the other on His left in the Kingdom. Their desire for the privilege of reigning with Christ was praiseworthy, but their request for preferred positions was selfish and made in utter ignorance of God's plan. God has planned to give His children rewards, not according to their selfish desires, but according to their faithful service. The two who made this request will have their rewards in the Kingdom; and wonderful to relate, it has already been appointed to them, for the Lord Jesus Christ later said to them, "Verily I say unto you, that ye which have followed Me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel" (Matt. 1928). We are not, however, so much concerned with their reward as with the condition on which we ourselves may receive a full reward.

The believer is rewarded at the Second Coming of Christ in the measure of His present yieldedness to the will of God and willingness to suffer with Christ in His service. This many passages declare. The limitations of space forbid our discussing them but their meaning is too plain to be mistaken. The same passage which we are studying and others also plainly declare what the reward of the believer is to be; i.e., positions of authority in Christ's Kingdom. "If we suffer, we shall also reign with Him: if we deny Him (the suffering), He also will deny us (the reigning)" (II Tim. 2:12; Rom. 8:17-18; Rev. 22:12).

One word of caution is needed, however. We must not confuse the believer's reward with his salvation. Salvation is the gift of God, given freely to everyone who will receive the Lord Jesus Christ as his personal Saviour. But rewards must be earned. They are bestowed only on those who are faithful in the service of the Lord Jesus Christ. Salvation is never spoken of as a reward, for it is given only by Grace and not of works. On the other hand rewards in their very nature cannot be a gift, which is the term used to describe eternal life. (I Cor. 3:11-15; Rom. 6:23; Eph. 2:8-9; Rom. 11:6)

VITAL-TRUTH ILLUSTRATION

Hall Caine in one of his books relates a northern legend of a man who thought he was pursued by a "troll" or evil genius. His ricks were fired, his barns unroofed, his cattle destroyed, his lands blasted, and his first-born slain. So he lay in wait for the monster where it lived in the chasms near his house, and in the darkness of night he saw it. With a cry he rushed upon it and gripped it round the waist, and it turned and fastened on his shoulder. Long he wrestled with it, reeling and staggering, falling and rising again;but at length a flood of strength came to him and he overthrew it and stood over it, covering it, conquering it, and with his right hand set hard at its throat. Then he drew his knife to kill it, and the moon shot through a rift of cloud, opening an alley of light about it, and he saw its face—and lo, THE FACE OF THE TROLL WAS HIS OWN!

This is a vivid picture of the man who has seen in light from heaven that the mortal enemy of his spiritual being is his own carnal nature—the "old man" of self. The legend stops at the critical point and does not tell us the final result. Did he spare his mortal enemy, or slay him? We cannot slay our enemy, but we can respond to the appeal of God's Word, "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11).

Second Quarter, Lesson 7 **Sunday, May 13, 192**

JESUS ENTERS JERUSALEM

Lesson Text: Mark 11:1-33
Read also Ps. 24:7-10

Golden Text:

"Behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (Zech. 9:9).

The Scripture which is given for our study today can teach us seven very much needed lessons. Any one of them could easily and profitably be made the subject for our whole study. We do not, however, expect the teacher to be able to use in one lesson all the material which is furnished in the lesson expositions nor do we expect him necessarily to follow the outline which is used here. Our constant endeavor is, as best we can, to give the teacher a clear understanding of the truths which are set forth in the lesson Scriptures, and the teacher must adapt this information to fit the needs of his own class. To this end let us consider seven lessons which may be learned from the passage before us.

I. A LESSON ABOUT OBEDIENCE (Mark 11:1-2)

The first lesson which we learn is a lesson about the blessings of obeying God. It was a strange mission on which the Saviour sent the disciples: "Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him." How many questions could have arisen in the minds of the disciples. "Why should He want a colt that has not been broken? Of what use can it be to Him? Why should He send us on such a mission? If we are apprehended it will look mighty bad for us. It will lay us open to the accusation that we are stealing the colt, and may perhaps mean that we

will be imprisoned, or possibly subjected to violence. What can He mean by sending us on such an errand? How does He know that we will find a colt tied there anyway? It looks like a wild goose chase on which He is sending us!" Such are only a few of the things which might have passed through the minds of the disciples, judging from the way many Christians talk today. But they trusted the Saviour, and by faith in Him they obeyed His Word. The faith of those disciples was not disappointed, nor was their obedience put to shame. By their obedience they became co-laborers with the Saviour in the fulfilment of prophecy though at the time they knew it not.

The practical lessons for our own souls are these. God wants us to have faith in Him. It took faith for those disciples to obey the Saviour's words. True obedience always springs from faith, but at the root of all disobedience is unbelief. That was a significant expression which the Holy Spirit led the Apostle Paul to employ: "The obedience of faith" (Rom. 16:26). Again, we learn here that it pays to obey the Word of God whether we understand the reason for it or not. That the disciples did not understand is very apparent from John 12:16, but they obeyed even though they did not understand. Such is the obedience that pleases the Lord. In His Word and by the touch of the Spirit on the heart of the believer God frequently calls upon His child for a decision or an action the meaning of which he does not understand at the time. But, being assured that he really knows the mind of the Lord, let such a one obey without hesitation and he will learn in God's own good time the gracious and mighty and infinitely wise purposes which were being wrought out in this experience; and he will learn to his delight that though perhaps he knew it not he has been a co-worker with the Lord. Obedience to the will of God always brings blessing but disobedience brings a curse. (Isa. 1:19; I Sam. 15:22; Jer. 11:3-5)

II. A LESSON ABOUT DIVINE APPRECIATION (Mark 11:3-6)

The second lesson which this Scripture teaches us is a lesson about God's appreciation for the believer's willingness to serve Him. Evidently the owner of that colt was a man who was waiting for the coming Messiah. No doubt he was familiar with the prophecy that He should come, "riding upon an ass, and upon a colt the foal of an ass." Perhaps he had even prayed that his colt might be the one selected for this purpose. Or perhaps he had met the Lord Jesus and believed in Him as the Messiah of God, and was waiting for this summons. Whatever may have been his information, at any rate his was a soul yielded to the will of the Lord and prepared quickly to respond to His bidding, for the word, "the Lord hath need of him," was enough to move him without hesitation to send his colt to Jesus. Though this man lived in an obscure little village, the Lord Jesus Christ knew where to find him when He wanted him, and He depended upon his obedience in the hour of need. A similar incident is the case of the man who so readily and unquestioningly prepared his upper room for the Lord to keep the Passover wth His disciples. The hour being at hand when his services were needed the Lord Jesus did not hesitate to call him. (Luke 22:8-13)

Surely the Lord appreciates it when He sees in the hearts of His children willingness to serve Him without question and without reservation, and He shows His appreciation and honors such by calling upon them for the service which they stand willing to render. He was not disappointed in the owner of the colt, for he responded as the Lord Jesus expected him to. Is He disappointed in us? Are we as ready to obey Him when He speaks to us through the pages of His Word? (Rom. 6:6; Eph. 6:6; II Cor. 8:10-12; Ps. 51:16-17; Acts 13:22)

III. A LESSON ABOUT PROPHECY (Mark 11:7-11)

The third lesson which this lesson teaches is that the fulfilment of prophecies of God's Word is sure. More than five hundred years before this time the Prophet Zechariah had been led of the Spirit of God to cry concerning the coming Messiah: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (Zech. 9:9). To the Prophet Daniel the angel said concerning this same event, "Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the streets shall be built again, and the wall, even in troublous times" (Dan. 9:25). Sir Robert Anderson has written a masterful demonstration showing that the triumphal entry into Jerusalem occurred to the very day sixty-nine "weeks," or four hundred and eighty-three years after the going forth of the commandment to restore and build Jerusalem. Previous to this time when men and demons would acclaim Him as the Christ of God, the Lord Jesus bade them hold their peace and tell no man who He was. (Mark 1:44; Mark 5:43; Mark 8:35; Matt. 8:4; Matt. 17:9; Mark 3:12 etc.) This was because His hour was not yet come. But now the hour is come for Him to be proclaimed as King to Israel, and to the Pharisees who bade Him rebuke the multitude He said, "If these should hold their peace, the stones would immediately cry out" (Luke 19:39-40). So on the very day and in the very manner prophesied, the Saviour presented Himself to the children of Israel as their Prince.

In like manner all of the prophecies pertaining to Christ's First Coming were fulfilled to the very letter. It is not fanatical, therefore, for us to expect every prophecy pertaining to His Second Coming to be fulfilled just as literally, as for example, the rest of the prophecy of Zechariah which says: "And He shall speak peace unto the heathen: and His dominion shall be from sea even to sea, and from the river even to the ends of the earth" (Zech. 9:10). If we have eyes to see it these two great events are closely linked in our lesson by way of foreshadowing, for the honor which Jesus received in His triumphal entry into Jerusalem is but a faint suggestion of the honor which will be given Him in the coming Kingdom. (Zech. 14:16; Micah 4:1-7; Isa. 66:23; II Pet. 1:19-20)

IV. A LESSON ABOUT CHASTENING (Mark 11:12-14)

The fourth lesson which we learn here is that God chastens His people when they sin, though He loves them and it grieves Him to have to do it. Israel had already rejected the Lord Jesus Christ and the climax of their rejection was only a few days away. As Jesus, therefore, entered the city He wept over it because His people had not known in the day of their opportunity the things which pertained to their peace and because, on account of the hardness of their heart, blindness in part must happen to them and they must be turned over to their enemies. (Luke 19:41-44) So it is with us. When we harden our hearts against His Spirit's dealing with us, He sends blindness upon our hearts and leanness into our souls until we turn to Him in willingness to do His will. "Whom the Lord loveth He chasteneth; and scourgeth every son whom He receiveth." The wayward believer must be chastened when he sins, but there is a better way for, "If we would judge ourselves, we should not be judged." (Rom. 11:25; II Cor. 3:14-16; Heb. 12:5-11; I Cor. 11:31-32)

The chastening of Israel in this lesson Scripture is symbolized in the cursing of the fig tree, for the fig tree in Scripture is a symbol of the nation Israel. Notice that the fig tree was cursed because it bore no fruit. This is the fundamental reason for God's chastening of the believer (John 15:2). Notice also that the fig tree which Jesus cursed dried up FROM THE ROOTS (Mark 11:20). While it is true that no fruit should ever be born upon that fig tree, the roots still remained alive, and from the roots

another tree shall spring which shall bring forth fruit unto God. This, of course, typifies the restoration of the nation Israel in the coming Kingdom of Christ (Hosea 9:10; Matt. 24:32; Song of Sol. 2:13; Joel 2:22; Isa. 35:1–7). It is to be noted here, however, that the expression "from the roots" is an evidence of the security of Israel. Though that generation was fruitless and came under the chastening hand of God, with a few happy exceptions in the cases of believing individuals, yet God did not cast away His people Israel; and He will not cast her away but will restore her to Himself in righteousness and holiness and she shall bring forth fruit unto Himself. So it is with the believer who is chastened. Though chastened we are secure for when we are judged, we are chastened of the Lord that we should not be condemned with the world." And the chastening is designed to make us fruitful. We can never recall the wasted and fruitless years or months or weeks or days which have passed, so it is foolish for us to waste further time in bemoaning them. But if we will be exercised by the chastening, we may yet bring forth fruit unto God. (I Cor. 11:32; Heb. 12:11)

V. A LESSON ABOUT WORSHIP
(Mark 11:15–19)

The fifth lesson which this Scripture teaches us is that worship, to be pleasing to God, must be according to His Word. Jesus went into the temple and drove out those who bought and sold therein and the changers of money, quoting two Scripture passages in explanation of His deed. These two passages were Isaiah 56:7 and Jeremiah 7:11. The first of these passages is clearly a prophecy of the coming Kingdom when the house of God shall be called a house of prayer for all nations. The other passage speaks primarily of the sin of Israel in the days of the Prophet Jeremiah. Israel should, therefore, have been instructed by the prophecies of God's Word concerning His future purposes, and she should have been warned by His dealing with the generations past, and should have ordered her conduct accordingly. Surely, in these Scriptures the Spirit of God had indicated what kind of worship was pleasing to Him, and no other kind could be acceptable, no matter what the rabbis might say. How many substitutes men are offering in our own day for the true worship which alone can please God. They are denying the blood of Christ which is the only ground of approach to God. They are denying the inspiration of the Word which is given to lead us in our worship and to reveal God to us. And they are offering man-made forms and ceremonies and other works of the flesh instead of the worship which God requires. His curse is upon all such. If we would worship Him acceptably, it must be according to His Word. He cannot be pleased with our worldly and fleshly substitutes.

Many applications can be made of this truth, but one particular application seems most timely, in view of the fact that the Lord Jesus cast out of the temple those who "bought" and "sold." To make the special application which we have mentioned, surely it is evident that God cannot be pleased with the commercializing of our worship. Bazaars, bake sales, oyster suppers, ice-cream socials, and all such schemes "to make money for the Lord's work" are an offense and an abomination to Him. It is not displeasing to Him for His people to fellowship in a social time in which they eat together, but He has ordained that His work shall be supported by the sacrificial giving of His people. So any attempt to wheedle the dollar from the unwilling and unbelieving is contrary to His plan and cannot prosper. (Isa. 1:10-20; John 4:21-24; II Tim. 3:5; Phil. 3:3; II Cor. 9:7–8)

VI. A LESSON ABOUT PRAYER
(Mark 11:20–26)

The sixth lesson which we learn from this Scripture is that if we would have our prayers answered, we must have faith in God, or, as the literal Greek reads, "Have the faith of God." Unbelieving prayer cannot please God, even though it be offered by one who has trusted the Saviour. God cannot honor such praying, but He stands ready and willing to provide the faith which we need t make it possible for us to pray in an acceptable manne This faith comes by yielding to the control of the Spiri for "The fruit of the spirit is love, joy, peace, longsufferin gentleness, goodness, FAITH" (Gal. 5:22). And it come by the Word of God, for "Faith cometh by hearing, an hearing by the Word of God" (Rom. 10:17). It is foolis and futile for us to ask God to increase our faith if w are rebelling against His dealing with us by the Spir and if we neglect the Word of God, for these are th means which He has ordained to produce faith or t augment it. But if we are walking in the Spirit and feedin faithfully on the Word of God our faith will grow. (I Thess. 1:3)

If, as we meditate in the pages of God's Word we wil recognize that the miracles have dispensational limitation in consequence we will be able to ask more intelligentl for those things which are pleasing to God in this dispen sation. There can be no question that in its correct dis pensational setting the prayer of faith enlists God's powe literally to move mountains and to cast them into th sea. But this dispensation is the dispensation in whic miracles are not God's order, for we walk by faith an not by sight." In this age, therefore, prayer for such material miracle would be presumption. No instructe Christian could honestly pray such a prayer as this. Fur thermore, it would not be a prayer of faith to ask suc a thing unless there was an exceedingly good reason for i and that, a reason which would glorify God. This promise therefore, in the physical miracles which it involves, i subject both to the limitations of God's dispensationa dealing with men and to the limitation prescribed b I John 5:14-15, "And this is the confidence that we hav in Him, that, if we ask anything ACCORDING TO HI WILL, He heareth us: And if we know that He hear us whatsoever we ask, we know that we have the petition that we desired of Him." But, while we cannot claim thi as a promise that God will work material miracles i answer to prayer in this dispensation, yet we can use i with full assurance as a promise that God will answe our prayers; and the spiritual miracles which He work today are even more wonderful than the material miracu lous signs for which many unbelievers itch. (Phil. 4 6–7; Matt. 12:39; I Cor. 1:22)

VII. A LESSON ABOUT WILLINGNESS
(Mark 11:27-33)

And finally, we learn from this Scripture that God re veals truth to the willing and obedient, but conceals i from the unwilling and disobedient. This appears in Hi answer to the chief priests, scribes, and elders who aske Him by what authority He did these things. In answer, H asked them a question which revealed their perfidy an the hardness of their hearts, and they refusing to answe His question He also refused to answer theirs. God' revelation of truth is for those who will receive it. A man may know as much truth as he is willing to receiv and act upon. But if he be unwilling to hear or un willing to act, what sheds glorious light on the pathwa of others only blinds his eyes and darkens his under standing. Surely it behooves us to be careful how w hear and how we use the truths which we have heard (John 7:17; Matt. 13:13-15; II Cor. 3:13-18; Phil. 1:9-10 Col. 1:9-10)

VITAL-TRUTH ILLUSTRATION

A young British officer of the navy wandered into a evangelistic meeting one night in one of the English coas towns. Shortly after the officer had taken his seat th leader of the meeting finished his address, and aske anyone in the audience who believed what he had bee saying to put up his hand. No one moved. He put th plea again, and still no one moved. Then he said, "D you mean that there is really nobody in the room tha believes that what I have been saying about the Lor

Jesus Christ is true?" That was too much for the young officer. He had never made a public confession of Christ before, but felt that he must speak out, so he put up his hand and said, "I believe that it is true." That was the beginning of his long service for the Lord in more than one land. He is today a great power in meetings, and in personal work, and is an officer of high rank. Jesus said to the Pharisees that if those who were praising Him as He came to Jerusalem were to hold their peace, and be silent, the stones would cry out (Matt. 19:40). The heart that had been a heart of stone did cry out in that evangelistic meeting years ago. How about you—you who have not yet praised the Lord for His love to you, and His goodness to you? —"Sunday School Times."

Second Quarter, Lesson 8 **Sunday, May 20, 1928**

JESUS TEACHING IN THE TEMPLE

Lesson Text: Mark 12:13-44
Read also Ps. 119:1-8

Golden Text:

"He taught them as one having authority" (Matt. 7:29).

Like the last which we studied, this lesson involves a number of lessons, each of which is of great practical value and importance. While we cannot hope to consider so many exhaustively we will endeavor to offer suggestions concerning six of the truths involved which we trust will prove helpful to the teacher in preparing to present this lesson. Any one of the six might well be considered as a lesson in itself, and the teacher may wish to select one or more for the discussion; but if one wishes to develop a central truth around which all the others cluster we believe he can find it in this thought. Each of the incidents narrated in our lesson reveals the authority of the Lord Jesus Christ. Pervading the whole there is also a striking manifestation of His wisdom and evidence of His deity. Each of the incidents, however, seems particularly to emphasize the truth which He stated in parable in the first part of the chapter and to emphasize the authority of the Son of God, both by right of inheritance and by right of His being the accredited Messenger of the Father. Now we must content ourselves with this brief suggestion and press on to the consideraton of the six lessons of which we have already spoken.

I. A LESSON ABOUT THE BELIEVER'S RESPONSIBILITY TO EARTHLY GOVERNMENT (Mark 12:13-17)

The Lord Jesus Christ clearly taught that it is the believer's responsibility to be subject to earthly government. This He did in teaching that men should pay tribute to Caesar, he being the ruling power at that time. This is surely consistent with His practice on another occasion when He Himself, though Lord of all earthly powers, paid tribute money (Matt. 17:24-27). And this is consistent with the teaching of other Scriptures which deal with the believer's responsibility to governments. Though a citizen of heaven the believer should be subject to that earthly government in whose domain he resides. (Rom. 13:5-7)

The Lord Jesus taught just as clearly, however, that the authority of the earthly ruler ends when it contravenes our responsibility to God. We should proceed cautiously here, however, and be sure that such really is the case before we refuse to be subject to an earthly government. Many sincere but misguided people refused to serve in the army of the United States during the world war because they believed it to be unscriptural, basing their conviction on the Scripture "thou shalt not kill." This commandment is as good as gold and certainly applies to the individual in his personal relationships with other men. But God has appointed the earthly government to execute judgment upon evil doers, and He has clearly ordained capital punishment (Gen. 9:6). When therefore, the government is engaged in war in a righteous cause and says to the Christian, "I has need of you," it is the believer's responsibility to obey and serve willingly. (Rom. 13:1-4) It is significant in this connection that neither Christ nor the Apostles (particularly the Apostle Paul) ever told the soldiers with whom he dealt to leave the army or to refuse to obey their superior officers. Nay, rather, we should thank God for earthly governments that rule righteously and should render to them our most earnest support. But whenever the will of the government runs contrary to what we know to be the will of God then, "We ought to obey God rather than men." (Acts 5:29; Acts 4:19; Dan. 6:10. See Dean Fowler's discussion of the question, "Should Christians Fight," in the Warfare Number, February 1927, page 35.)

II. A LESSON ABOUT THE RESURRECTION (Mark 12:18-27)

The question of the Sadducees revealed their ignorance of God's Word. This ignorance had led them into error. This error is plainly stated in Mark 12:18 which informs us that the Sadducees say that there is no resurrection. Their first error was, therefore, unbelief as to the reality of the resurrection. Another error underlay their question, however, this being an error as to the character of the resurrection. In His answer the Lord Jesus shed light on both of these errors.

Concerning the character of the resurrection Jesus plainly taught that it transcends all earthly experience. One of the highest and holiest privileges which God has given man is marriage. And none who has known the joy of such fellowship can fail to recognize association with a believing and yielded husband or wife as one of the greatest blessings which any can enjoy in this life. In the resurrection, however, "They neither marry nor are given in marriage." There must, therefore, be something even better and higher in the resurrection; for if this life with all its joys is yet imperfect, and the resurrection life is perfect, surely God would not take away one of the highest privileges of this life without having something better to offer in its stead. This teaching does not preclude recognition of our loved ones, for that we shall recognize them in the resurrection the Scripture plainly and unmistakeably indicates. Nor shall we forget the relationships which were so dear and so fraught with blessing in this life. That we shall not forget the Scripture also plainly teaches. But we shall recognize then that as wonderful and blessed as these relationships are, God has yet better things and higher things in store for His children. (Luke 16:23, 27-28; Rev. 6:11; I Cor. 2:9; Gal. 3:28)

Jesus also plainly taught that the resurrection is a literal reality. How could any man conclude otherwise who is at all familiar with the Scripture? But that was just the trouble with the Sadducees, they were in error, knowing neither the Scripture nor the power of God. Our Lord Jesus Christ based His proof of the literal character of the resurrection on one little verb in the Hebrew, and not only so but on the very tense of this verb. It is a verbal inspiration with a vengeance when the tense of a single verb can be used as ground to confute the arguments of skeptics; but so it is. The past tense of the verb "to be" in Exodus 3:6 proved the literal reality of the resurrection because it proved the continued conscious existence of Abraham, Isaac, and Jacob after their death. Such is the power of God's

Word. The tense modification of a single verb is enough to silence skepticism. Let us therefore cherish the Word of God and let us not be guilty of the mistake of the Sadducees in erring through ignorance of our Bibles. The resurrection is a glorious and blessed reality. God's Word declares it. (I Cor. 15:1-57; II Tim. 3:16–17)

III. A LESSON ABOUT THE LAW
(Mark 12:28-37)

Next the Saviour gave us an interpretation of the law which is of inestimable value and blessing. He summed it up in one word with two applications. The one word is "love." The two applications are love toward God and love toward our neighbor. A careful analysis of the ten commandments will reveal the appropriateness of this summary. In this is revealed at once the simplicity of the law and the impossibility of men keeping it. Men cannot keep it because men naturally cannot love the Lord their God as the Lord Jesus says they should. Love comes not in obedience to a commandment but springs from a revelation and experience of His love. "We love Him because He first loved us." And, "Hereby perceive we the love of God because He laid down His life for us" (I John 3:16; I John 4:9-10; I John 4:19). It is impossible for a man to love God without a vision of Calvary, and this also becomes the fountain of love for our fellow-men. But what man cannot do naturally God does for him by grace, and works in him both to will and to do of His good pleasure. By faith in Christ Jesus we become heirs of the imputed righteousness of Christ which reckons that we have perfectly fulfilled the law in every respect. And it is by a life yielded to the control of His spirit that we make possible His living out the righteousness of the law in us, teaching us so to love God and so to love our fellowmen (Rom. 3:22, 31; Rom. 8:3–5; Rom. 13:8–10; Phil. 2:13)

IV. A LESSON ABOUT THE DEITY OF CHRIST

How many of the popular dogmas of Modernist infidelity the Lord Jesus Christ answered in the brief limits of this lesson! for next He offers from the Old Testament convincing proof of His own Deity—a thing which the infidel scholarship of the day most vigorously denies or perverts. First, He quotes the Scripture in which David says of Him, "The Lord said to my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool." What a Scripture He quoted! Here we have an evidence of His deity, "my Lord"; a prophecy of His ascension, "sit Thou on My right hand"; and a prophecy of His Second Coming, "till I make Thine enemies Thy footstool." And what a question Jesus propounded next: "David therefore himself calleth Him Lord, and whence is He then his son?" In this is involved the mystery of the Incarnation, for that Jesus was the Son of David according to the flesh many Scriptures plainly testify. This, His humanity, the Jews were willing to admit; but that He was also God manifest in the flesh they could not accept, their hearts being hardened by their unbelief. But surely He could not more plainly have convinced them of His deity than by merely quoting this passage from the Word of God. Let us profit by His example and let us recognize that the best answer we can give to those who dispute a truth of God's Word is to quote the Word itself. Jesus is God! The Word of God proves it! (Heb. 1:1-13)

V. A LESSON ABOUT HYPOCRISY
(Mark 12:38-40)

The Saviour next taught that God hates hypocrisy. He taught it in two ways: He warned the people to beware of the Scribes; and He plainly spoke of their condemnation. In warning the people to beware of them He undoubtedly warned them both against their false teaching and against their false living. False doctrine is a corrupting influence, but so is false example. We need to beware of both. There are many today who are giving out false doctrine who themselves are personally most amiable and charming. Let us not fall into the trap of regarding their persons; but rather let us subject them to the acid test of God's Word: "To the law and to the testimony; if they speak not according to this Word it is because there is no truth in them." And, on the other hand, some who are teaching true doctrine as well as many who are teaching the false set before us an example in their lives which it would be most disastrous for us to follow. Let us not be led astray by them. Instead let us heed the admonition of God's Word, "from such turn away"; and let us who are privileged to bear the Word of God especially beware lest we be guilty of the sin of the Scribes which is the sin of hypocrisy. (Isa. 8:20; Gal. 1:7-9; II Pet. 2:12-22; Matt. 5:19-20)

VI. A LESSON ABOUT GIVING
(Mark 12:41–44)

Last of all the Saviour taught a lesson about giving, which is much needed in our own day, and this is that God judges mens' gifts, not by the amount of the gift, but what they cost the giver. The two mites of the widow were only the seventh part of one of the pieces of brass money which the others were casting in so lavishly, but how those two mites did dwarf the other gifts in the Saviour's estimation! Of her want she did cast in all that she had, even her living! Such is the giving which pleases God. So long as our gifts cost us little or no sacrifice we can hardly call them gifts; but if out of poverty we give to the Lord that which really costs deep sacrifice, then we are beginning to learn what it means to worship God with our gifts. At best how niggardly our gifts appear in comparison with that great gift which the Saviour gave to us. In view of His overwhelming grace let us emulate the example of the Macedonians who gave themselves to the Lord and then through their offerings to the Lord's servants by the will of God. (II Cor. 8:1-5; II Cor. 8:9; II Cor. 8:12; II Cor. 9:6-8; II Cor. 9:11-14)

VITAL-TRUTH ILLUSTRATION

What we need these days is CHRISTIANITY IN EARNEST. The story is told of Hon. Thomas Corwin, sometime governor of Ohio, that he stepped into a meeting in the town of Lebanon to see what the church was doing. It was a meeting of the Bible society, and the business was done in a very lifeless way. The secretary reported that two hundred families in the county were without a Bible in their homes. The shameful fact was being deplored, when Mr. Corwin rose and asked permission to speak.

"I want to say that you are not in earnest," he declared. "There could not be two hundred families without the Bible if you were in earnest. In the great contest for the election of Harrison we Republican members of Congress gave our whole salaries to carry that election. We thought the salvation of the country depended on it. If you want to carry on this work and mean that every man shall have the Bible you must go to work and give every man the Bible."

The meeting was electrified. Someone rose and moved that Thomas Corwin be elected president of the Warren County Bible Society. He accepted on the condition that no such report ever be made again; that when the society met three months from that day, every family in Warren County be in possession of a Bible.

—Condensed from "The Illustrator."

Second Quarter, Lesson 9 **Sunday, May 27, 1928**

THE WICKED HUSBANDMAN

Lesson Text: Mark 12:1–12; 13:1–27
Read also Ps. 1

Golden Text:

"The Lord knoweth the way of the righteous: but the way of the ungodly shall perish" (Ps. 1:6).

This lesson brings us to one of the central facts of prophecy, for it relates to the time of earth's greatest trouble, foretold by the prophets. Perhaps there is no one subject of prophecy which is more exhaustively dealt with in Scripture than this time of Great Tribulation, unless it be the Cross and the Kingdom of our Lord Jesus Christ. The past judgments of Israel are related in the prophets to that coming time of Jacob's trouble, and are easily seen to be typical of it; and her present sufferings will reach their climax in that night of sin. The period which because of its distinguishing characteristics we call the Great Tribulation is a period of seven years intervening between the Rapture of the Church to meet the Lord in the air (I Thess. 4:16-18) and the Revelation of Christ, at which time He will judge His enemies and establish His Kingdom (II Thess. 1:7-10). During that period the iniquity of humanity will reach its horrid climax in an awful rebellion against God, which is Satan's boldest assault in his warfare on the Seed of the woman. But this period will end with the judgment of the rebels at the Second Coming of Christ. We are rapidly drawing near that awful night of sin and sorrow, and already its shadows are deepening all around us. But before it settles down upon the earth, the Lord Jesus Christ will come from heaven to take home to Himself all who have put their trust in Him.

For the purposes of our lesson exposition we shall study the Great Tribulation from three points of view.

I. THE GREAT TRIBULATION IN PARABLE (Mark 12:1-12)

The parable of the rebellious husbandman, while it is particularly dealing with the first coming of Christ, looks also to His Second Coming and to the judgment which will then be visited upon those who have rebelled against His will.

For the sake of brevity we give the interpretation in outline form. The tribulational aspect of the parable appears very plainly in its interpretation.

1. The "certain man" who owns the vineyard is God the Father. (Isa. 5:1-7)
2. The vineyard is the nation Israel. (Isa. 5:7)
3. The husbandmen are the religious leaders of Israel. (Mark 12:12; Matt. 21:45)
4. The servants are the prophets. (Ezek. 38:17)
5. The son is the Lord Jesus Christ. (John 3:16; John 1:11)
6. The rebellion is progressive:
   a. The rejection of the prophet's testimony, their persecution, and their martyrdom. (Ezek. 2:3, 6-8; Ezek. 3:4, 7, 26; Jer. 1:7–8, 19; Matt. 23:29-37)
   b. The rejection of the Lord Jesus Christ at His crucifixion. (Matt. 27:20-25; John 19:15)
   c. The rebellion of the Antichrist in the Great Tribulation (Ps. 2:1-6; Ps. 83:1-5; Rev. 19:19)
7. The coming of the Lord is the Second Coming of Christ. (Rev. 19:11–19; II Thess. 1:7-10)
8. The judgment is also threefold. It is:
   a. The dispersion of Israel and the destruction of Jerusalem by the armies of Titus 70 A.D. (Luke 19:41-44)
   b. The tribulational judgments upon the nation Israel. (Ezek. 38:21-23)
   c. The wreaking of vengeance upon the armies of the Antichrist. (Rev. 19:20-21)
9. The giving of the vineyard to others is the establishment of the restored nation Israel in righteousness in the Kingdom. (Ezek. 36:33-38; Ezek. 37:21-28)
10. The stone is the Lord Jesus Christ, rejected in His first coming but made the head stone of the corner in His Second Coming. (Dan. 2:44-45; I Pet. 2:4–8; Rom. 9:32-33)

In this parable the Foreshadowing Principle of Divine Interpretation (of which Dean Fowler has spoken at length in his studies on the Eighteen Principles of Divine Revelation) is seen operative. The treatment which the servants received was but a foreshadowing of the treatment which the Son received. The rebellion of the leaders of Israel when they killed the Lord Jesus Christ is a foreshadowing of the tribulational rebellion. And the judgment which fell upon the nation Israel following the murder of the Son of God is but a foreshadowing of the judgment which shall fall upon the Antichrist.

II. THE GREAT TRIBULATION IN PROPHECY (Mark 13:1-37)

Now we come to plain prophetic statements from the lips of Jesus concerning the Great Tribulation. This is the subject of the thirteenth chapter of Mark, the verses of which fall into six divisions, each division clearly dealing with one aspect of the truth concerning the Great Tribulation.

a. First we have the tribulational judgments (Mark 13:1-8). The conversation begins by the Lord Jesus prophesying the destruction of the temple and buildings of Jerusalem. From this He passes on to speak of the "beginnings of sorrows," namely Antichrist, war, earthquakes, famines, troubles and, later, martyrdom. (Mark 13:12) Four of these are easily identified as the "Four Horsemen of the Apocalypse" for turning to Revelation 6 we read first of a white horse (Rev. 6:2). This has been confused with the Lord Jesus Christ by many Bible students, which is not surprising when we consider that this rider stands for Antichrist—the first named in our lesson and therefore imitates Christ by riding on a "white" horse. (Rev. 19:11; Mark 13:5-6) That it is not the Lord Jesus Christ that is being presented is evident from the context, for everything which follows speaks of tribulational woes preceding the Second Coming of Christ. It is true that the Saviour speaks of many who were to come in the spirit of Antichrist, and in this the Foreshadowing Principle is at work again. But the last of these "many" shall be the Antichrist himself, of whom the others are only forerunners. The second rider of Revelation 6 comes on a red horse (Rev. 6:4). Practically all Bible teachers recognize this horseman as standing for war which is the second named in our lesson (Mark 13:7). Next in the sixth of Revelation is a rider on a black horse (Rev. 6:5). This from what follows, clearly stands for famine, which is named in our lesson though not in the same order as in the sixth chapter of the Revelation (Mark 13:8). The fourth horseman of this chapter stands for pestilence (Rev. 6:8). This evidently is referred to in the "troubles" spoken of in our lesson, which correspond to the pestilences named in the parallel list in Matt. 24:7. Our lesson also speaks of the martyrs of that time who are put to death for the testimony of Jesus Christ. These are plainly described in Revelation 6:9-11. And the earthquake of Revelation 6:12 is the culminating earthquake of the series mentioned in Mark 13:8. These are only a few of the sore

judgments which the Lord will visit on the earth in the Great Tribulation; and be it remembered that they are but the "beginnings of sorrows." (Isa. 66:16; Jer. 25: 30-33)

In the light of the book of Revelation there is a very significant meaning in the words "the beginnings of sorrows" (Mark 13:8). The book of the Revelation is the book of tribulational judgment, culminating in the Second Coming of Christ. These judgments are represented in that book, first, by seven seals. The seventh of these unfold into seven trumpets; and the seventh trumpet merges into the seven vials of the wrath of God. The opening of each of the seals, the sounding of each of the trumpets, and the pouring out of each of the seven vials signalizes some great judgment upon the earth. The seals being first, it is easy to see that they are the beginning of the tribulational judgments. We have already seen how the "sorrows" spoken of in our lesson correspond to the first six seals. They are, therefore, in a very real sense "the beginning of sorrows."

b. Second, we see here the tribulational testimony (Mark 13:9-13). Without attempting to discuss them in any great detail let us point out a few of the truths which these verses teach. The first is this: God will have messengers to bear His testimony in the Great Tribulation. This is consistent with the teaching of Revelation 7:1-9 where we read of the sealing of the tribulational witnesses —Jews, all of them—twelve thousand from each of the tribes of the children of Israel. Here also we read of the fruit of their testimony in a multitude of converts whom no man can number of all nations and kindreds and peoples and tongues. Second, we are told that this testimony will be borne to all nations (Mark 13:10). This agrees with the Scripture which we have just quoted, for the converts of the tribulational testimony come from among "all nations" (Rev. 7:9). Third, we read here of the persecution which these tribulational witnesses shall be called to suffer. This is spoken of in Revelation 12:17, where the dragon—that old serpent who is called the devil and Satan—makes war against the remnant of the seed of the woman (Israel), who bear the testimony of Jesus Christ (See also Ps. 91). And finally we are given a hint of God's miraculous provision for His messengers in the Great Tribulation. This appears both in the promise of miraculous enduement with wisdom for the message which they shall speak, and also in the words, "He that shall endure unto the end, the same shall be saved," which words from the context evidently refer to the preservation of physical life. Surely the horrors of that coming time of tribulation will be so great and the persecution so fierce that the witnesses could not live through it without God miraculously intervening for their protection. (Ps. 91:5-10; Rev. 14:1–5)

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c. Third, we are told of the tribulational abomination (Mark 13:14-23). There is too much in this section for us to consider it exhaustively, but two things give us the key, practically to all. The first is this. The Great Tribulation shall be characterized by the "Abomination of Desolation," spoken of by Daniel the Prophet. These verses say that it stands "where it ought not," and this place is identified in Matthew 24:15 which says that it stands in "the holy place." This expression "the holy place" is familiar to everyone who knows his Old Testament, as it was to every Jew of the day of Christ. It is none other than the holy place of the temple at Jerusalem. And this enables us to identify the "Abomination of Desolation." It is the setting up of the image of Antichrist in the holy place of the temple of God with the command, enforced by martyrdom and boycott, that all men shall bow down and worship him (II Thess. 2:3-4; Rev. 13:14–17). According to the prophecies of Daniel, the "Abomination of Desolation" is established in the middle of the "week" or seven years of tribulation (Daniel 9:27). And this brings us to the second consideration. The establishing of the Abomination of Desolation is the signal for the outbreaking of the most intense persecution of the tribulational believers and for the beginning of God's sorest judgments. The last half of the Great Tribulation, three and one half years, or forty-two months in length, is thus most appropriately called the time of "affliction such as was not from the beginning of the creation which God created unto this time neither shall be," or as it is worded in Matthew 24:21, "Great Tribulation, such as was not since the beginning of the world to this time, no nor ever shall be." It is from this characteristic of this time of trouble that we get the name with which we designate this period—The Great Tribulation. (Dan. 12:1; Jer. 30:7; Rev. 12:6, 14; Rev. 13:5)

d. Next we are told of the tribulational climax (Mark 13:24-27). This is none other than the Second Coming of the Lord Jesus Christ. His coming shall be heralded by great signs in the sun, and moon, and stars; and when He comes, we learn from other Scriptures, He shall come in flaming fire, taking vengeance upon all that Know not God and that obey not the Gospel of our Lord Jesus Christ. It is His enemies who see Him coming in the clouds wth power and great glory, and the sight fills them with consternation. They know that the day of His wrath is come, and frantically they seek to hide themselves from His face, but in vain, for they are destroyed and punished by the brightness of His coming. His elect —the believers of Israel—are gathered together from all quarters of the earth and the Kingdom of Christ is established on the earth. He reigns at Jerusalem as King of Kings and Lord of Lords. What a glorious day that will be. and how impossible it is in the brief limits of such a discussion as this to do justice to it! (Matt. 24:29-31; Rev. 6:12–17; Rev. 19:11-21; Joel 2:10–11; Joel 2:30–32)

e. In view of the tribulational horrors and judgments it is most comforting to turn next to the tribulational promise (Mark 13:28–31). This is primarily a promise to the children of Israel though it has its blessing and value for our individual spiritual lives because of the assurance which it gives of God's grace in dealing with His children in the midst of all their tribulations. The expression "This generation shall not pass away, till all these things be fulfilled," has puzzled many. Self-evidently it cannot mean "generation" in the commonly accepted sense of the lifetime of men then living, for in that sense that

generation and many others have passed and these things have not yet been fulfilled. The explanation lies in the fact that the Greek word "genea," translated "generation," also means "race," referring to a people of a common birth or lineal descent from a common ancestor. In the nature of the case, this must have been the meaning with which the Saviour used the word. And in this light His words are clearly understood to be not a promise of the immediacy of the fulfilment of His prophecies, but a promise of the preservation of His people until all these things should be done. So this promise not only reaches to the Great Tribulation, but it also extends through it, for God will not suffer the Antichrist to succeed in his malignant purpose to destroy God's people Israel and to cut them off from being a people. Though many shall suffer martyrdom at the hands of that wicked one, God will preserve Himself a remnant until Christ shall come to judge His enemies, to deliver His people, and to establish His Kingdom. How the blessing of this promise is intensified by the further assurance, "Heaven and earth shall pass away but My words shall not pass away!" (Rom. 11:1-27)

f. Last of all the Saviour voices a tribulational warning. There is great danger lest in the delay before the Lord Jesus comes again the love of men shall grow cold, and they shall be found unfaithful in His service. Even in this age, in which the mystery of iniquity has not yet come to its climax, how easy it is for God's people to fall asleep in spiritual things and to fail to render that service to which God has called them; how much more in that dark age of the unrestrained working of the powers of darkness. Surely there is need in every age for this warning against flagging love, faltering zeal, and especially in that age. And surely, nothing has more power to stir the soul to prayerful, watchful, and faithful service, than the prospect of our Lord's Coming. (I John 3:1-3)

III. THE TRIBULATION IN PERSONAL APPLICATION

Now a word about the personal application of these truths. From the parable of the rebellious husbandman we learn the responsibility of the believer to render to the Lord the fruit of His dealing with us, and the certainty of chastening if we be found unfruitful. (John 15:1-6) In the prophecies of the Great Tribulation many lessons are suggested. First, we are reminded that all that will live godly in Christ Jesus shall suffer persecution and endure tribulation (II Tim. 3:12; I Pet. 4:12-13). Second, we may learn a lesson of the believer's security. God will not suffer tribulation to separate His people from the love of Christ, neither will He permit any testing above that we are able to bear in His strength (Rom. 8:35-39, especially vss. 35 and 37; I Cor. 10:13). Indeed, He will cause the very tribulation to work good for those who love Him (Rom. 8:28; James 1:2; Rom. 5:3; II Cor. 1:4; 7:4; II Thess. 1:4-5). And last of all, we, too may know the sustaining and stimulating power of the Hope of the Coming of Christ. To avoid confusion, however, we should bear in mind that the happy event for which we of this age are looking is Christ's Coming to rapture His Church, which shall occur before the Great Tribulation. We are specifically warned not to expect His Coming in the Revelation, of which our lesson Scriptures speak, inasmuch as that event shall follow the Tribulation. (Col. 3:4-5; Phil. 3:20-21; Titus 2:11-13; I Thess. 1:9-10; I Cor. 15:58; II Thess. 2:1-4)

VITAL-TRUTH ILLUSTRATION

Sad preeminence in punishment is the result of bad prominence in sin. It will be worse for Capernaum than Sodom; worse for New York than for Capernaum. An eastern traveller writes: A ride of three miles westward along the shore of the Sea of Galilee brought me to the ruins of a large town. It was encompassed by such a jungle of thorns, thistles and rank weeds, that I had to employ some shepherds to open a passage for me. Clambering to the top of a shattered wall, I was able to overlook the whole sight. What a scene of desolation was that! Not a house, not a wall, not a solitary pillar remains standing. Broken columns, hewn stones, sculptured slabs of marble and great shapeless heaps of rubbish, half concealed by thorns and briars, alone served to mark the site of a great and rich city. The Arabian does not feed his flock there; not a sound fell upon my ear as I stood upon these ruins, save the gentle murmur of each wave as it broke upon the pebbly beach, and the mournful sighing of the summer breeze through the sun-scorched branches; yet that is the place where Chorazin once stood! Chorazin heard but rejected the words of mercy from the lips of its Lord, and He pronounced its doom.

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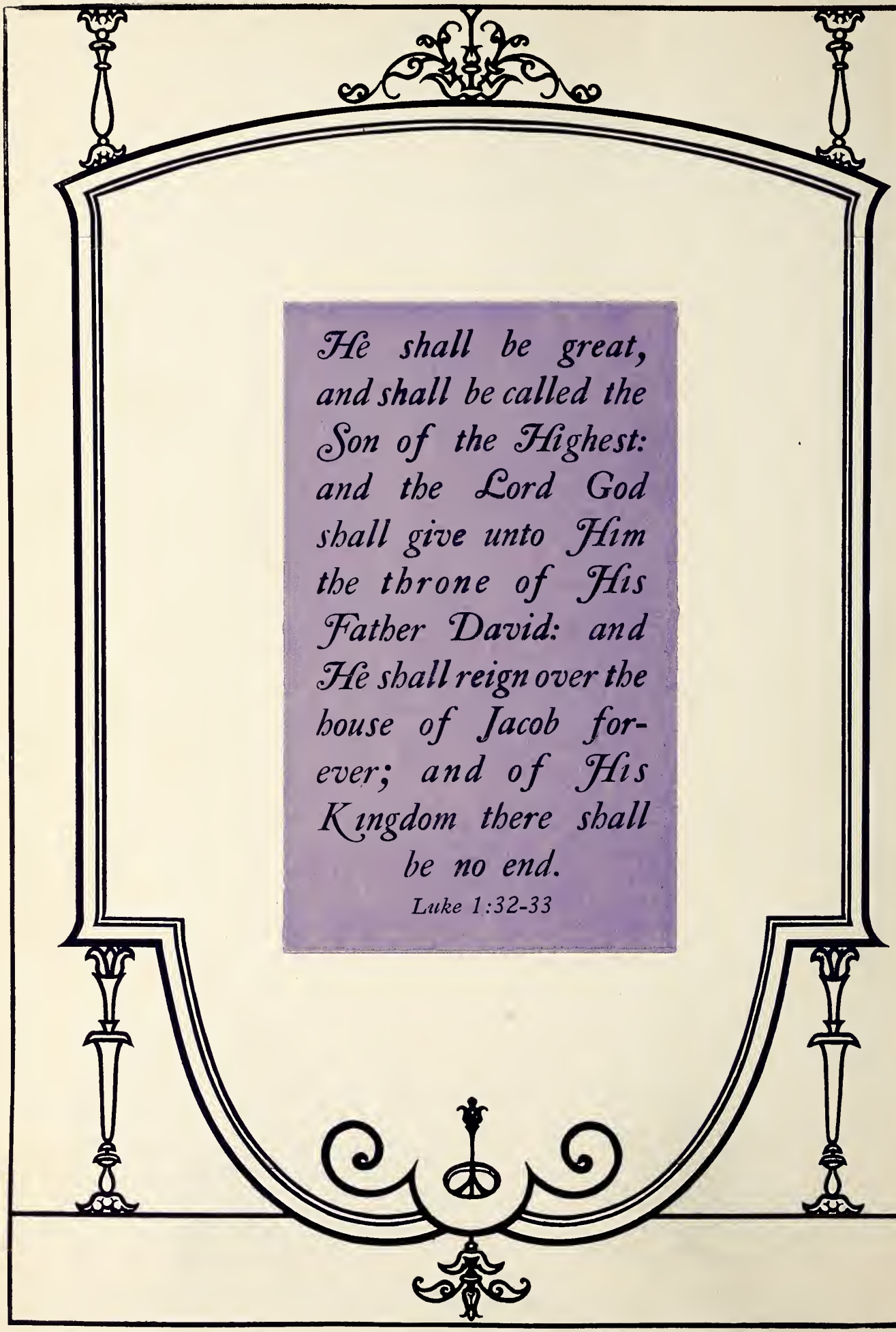
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Luke 1:32-33

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The personality of Satan. Job. 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST
The personal, premillenial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.

HELL
The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH
All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; I Jno. 2:16; I Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

The Tongue

THE TONGUE is an enemy. With the tongue characters are blackened. With the tongue souls are plunged into despondency and dismay. With the tongue godly soldiers of the Cross have seen their testimony wrecked and the work of a life-time assailed and defamed. With the tongue irreparable harm may be done to a brother. With the tongue the soul can reveal how far the practical side of Christian living is being neglected or forgotten. But thank God, the child of God through the victory found in Jesus Christ our Lord can be more than conqueror over this insidious and treacherous enemy. "The tongue can no man tame."

Yes, and the tongue is a friend. With the tongue the glorious gospel of Jesus and His love is proclaimed to souls that sit in darkness. With the tongue the lost are won to saving faith in the Christ who spilt His blood on Calvary. With the tongue the child of God speaks forth the petition, confession and worship of the heart. With the tongue gospel song is uttered to needy men whose only hope is God's matchless grace for sin-cursed man. With the tongue the souls of the weak are strengthened, the hearts of the despondent are encouraged, and the life of the weary raised up into joy, and peace, and courage in the Holy Ghost. With the tongue, we as Christians may reveal something of what God is doing in our own experiences by way of removing us from the dull, chill formalism of a legally accurate concept of doctrine to a humble, gentle, mellow entering in to the testings and trials of our fellow-travellers in the way. May God make us better acquainted with this friend.

Well might James say—"Therewith bless we God . . . and therewith curse we men . . . my brethren, these things ought not so to be."

A MESSAGE of epochal importance, addressed to members of the "Grace and Truth" family appears on page 103. Read it, pray over it. Let God deal mightily with your soul, then do as He directs you to do.

We are united in crying unto God to

STOP THAT RENT DRAIN!

The Story of the Lord's Dealing

YOU, dear readers of "Grace and Truth," well know that for a period of many months the dormitory needs of the Denver Bible Institute have been the subject of much prayer; for you, yourselves, have been helping together with us by prayer to God on our behalf. This is to be a brief story of how God has been moving in answer to your prayers.

For several months as Dean Fowler prayed about the dormitory problem the conviction was pressed on his heart that we should seek a suburban location for the day-school activities of the Institute and plan to maintain the central downtown headquarters for our public activities. This conviction became so deep, and the Spirit's dealing so clear, that he was fully convinced that God was leading in this direction, and with this conviction was born the assurance that after years of waiting on God, His time had come to go forward. Accordingly, about a week before Christmas, Dean Fowler came before the Board of Directors with the recommendation that they vote to locate the day-school on a suburban location, and that they begin at once to look for suitable property.

A number of those present testified that they, too, had been conscious of the Spirit's dealing with their own hearts, leading toward a suburban location. They

voted unanimously and enthusiastically to adopt the Dean's recommendation, and commmissioned him as the representative of the Board to begin at once the search for property. The oneness of mind among the men present was one of the most convincing confirmations of God's guidance in the matter; and, since this action was taken, word has been received from others of the Board members who live out of the city, giving their hearty endorsement to the plan. Clearly the One Who led our Dean to offer this recommendation also had prepared the hearts of the members of the Board of Directors for such a step.

Since that action was taken Dean Fowler has been spending every possible moment in diligently searching for a suitable piece of property, and at every step the Board of Directors and Workers Council have been joining with him in prayer for clear direction. We believe, too, that our loyal family of readers have been standing by with their intercessions. Many pieces of property have been considered. Some of them were rejected because the price was entirely too high; others have been found unsuitable for the character of the work; and others were unsuitably located. Yet others have been considered which, from the standpoint of location and other features, have recommended themselves to us. But even those which seemed most advantageous for the work, and which seemed to offer the most attractive propositions from the standpoint of price, failed to satisfy, because there was not with any of them the consciousness that the Holy Spirit was directing to this as the place of His choice. So Dean Fowler and those who are most closely associated with him in the work continued waiting on God in prayer that He would make His will unmistakably plain.

Finally the Dean felt led to open negotiations on one piece of property, and did so with the authorization of the Board of Directors. He testified to those nearest to him that his only guidance in the matter was to open negotiations, but that he was assured that through these negotiations God's will would be made very clear as to which property was His choice. The contacts which were created through these negotiations brought another place into view which had not previously been considered, and after very prayerful consideration Dean Fowler felt led to recommend this piece of property to the Board of Directors. It is not our purpose here to describe that piece of property, for Dean Fowler himself will tell you more about it. But we must testify, from intimate personal knowledge of the best propositions which have been considered, that this is the very choicest. It is most advantageously situated, best adapted for the work, most beautiful and scenically attractive, and—which shows the wonder-working grace of our God—considering comparative values it is the most reasonably priced of all the propositions that have come before us. Our hearts are thrilled with the realization that our God truly has led in a wonderful way.

When the Board of Directors met to consider Dean Fowler's proposal there was a blessed spirit of unity evident. It was apparent that the Spirit of God had prepared the hearts of these men for the action which was contemplated; for without hesitation they voted unanimously to close the deal for the place which Dean Fowler had recommended. How remarkable was the unanimity of this action appears very plainly when it is considered that it was entirely a step of faith. The price is $21,500.00, to be paid within ninety days, and the treasurer reported only a little over $2,500.00 on hand in the Dormitory Fund. So conscious were the men of the Board, however, that God had led, they did not hesitate to take definite action, being assured that He Who had so clearly led the way would provide the needed funds. In another editorial we will speak briefly of how wonderfully God has begun to vindicate both His guidance and His promises; but we wish here to record our heartfelt thanksgiving to God for the truly marvellous unity which He has produced both in the Workers Council, and in the Board of Directors, as to His having directed our Dean in his recommendation of the property which has been decided upon.

Another thing which stirred the hearts of all concerned was that the action to purchase this property should have come on the very anniversary of the death of our brother L. J. Fowler, who is the only member of our Workers Group and Board of Directors to be taken home from our midst, though already the Denver Bible Institute has been in operation for nearly fourteen years. Knowing our brother's keen interest in the dormitory problem, and his great burden for the need, we cannot help but feel that it was significant that God's mind should have been made known and action taken just at this time. At this meeting the Board of Directors was constrained, we believe by the Spirit of God, to designate the funds which will be used in the purchase of the property for the permanent work of the Denver Bible Institute, "The L. J. Fowler Memorial Fund." They further voted to transfer to this fund all the moneys now in the Dormitory Fund of the Denver Bible Institute. It will be remembered that the initial offering to the L. J. Fowler Memorial Fund was made by the widow, Mrs. L. J. Fowler. It is purposed now to place in this fund all offerings which are received for the Dormitory needs, until the full amount has been provided for the purchase of the property. When the purchase has been made, a tablet will be erected on the gate of the property, stating that the funds used to purchase this place were given in memory of our beloved brother Lester John Fowler, who gave his life in the service of our Lord Jesus Christ at the Denver Bible Institute. To us it seems very fitting and beautiful that this action, too, should have been taken on the anniversary of our beloved brother's triumphant home-going, and his memory honored in this manner.

—H. A. W.

Read! Read! Read!

IMPORTANT! IMPORTANT! IMPORTANT!

OFFICE OF THE DEAN
DENVER BIBLE INSTITUTE
DENVER, COLO.

Dear Members of the "Grace and Truth" Family:

The contract is signed. The deal is closed. D.B.I. has contracted to purchase a suburban tract on which to locate her Day School and related activities. The present owner's original price was $30,000. He afterward submitted a price of $25,000. When the character and needs of the work of D.B.I. were explained to him he offered the place at $21,500 with the understanding that the CASH BE PAID IN NINETY DAYS. The deed is not to be transferred until the price is paid. The down payment was $2,500. This we had cash in our dormitory fund to pay. The balance of $19,000 is the amount which we will have to pay in ninety days to secure the property. We turn to you, our family of readers, our friends, to call on you to come to the help of the Lord's work in this "the zero hour."

If the "Grace and Truth" family and the friends of D. B. I. should fail to rally to the help of the school at this hour and the $19,000 fail to come in by July 19th, the contract stipulates that the present owner would retain the property and the school would lose the $2,500 down payment which we were compelled to make in order to hold the bargain. Surely God is laying a very great and a very precious responsibility upon every soul who loves the truth of our Lord's Holy Word, for which D.B.I. so faithfully stands.

We believe that God will make provision for the meeting of this need. He has unfailingly provided for the needs of the school during its beginning years. Not one word of His promise has been broken. We confidently expect His full provision for this need which is the product of D.B.I.'s remarkable growth. Has He not promised, "As thou goest, step by step, the way shall open up before thee" (Prov. 4:12, Lit. Heb.).

We ask you in the name of Him Whom we love and serve to lay this gigantic need before Him in prayer, learn from Him what sacrifice He would have you make in order to secure this site on which to erect the needed buildings for D.B.I., and send in your offering in time to save the property!

Pray for us, and stand by us in this God-given opportunity to

STOP THAT RENT DRAIN!

Yours in the Service of our Lord and Saviour Jesus Christ,

Clifton D. Fowler

Dean.

A Description of the Property

THE property chosen by the Board of Directors as the new location for the Denver Bible Institute day-school faces the South Golden paved highway. It has a frontage on the highway of 660 feet and extends North to West 21st Ave. It is a forty acre tract, and is acclaimed by all, who have seen it, one of the most beautiful spots in the environs of Denver. It is our purpose that this attractive site shall, under the blessing of God when properly improved with buildings etc., accomplish three things for the work of D. B. I.

1. Stop that rent drain.
2. Produce much of the supplies needed for the Dining Room—vegetables, chickens, eggs, etc.
3. Furnish employment for deserving students who are compelled to work their way through school.

Already a part of this purpose is being accomplished in that the beautiful house on the new place is making it possible for us to vacate two of the rented dormitories thus bringing about, within a few hours after signing of the Contract, an actual saving of $130.00 per month.

Every friend of D. B. I. who has visited the property, which is to be known as the L. J. Fowler Memorial Campus, has remarked upon its strategic location, its advertising value, and the commanding view of the famous Clear Creek valley, with the ever beautiful Rockies rising majestically in the background.

Its principle slope is toward the South. Its soil is rich and well adapted to produce the vegetables so greatly needed to reduce the Dining Room expense of the School. We can only thank God for this amazing opportunity to check the crushing rent drain, and to bring larger development to the "School with the faithful testimony."

A Gracious Provision

PRAISE God from Whom all blessings flow! With the work of planning and building the new home of the Institute just ahead it is just like the God of all grace to proceed by manifesting His amazing watchcare and provision.

One of the first great needs which confronts us in such an undertaking is the need of a capable, experienced, and sympathetic Architect and Contractor.

God has made the provision!

Mr. H. J. Johnson a contractor of experience and unusual ability has been specifically dealt with by the Lord to present his strength and service to the Denver Bible Institute without remuneration. Accordingly, the drafting of the plans together with the complete supervision of the construction work will fall upon the shoulders of Mr. Johnson.

Mr. Johnson's experience is both extensive and varied. He has carried the entire contract or partial contracts on seventy-five houses in the city of Denver in the past few years. His experience in contracting on public buildings, in Minnesota, Nebraska, and Colorado, has included modern school buildings, modern church plants, and court houses. He was trained in the Engineering School of the University of Nebraska and received private tutoring in Civil Engineering under one of the Professors of Civil Engineering in the Armour Institute, Chicago. Thus it is evident that Mr. Johnson brings to the task of constructing "the house of the Lord" a wealth of training and experience which peculiarly fits him to bear the responsibility.

In addition to these qualifications, Mr. Johnson possesses the supreme qualification. He is a man of God, devout, consecrated, wholesouled! For this yielded Christian man sent to us by the Lord Himself to handle the building of "the house," we render humble thanks to Him Whose lovingkindness never fails.

How like the dealing of the Lord in the days of old when the tabernacle was abuilding and there was need of a truehearted man to head up God's organization of builders.

> And the Lord spake unto Moses, saying,
> See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:
> And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship.
> To devise cunning works, to work in gold, and in silver, and in brass,
> And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship (Ex. 31:1-5).

In that day, now long past when there was a need of a man to build the house of God—God raised up the man and filled him with the spirit of wisdom and knowledge in all manner of workmanship.

In this present hour of awful apostasy when there is need of a man to build a house of God which shall be a veritable "school of the prophets" God raises up the man bestowing upon him the most efficient training and filling him with the spirit of sacrifice, and wisdom, and knowledge in all manner of workmanship. Hallelujah!

Is not the miraculous dealing of God in the soul of Mr. Johnson leading him thus to offer his services to D. B. I., another glorious indication that God is moving toward the successful and victorious completion of the stupendous enterprise to which He has called us?

Lift up your hearts, brethren, thank God for this amazing provision and PRAY ON!

The Students' Sacrificial Offering

EVEN before the contract was signed for the purchase of the new Institute property, spoken of elsewhere in this number of "Grace and Truth," the Spirit of God began moving on the hearts of His children to supply the needed funds.

When Dean Fowler notified the Student Body of the Denver Bible Institute of the action of the Board of Directors in voting to purchase this property, he asked them where they thought he should first present the appeal for the necessary funds, and they answered almost as one, "Right here!" Spontaneously they began to declare their purpose concerning this need, and in less than twenty minutes those young people had pledged nearly thirteen hundred dollars to be paid within ninety days.

No one who does not know the students of the Denver Bible Institute can appreciate what a truly sacrificial thing this was, nor how truly it was a step of faith. Nearly all of our students are compelled to work to pay their way through school, and such an offering means that they must get on their knees and ask God to make it possible for them to give, and then get out and work to earn it during the summer months. The splendid spirit of loyalty and self-sacrifice which this offering betokened touched our hearts very deeply.

A similar scene was witnessed a few evenings later, when the students in the Evening School and friends gathered for the commencement exercises of the Evening School. At the close of the commencement exercises the friends assembled were told of the action of the Board of Directors, and of the need, and within a short time they pledged nearly $1,250.00, to be paid within the ninety days. This offering, which we believe is but the first among many such offerings which God will lay upon the hearts of the friends of the Institute, also involved sacrifice, for none of those who participated in it are wealthy. It came from hard working people who have many family responsibilities and many other responsibilities in the support of their own churches. But they gave with a spirit that gladdened our hearts, and which we believe brought joy to the heart of Him for Whose sake it was given.

Surely God is moving to provide the $21,500.00 which is needed in the next ninety days. Will you, too, dear reader, not make it a matter of earnest prayer as to what part God would have you to have in helping to meet this need, and then "Whatsoever He saith unto you do it!" We believe you will, and by faith, in anticipation of your hearty cooperation we give thanks to our God on your behalf.

In prayer and in testimony let us sound the slogan,
"STOP THAT RENT DRAIN!"

—H. A. W.

The Current Expense Fund

YES, the current expense goes right on. Don't forget to continue to pray for the unchanging daily needs. The fact that the special Dormitory Fund is calling for special exercise of stewardship means that special prayer should be offered to God by the "Prayer Helpers" of D. B. I. for that fund from which the common every day needs—rent, food, light, heat etc., are supplied. These are vital hours in the history of the school. It is at such times that He teaches us to put His glorious promises to the test indeed and in truth. We are cast upon Him. For this we thank God, rejoicing that He is able and willing to see His work through to victory.

"The Jazz Age"

THIS age has been called "The Jazz Age," and rightly so. The popular jazz music is indicative of the trend of things. It is a combination of physical, mental, and moral nervousness set in motion. It has no rhythm, yet it is called "music." It is not a new malady. Jazz has been known for centuries among the natives of the South Seas, and has always accompanied vulgar, vile, and lewd dancing. That society should take to jazz, reveals that there is something radically wrong deep down in the moral fibre of this generation.

Jazz is a symbol and symptom of moral disease. Jazz music leads to "jazz morals." The immorality and crime of today are certainly the consequence of jazz. Modern youth has gone crazy over jazz, paint, bobbed hair, immoral dress, the dance, sex-attraction, joy-riding, petting and cuddling. Even "polite society" has the jazz habit and has lost its balance. Thousands are copying the sordid example of degenerate races. The shallowness of thinking is general. The seriousness has been taken out of life. The general attitude is, "We'll try anything once"; "We'll take our chances and get by." Juvenile crime and suicide are on the increase. Divorces are becoming more numerous. License between the sexes is growing at an appalling rate. Revelling and "wild parties" are on every hand. Youth is swaggering in crime. It is called a "thrill" to commit murder or suicide. It is the "Jazz Age." The "jazz spirit" rules. Jazz pervades the very atmosphere. Life has lost its seriousness. Life has been made shallow. "Life is a gamble," we are told. Life is impoverished. God is put out of men's thoughts. The trend of the times is to hell. Jazz is the devil's program to lull the world to sleep and bring in the "strong delusion" (II Thess. 2:11). Satan in his mad determination to rule men, will take advantage of the jazz-blighted race and will bring in his masterpiece, the Antichrist. The jazz-crazed world is within only a few strides of Satan's desired goal.

—M. G. D.

THE SACRED PRIVILEGE OF WORSHIP

by H. A. Wilson

NEGLECTED—until Churches throughout the land languish. Neglected—until few men have an intelligent conception of what worship is. Worship is all but lost from the personal or public practices of the believers of the present hour. Read Wilson and see the glorious privilege and honor which is placed in the easy reach of the believing tongue.

WORSHIP is a sacred privilege.

To worship God seems to be one of the chief occupations of the angels, for whenever the Holy Spirit draws aside the veil for a moment and lets our eyes behold what is transpiring in the world of spirits, we see the angels worshipping Him. In the sixth chapter of Isaiah we stand with the prophet in the temple and share with him a vision of the seraphim, and we hear them saying,

> Holy, Holy, Holy, is the Lord of Hosts; the whole earth is full of His glory. (Isa. 6:3)

In the fifth chapter of the Book of the Revelation we are given a glimpse into the throne room of God in heaven, and there we see the same four living creatures with four and twenty other angelic beings, called elders, and ten thousand times ten thousand, and thousands of thousands of angels; and as we hearken a moment to their words we find them all engaged in worship. First the four beasts and four and twenty elders lead out, singing a new song, and saying,

> Worthy art Thou to take the book, and to open the seals thereof; for Thou wast slain, and didst purchase to God with Thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto God a kingdom and priests: and they shall reign upon the earth. (Rev. 5: 9-10 R.V.)

To this myriads of angels say a hearty "Amen," for they respond with a loud voice, saying,

> Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. (Rev. 5:12)

For men to worship God, therefore, is for them to join in the occupation of angels. It is to enjoy a foretaste of heaven.

These fleeting glimpses of the worship of the angels in heaven, in addition to suggesting what a sacred privilege this worship really is, will also serve the purpose of indicating somewhat of the nature of worship. Worship is primarily an attitude of soul—the soul being overwhelmed with adoration and awe in realizing Who and What God is. It finds its expression partly in the posture which the body assumes—in some cases the worshippers prostrating themselves, in some kneeling, and in some merely bowing the head. This we learn from other Scriptures. It finds expression also in service—the worshipper doing the will of God. This also we learn from other Scriptures; though both are evident in the context of the Scriptures which we have read. But there is one particular form of expression which worship may take, which is especially evident in the worship of the angels, and that is the use of the tongue—the worshipper ascribing praise, and honor, and glory to the Lord. Careful study on the subject of worship will reveal that praise has a great place in all true worship. It is this particular aspect of worship which we wish to discuss in this study.

Again we reiterate—worship is a sacred privilege, for he who truly worships God speaks the language of heaven.

BUT in this day worship seems to be almost forgotten.

It has very little place in our prayer lives. If he prays at all, the average Christian gives much attention to petition, and considerably less to confession and thanksgiving, but worship seems to be almost entirely lacking from his prayers.

The word worship we often hear, for the number of the churches is legion in which the services are called by the name "Divine Worship," but to employ this expression to describe what goes on there is far too often to do violence to its meaning. One could not

The tongue of the just is as choice silver.

—Prov. 10:20

rightly call the carnal pomp and vain display which characterizes many such services by the sacred name of worship. Far too often, too, the only worship evident in the message is the worship of the human intellect, for the great swelling words which issue from the pulpit smack more of the wisdom of this world than of the wisdom which is from above. And as nearly as we can judge by the way it effects them, the attitude of the people in the pews is ofttimes far from one of real worship, for envy, and jealousy, and strife, and backbiting have no place in the worship of the saint of God.

And finally worship seems to be very far from the human heart. Men seem to be concerned too much with their own selfish plans and pride-filled ambitions to think much about God's gracious purposes; and they are too busy earning a reputation for themselves to pause to give glory to the God of heaven. Indeed, men seem so filled with self that God is almost entirely crowded out of their thinking. This is true in the home, in business, in pleasure, in every occupation of life. Men seem to think of nothing but having their own way. The spirit of the age seems to be that of the colored porter whom W. Leon Tucker quotes as saying, "These ain't the days when nobody gets down on their knees for nobody." Surely it appears that the only worship the average man knows is self worship.

NEVERTHELESS God desires worship.

When the Saviour sat talking with the woman of Samaria at Jacob's well, He said,

> The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. (John 4:23)

Surely this desire for true worship breathes in the pleading accents of the Psalmist:

> Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men! (Ps. 107:8)

And when we turn to the New Testament we read of this desire breathed by the Holy Spirit through the heart of the Apostle Paul, who prayed for the Roman believers,

> Now the God of patience and consolation grant you to be likeminded one toward another, according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. (Rom. 15:5-6)

Helpful light is shed upon this, and God's desire for worship is emphasized in the words of the Holy Spirit by the pen of the Psalmist,

> Whoso offereth praise glorifieth Me. (Ps. 50:23)

But if there be any doubt as to worship being God's purpose for the race, it is forever dissipated by two clear Scriptures,

> As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God. (Rom. 14:11)

> That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (Phil. 2:10-11)

It was of this time that the Apostle John spoke in prophetic vision, when he said,

> Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped Him that liveth for ever and ever. (Rev. 5:13-14)

AND surely there is every reason why men should worship God.

We have but to read the writings of the Psalmist to discover manifold reasons for praise, and thanksgiving, and adoration. The Psalmist clearly indicates that we are to praise Him both for what He is and for what He has done. His impeccable holiness, His infinite power, His inscrutable mercy, and His ineffable glory, are only a few of the occasions for praise. The refrain of the Psalms seems to be that expressed in the words of the hundredth Psalm:

> Make a joyful noise unto the Lord, all ye lands.
>
> Serve the Lord with gladness; come before His presence with singing.
>
> Know ye that the Lord He is God: it is He that hath made us, and not we ourselves: we are His people, and the sheep of His pasture.
>
> Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name.
>
> For the Lord is good, His mercy is everlasting; and His truth endureth to all generations.

His heart cannot be pure whose tongue is not clean.
—Dwight L. Moody

In the angelic worship, the description of which we have already quoted in part, three things seem to have especial power in constraining the angels to prostrate themselves before Him in worship and adoration, these being His power in creation, His grace in redemption, and His glory in His revelation and Kingdom. (See Rev. 4:11; 5:8-14)

Surely we cannot meditate even for a moment upon the infinite power and spotless righteousness and impartial justice of our God, and the marvelous grace which He has shown in redeeming, by His own shed blood, wretched, sin-cursed, hell-deserving sinners, without the thought flooding our souls with gratitude and constraining our lips to cry out in praise to His Name. Then when we add to this the thought that He has actually unveiled the future before us and revealed that when He takes vengeance upon His enemies, we shall be kept secure, and not only so, but we shall enter with joy and boldness into His presence to be with Him forever in blissful fellowship and to share His glory, how can we restrain worship? Ponder well the meaning of these words,

> God hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come He might shew the exceeding riches of His grace, in His kindness toward us through Christ Jesus. (Eph. 2:6-7)
>
> To the praise of the glory of His grace, wherein He hath made us accepted in the beloved. (Eph. 1:6)
>
> That we should be to the praise of His glory, who first trusted in Christ. (Eph. 1:12)

What wonder that as he contemplated this amazing grace, the Apostle Paul was led to pray,

> Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen. (Eph. 3:20-21)

Indeed there is abundant reason for us to worship our God.

BUT true worship is naturally impossible for fallen man.

The tongue of the natural man is described by the Apostle Paul in the scathing words:

> Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness. (Rom. 3:13-14)

In this connection the Spirit also says by the pen of His servant James,

> But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? (James 3:8-11)

Notice the clarity of the testimony, "The tongue can no man tame." By sin, men's tongues are unfitted for the worship of our God.

The best worship the natural man is capable of is sheer hypocrisy. It was of such that the Lord Jesus Christ said,

> This people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from Me. But in vain they do worship Me, teaching for doctrines, the commandments of men. (Matt. 15:8-9)

It was against such hollow mockery that the Holy Spirit warned, through the pen of John, when he said,

> My little children, let us not love in word, neither in tongue; but in deed and in truth. (I John 3:18)

But true worship is just as impossible for the backslidden believer as it is for the unbeliever. True worship springs from the heart that is stayed on Christ, but such is not the case with the backslider, for

> The backslider in heart shall be filled with his own ways. (Prov. 14:14)

What wonder then, that in the time of Israel's backsliding and captivity, she was compelled to testify,

> By the rivers of Babylon, there we sat down; yea we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? (Ps. 137:1-4).

But of the Kingdom, when Israel shall be restored, the Psalmist says with exultant prophetic vision:

> When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. (Ps. 126:1-2)

BUT though worship is impossible to the natural man, by God's grace and transforming power it is a glorious possibility.

The unbeliever, being naturally at enmity with God, cannot worship Him acceptably; but let his soul trust in the Lord Jesus Christ as His Saviour, and then he can praise God. It was of this blessed experience that the Psalmist wrote:

> I will praise Thee, O Lord my God, with all my heart: and I will glorify Thy name for evermore. For great is Thy mercy toward me, and Thou hast delivered my soul from the lowest hell. (Ps. 86: 12-13)

Of similar character is the experience of the backslider—so long as he is backslidden praise is impossible, but in restoration he learns again to praise his Lord. It was on this account that David prayed:

> Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit; then will I teach transgressors Thy ways; and sinners shall be converted unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation: and my tongue shall sing aloud of Thy righteousness. O Lord, open Thou my lips; and my mouth shall shew forth Thy praise. (Ps. 51:12-15)

And undoubtedly the joyous restoration which he experienced in answer to this prayer was in his heart as he testified:

> I waited patiently for the Lord; and He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord. (Ps. 40:1-3)

LET us learn that the praise of the lips is but the expression of the worship of the heart. It is out of the "abundance of the heart" that "the mouth speaketh." If, therefore, we would have praising lips, we must let God give us a worshipping heart; and this He is both willing and abundantly able to do, for He has said,

> The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. (II Cor. 10: 4-5)

YES, true worship is a sacred privilege. Though our tongues were made to sing God's praises, through sin they became unfitted for such a service; but in His marvelous grace God has redeemed us, and now as we yield to Him He transforms us so that instead of cursing and bitterness our mouths may sing praises to His Name. Let us heed the admonition:

> Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God (Rom. 6:13), and "Be transformed by the renewing of your minds" (Rom. 12:2).

With Isaiah let us confess the uncleanness of our lips, and let us permit Him to purge them with the coal from off the altar (See Isaiah 6:5-7); then, with hearts and minds fixed on our blessed Lord Jesus Christ,

> By Him . . . let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His Name. (Heb. 13:15)

THE SINGING TONGUE

by Jesse Roy Jones

TO MAKE a joyful noise unto the Lord is one of the unique ways in which the tongue of the child of God may be employed. Jones, who so happily leads us in gospel song at D. B. I., here presents the blessed possibilities of "The Singing Tongue."

A FEW days after the conversion of Charles Wesley, "the sweet singer of Methodism," he burst forth with these words:

> O for a thousand tongues to sing
> My great Redeemer's praise!

From that time on until his dying day, this mighty man of God employed his tongue and pen for the praise and glory of God in a most refreshing and prolific manner. He composed more than 6,000 hymns and no one but God knows how many times he sang these of his own composition as well as many written by others. Someone has said that Wesley's writings "might be termed one great fugue, with Cowper's lines as typical melody:

> 'Redeeming love has been my theme,
> And shall be till I die.'

And the climax with which Charles Wesley crowned

this "fugue" was:

Jesus, Lover of my soul,
Let me to Thy bosom fly.

The Lord surely meant for His children to use their tongues for singing, else He would not have given us an inspired hymn book—the book of the Psalms—from which to sing; nor would He have given us so many exhortations from the rest of the Scriptures to "sing!" Such appeals as the following from the Old Book are indeed a spiritual challenge to the indifferent and unresponsive child of God:

O come, let us sing unto the Lord; let us make a joyful noise to the Rock of our salvation (Ps. 95:1).

Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely (Ps. 147:1).

Sing unto the Lord; for He hath done excellent things (Isa. 12:5).

Sing unto the Lord a new song (Isa. 42:10).

Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord (Col. 3:16).

Five questions suggest themselves to us as we consider our subject.

O FOR a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumph of His grace.
—Charles Wesley

I. WHO SHALL SING?

THERE are just two classes of people in the sight of God: those who are "dead in trespasses and sins," and those who are "quickened" and made alive "in Christ." The Psalmist says, "the dead praise not the Lord" (Ps. 115:17), so that leaves but one class of people who are really qualified to sing according to the Scriptures. We call this class Christians. Of course, we recognize from the worldly standpoint that unbelievers spend much time and energy in training their voices to sing. But God's ear is not tuned to their song. Unless God puts the song in the heart, there can be no real singing.

II. HOW TO SING

MANY books have been written on the art of singing, but none of the authors have so completely crystallized and summarized the whole subject as did the Apostle Paul when he wrote under Divine inspiration to the church of God at Corinth over eighteen hundred years ago. In this inspired Epistle, he lays down a principle which is the very foundation upon which every true artist has built. It has been repeatedly said that the Bible makes no claim as to being a textbook on the arts and sciences, yet when that inspired volume has anything to say on any given subject involving the realm of arts and sciences it can be depended upon that the information given will be absolutely correct. We find no exception to this rule when the subject of singing is mentioned.

The particular passage to which we refer in Paul's letter to the Corinthians reads as follows:

I will SING WITH THE SPIRIT, and I will SING WITH THE UNDERSTANDING ALSO (I Cor. 14:15).

Could anyone ask for a more concise and thoroughly practical resume on the subject of singing than this? Not a single word has been omitted to leave the mind in doubt, not one word has been included to produce in the mind a cloud. The passage is simply saying what the best modern voice teachers are trying to impress upon their students today, i.e., to sing with "soulful expression" and with clear and unmistakable diction. We fully recognize that the Apostle's primary meaning in the words "sing with the understanding" is to sing in the language which everyone present in the church can understand. Nevertheless, when someone gets up in the church and begins "reeling off" a solo without a smooth enunciation and clearcut articulation, he might as well be singing in an unknown tongue so far as the listener is concerned. The Psalmist says definitely, "Sing ye praises with understanding" (Ps. 47:7), thus establishing the principle which Paul is confirming.

Clara Kathleen Rogers, in her book entitled "Clear-cut Speech in Song," says, "The lack of clear-cut speech in song has been, and is constantly deplored, but it has become of late years so flagrant a characteristic of the average singer that it has been reluctantly accepted as a national and inevitable defect! No self-respecting singer, however, should be willing to accept any such excuse for so unpardonable a fault! A fault which defrauds not only the poet and the composer of their just appeal to the emotions, but which also defrauds the auditors of their right to get, at least, a clear idea of what the song is about, and not be left in doubt even as to what language it is sung in, which is but too

often the case!" Spurgeon once said, "If your voice becomes too noticeable, rest assured that you are but a beginner in your art."

The Apostle Paul in further illustrating this principle says, "And even things without life, giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?" (I Cor. 14:7).

To "sing with the spirit" literally means to sing with the Holy Spirit prompting and controlling the singer and his song. This means that it will not be dull and lifeless but rather characterized by animation, life, vitality—spiritual enthusiasm. So much singing these days lacks that robust, virile quality which is so helpful in imparting spiritual truth in song. Such Divine expressions as "sing with gladness" (Jer. 31:7), "sing aloud" (Ps. 59:16), "with the whole heart" (Ps. 138:1), "greatly rejoice" (Ps. 71:23) all serve to make the meaning clear what it really means to "sing with the spirit."

TONGUE can never tell
how much I love Him,
Tongue can never tell His
love for me;
Nothing from His love my
heart can sever,
Mine through all eternity.
—Rev. A. H. Ackley

III. WHAT TO SING

THIS question presents quite a problem to the earnest wide-awake Christian young people of today. With "jazz" in every hand and, in altogether too many cases, in the church, the problem has really become serious and difficult to handle. At least most ministers find it difficult to cope with because there has been a breakdown some place in the handling of the young people and the problems of their Christian life.

Faithfulness to the Word of God is the only solution to the problem concerning the music question. If there is a desire for the introduction of the secular and "jazz" music into the church, it is because the pastor has failed to make Christ preeminent, and to adorn the Gospel of Christ. If the secular and "jazzy" music actually gains an entrance into the church, the pastor is responsible before God for his failure on this point as a faithful under-shepherd of the flock of God. His instructions from headquarters are clear and unmistakable as to the character of music he should employ in his services. Perhaps the pastor does not know that music is for the praise and glory of God and the edification of the saints. He may think that it is only for the purpose of entertainment. If this be the case, he needs to be instructed more perfectly in the way of the Lord; if it is not the case, then he is sinning, for the Word of Truth says plainly that "to him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17).

Even the unregenerate recognize that "jazz" has no place in the church of Jesus Christ. Paul Whiteman, the "archpriest of jazz," would not consent to jazzing "Onward Christian Soldiers," because he had sufficient ethical respect for the type of music that belongs to the church. Many worldly musicians who make no Christian profession whatsoever seem to have a higher standard and more consistent attitude toward the kind of music that belongs to the church than many a so-called Christian minister.

God's answer to the question, "What shall we sing?" which is so often raised by the believer, is simple enough:

> Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in PSALMS and HYMNS and SPIRITUAL SONGS, singing with grace (or with gratitude) in your hearts to the Lord (Col. 3:16).

If the hearts of Christians were filled with gratitude to the Lord for what He is and for what He has done for them, they would not have time for anything else but songs of praise to Him Who is worthy of the very best that tongue can offer. This means that we will sing a "new song" occasionally as well as the old ones (Ps. 96:1; 98:1).

IV. WHERE TO SING

THE Psalmist said, "I will praise Thee, O Lord, among the people: and I will sing praises unto Thee among the nations" (Ps. 108:3). It is evident from this passage and its context that singing is a means of testimony, of proclaiming salvation to the ends of the earth. We often hear of the power of gospel song among the peoples of every nation. Stories come to us repeatedly from missionaries to the heathen of how, through the agency of gospel song, they win their way into the hearts of the savages in a way that is little short of miraculous.

Next after God's own Word, perhaps the power of music was most amazingly blessed in opening

up our way. Amongst many other illustrations, I may mention how Namakei's wife was won. The old lady positively shuddered at coming near the Mission House, and dreaded being taught anything. One day she was induced to draw near the door, and fixing a hand on either post, and gazing inwards, she exclaimed, 'Awai, Missi! Kai, Missi!'—the native cry for unspeakable wonder. Mrs. Paton began to play on the harmonium, and sang a simple hymn in the old woman's language. Manifestly charmed, she drew nearer and nearer, and drank in the music, as it were, at every pore of her being. At last she ran off, and we thought it was with fright, but it was to call together all the women and girls from her village 'to hear the bokis sing!' (Having no 'x', the word 'box' is pronounced thus). She returned with them all at her heels. They listened with dancing eyes. And ever afterward, the sound of a hymn, and the song of the 'bokis' made them flock freely to class or meeting.

Being myself as nearly as possible destitute of the power of singing, all my work would have been impaired and sadly hindered, and the joyous side of the worship and service of Jehovah could not have been presented to the natives, but for the gift bestowed by the Lord on my dear wife. She led our songs of praise, both in the family and in the church, and that was the first avenue by which the new religion winged its way into the heart of the cannibal and savage (Autobiography of John G. Paton).

There are no boundaries nor limitations placed upon the singing tongue. How different from "a lying tongue which is but for a moment" (Prov. 12:19). The saints are exhorted to "come before His presence with singing" (Ps. 100:2), and to "sing aloud upon their beds" (Ps. 149:5). Paul and Silas broke the stillness of midnight in the Philippian jail by singing praises unto God, and as a result of their prayers and songs, God sent an earthquake and shook the very foundations of the prison, opening all the doors and loosing the bands from all the prisoners (Acts 16:25-26). What a challenge to every Christian to start using his tongue in a way that will count for, and be honored by Almighty God.

V. WHEN TO SING

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But the singing of this "new song" should not cease with the event of our being brought out of the darkness of sin into the light that shines from the face of the Saviour. "Seven times a day do I praise Thee," is the testimony of the Psalmist in Ps. 119:164. Should we praise Him any the less? As we grow in grace and in the knowledge of our Lord and Saviour Jesus Christ we will discover that we, with David, can sing, "My tongue shall speak of Thy righteousness, and of Thy praise, all the day long" (Ps. 35:28). And as His love grows in us from day to day, our testimony and determination will be expressed in these words: "I will bless the Lord at all times: His praise shall continually be in my mouth" (Ps. 34:1). By this time we will have so learned the blessed truth of occupation in Christ and what it means to our personal life that we will be constrained to say, "So will I sing praise unto Thy name for ever, that I may daily perform my vows" (Ps. 61:8). And, finally, the soul will become so charmed by the beauty and riches of His grace that the testimony will reach its climax in nothing short of this glorious and whole-hearted expression: "I will sing unto the Lord as long as I live; I will sing praise to my God while I have my being" (Ps. 104:33).

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> Necessity is laid upon me, yea woe is unto me, if I preach not the Gospel (I Cor. 9:16).

Proclaiming Christ is our purpose and passion—the true preacher preaches and lives to make Christ known—all else must go.

THE DEFINITION OF THE GOSPEL

WE LIVE in a day when so many have turned from the faith, and the "gospels" are so numerous, that a definition of THE GOSPEL is imperative. We need to know and have it definitely understood what the Gospel is, and what it is not. We are not ignorant of the other "gospels" which are now being offered as substitutes for the ONE TRUE GOSPEL. Among the false gospels are, "the gospel of philosophy," "the gospel of science," "the gospel of humanitarianism," "the gospel of Americanization," and others which have stealthily found their way into modern pulpits. There is much said about the "social gospel," "reconstructed manhood," and "civic reform." These are the false gospels which are being exalted by the modernists.

We do not offer a "new definition" or a "new interpretation" of the Gospel—the Gospel is sufficiently defined in the words, "JESUS CHRIST AND HIM CRUCIFIED" (I Cor. 2:2). The heaven-appointed center of all true preaching is "JESUS CHRIST AND HIM CRUCIFIED," and to leave that center is to

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lose the Gospel. The Gospel is the proclamation of the peerless dignity of the Person and perfection of the work of Jesus Christ. This is what the tongue of the true preacher delights to exalt. Sad to say, we are very short on that preaching today which narrows itself down to THE GOSPEL.

THE APPALLING NEED OF THE GOSPEL

UNQUESTIONABLY, the church today is living under a cloud. Men and women are not being converted to Jesus Christ as they used to be. Christians are lacking in faith, consecration and zeal. Revival power is strangely absent. Statistics reveal that in three great denominations in the United States—the Northern Baptist, Methodist Episcopal, and Presbyterian, 11,394 churches did business for an entire year without a single known convert. What is the trouble? It is our conviction that the present depression is due largely to the fact that ministers are not preaching "Christ crucified," for when "Christ crucified" is proclaimed souls inevitably will be saved. We are living in days of big words and phrases. The preaching is with the "enticing words of man's wisdom." The Gospel of the Cross is not being preached. Christ is held up as a leader in service, and an inspirer of noble deeds. His death is held to be that of a martyr. We hear much about the "ethics of Jesus"— Jesus of Nazareth lived the one ideal life on earth, and men are to copy Him to be saved. No wonder so many churches failed in one year. It is the preaching of the Cross which is the power of God (I Cor. 1:18). The Cross is the dynamite of Christianity. It is the distinctive feature of our faith.

Ever New Testament preachers made the Cross their message. Oh, the riches of grace which the Apostles saw in the Cross of Calvary! How wonderful and unsearchable! It was the Cross which made their preaching powerful. It is the Cross which makes their epistles rich mines of spiritual wealth for us today. It is impossible to over-emphasize the importance of "Christ crucified." To preach anything less is to preach something which comes short of Christianity. To drop "Christ crucified" is to drop the evangel, and to preach a mere philosophy. Oh, what a need today—with the preaching of the Cross waning, with souls starving and dying, with church membership decreasing, soul winning declining, and the church decaying! Oh, for men with burning hearts and flaming tongues to exalt the Gospel, preaching the unsearchable riches of Christ! Oh, what a need for exulting and exalting tongues!

THE MANNER OF PREACHING THE GOSPEL

PROCLAIM it! Sound it forth! The times demand a bold proclamation. Let the tongue proclaim the Gospel without fear or favor. "Too many preachers treat the Gospel like a penny whistle, instead of the blast of a trumpet," so said Spurgeon. Sound it forth! Let the tongue proclaim freely the divine, crucified risen, living and coming Saviour. Let the tongue speak in boldness, plainness, and fervency.

We need teaching tongues. The confusion of "isms" makes it imperative that the Gospel be taught. The rugged old doctrines should be emphasized. Magnify the finished work of Christ; exalt the doctrines of the Cross; teach the doctrines of grace; do not hesitate to talk about sin. Let the tongue be bold in teaching the doctrines of judgment and hell—men need to be shaken over the pit. We should preach and teach with firmness and conviction—make no apologies for the truth. Do not philosophize or you will lose your message.

By no means should we minify the exhorting tongue in preaching. Exhortation has become almost a lost art. It has disappeared almost entirely from preaching. We need to call men and women back to old-fashioned living. Sound forth the personal truths of the Word of God, and make the application to individual lives. The popular sins of today should be exposed. We should call men and women from worldly practices and artificial Christianity to a simple life—living according to the Book.

While the truth is to be given forth red-hot-from-the-heart, and while there should be "blood-earnestness" in all our preaching; the tongue should not forget to plead with men. Pleading and wooing are absent from preaching today. The true preacher must not only love the truth, he must love men. He must have a burning and yearning for their souls. Someone asked an elderly Scotch lady what she thought of Robert Murray McCheyne's preaching. She hesitated a moment and replied, "He preaches as if he was dying to have you saved." "Lost!" How seldom do we hear this word today. Knowing the terror of the Lord, let us with pathos in our voices plead with men (II Cor. 5:11). "We pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:20).

By all means, stick to the Word of God. Let the tongue exult in Scripture. Fill the sermon with Scripture; Scripture gives power and authority to the sermon. We are charged to "preach the Word" and we have no guarantee for preaching anything else.

THE POWER OF THE PREACHED GOSPEL

LET it be remembered that the GOSPEL IS THE POWER OF GOD UNTO SALVATION (Rom. 1:16), and it has the same power today as of old. We need to proclaim it and give it a chance to work. Have confidence in the Word, it will not return void. We need great believers in the pulpits today, not great thinkers. We need believers in the power of the Gospel; men full of faith, for one minister full of faith is worth more than ten thousand ministers filled with doubt and unbelief. We need to remember that the Word of God is not bound (II Tim. 2:9). The

Word works powerfully, convincingly, surely, and practically. Have implicit confidence in it, tell it out, sound it forth! The greatest privilege this side of heaven is to pass on the Gospel of Jesus Christ to some fellow-creature. Preach science; talk about philosophy, reform, education, and the social gospel—I SHOULD SAY NOT! We have the only message—the unsearchable riches of Jesus Christ, and this message we are determined to preach (Acts 4:12; Eph. 3:8). Salvation by works and education, reformation and character building; theories and bouquets about Christ's splendid humanity are utterly contemptible, AWAY WITH THEM! Let us preach Christ and Him crucified. When the tongue exalts the Gospel, souls are saved and lives are transformed.

Happy if with my latest breath,
I may but speak His Name;
Preach Him to all and gasp in death,
Behold, behold the Lamb!

In these days of criticism, rationalism, Modernism, humanism, materialism, and Satanism, we need to call men back to the old Book; we need to call men back to the landmarks of the faith; we need to call men back to the saving and transforming Gospel. Let the tongue exult in the Gospel and exalt it. Let us lose ourselves in it. A gentleman who had just heard Spurgeon, "The Prince of Preachers," was asked what he thought of him. He gave the disappointing answer, "Nothing." In a moment, his eyes filled with tears, and he added, "All I can think of is the preacher's Saviour." Nothing better can be said of any minister. *Exalt the Gospel! Trumpet it forth! Exult in it, expose it, proclaim it with confidence, and live it! LET US WITH VISION AND VIGOR PREACH CHRIST CRUCIFIED!*

THE SLANDEROUS TONGUE

by H. G. Dietz

THE tongue does not always behave itself. H. G. Dietz, Pastor of the Ohio Ave. Congregational Church, and a loved member of the Night School Faculty, discusses this greatly needed side of the tongue's activity with scriptural clarity and acumen. Before reading this valuable study, stop and ask God to apply the message to your own life with incisive spiritual power.

NATURALLY, we recoil from the use of such an expression, yet, the very pertinency of the term may lead us to think more seriously and act more guardedly concerning our manner of speech. Scathing though the subject may be, nevertheless we find it to be true. One has only to read the word picture of the tongue by James in the third chapter of his epistle to be thoroughly convinced of this appalling fact—A MALIGNANT TONGUE. The tongue, says the apostle, is a devouring fire, a world of iniquity, an unruly evil, FULL OF DEADLY POISON. Think—is not that just what you would have applied to the tongue of the evil speaker, had you undertaken to give a just and natural idea of all the enormity of this vice?

WE QUESTION whether people in general, and Christians in particular, realize the truth of Solomon's words, "In the multitude of words there wanteth not sin" (Prov. 10:19). Idle gossip in the end leads to slander. Let us be careful, for perhaps we all more or less indulge in the "devil's pastime." You know it is "just natural" to talk. Very few would intentionally slander the person of another. But, do people realize that just "plain gossip" ere it has completed its cycle, has become slander? Of course there are some people who seem to get a "satisfaction" out of talking, and that about others. Yes, some "dear souls" seem to think that they are doing the Lord's work when exploiting the seeming faults and inconsistencies of others. Indeed, they feel it to be their bounden duty to "bear the word among the brethren."

Just here we might use the words of James to a very good advantage. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (Jas. 1:26). An unbridled tongue in the Christian is the sign of a deceived heart. Whatever else one may do by way of

expressing the "virtues" of a Christian life, the gossiping or slanderous tongue makes that religion a vain (dead) thing. In a vain religion there is much censuring, reviling, and detracting of others. People, who are so ready to speak of the faults of others and to censure them; seeking thereby to lessen the wisdom and piety of those about them, that they may seem the wiser and better; be assured that they bear the stamp of a vain religion—"a name to live but dead." As Paul says, "To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men" (Titus 3:2). What right have we to speak evil things of others, though they be true, unless we be called to it, and there be some necessary occasion for it; much less must we report evil things when they are false, or, for aught we know, may be so. We must not take pleasure in making known the faults of others, divulging things that are secret, merely to expose them, nor of making more of their known faults than really they deserve, and, least of all, in making false stories, and spreading things concerning them of which they are altogether innocent. The man who has a detracting tongue cannot have a truly humble gracious heart. He who delights to injure his neighbor in vain pretends to love God; therefore a reviling tongue will prove a man a hypocrite. "Therefore thou are inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things" (Rom. 2:1). An ungoverned tongue is an undoubted certain proof of a vain religion. Where we cannot speak well, we had better say nothing than speak evil. "Evil speaking is an assemblage of iniquity; a secret pride, which discovers to us the mote in our brother's eye, but hides the beam which is in our own; a mean envy, which hurt at the talents of prosperity of others, makes them the subject of its censures, and studies to dim the splendor of whatever outshines itself; a disguised hatred, which sheds in its speeches, the hidden venom of the heart; an unworthy duplicity, which praises to the face and tears to pieces behind the back; a shameful levity, which has no command over itself or its words, and often sacrifices both fortune and comfort to the imprudence of an amusing conversation; a deliberate barbarity, which goes to pierce your absent brother; a scandal, where you become a subject of shame and sin to those who listen to you; an injustice, where you ravish from your brother what is dearest to him." It is from slanderous remarks that so many of God's people suffer.

Again James 3:2 says, "For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." That is, if a man can control his tongue, he has complete dominion over himself. What a victory that would be if only we could, at all times and under all circumstances, control the tongue. What peace and power would be ours in the work of the Lord—the church going on to victory, "keeping the unity of the Spirit in the bond of peace."

So also, in James 4:11 we read: "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge." The law of Moses says, "Thou shalt not go up and down AS A TALE BEARER among thy people." The law of Christ is, "Judge not that ye be not judged." A detracting tongue therefore condemns the law of God and the commandment of Christ, when it is defaming its neighbor. Christians to whom James wrote were apt to say some very hard things of one another; so

THE tongue can no man tame; it is a restless evil, it is full of deadly poison."

The tongue, says the Apostle James, is a devouring fire, a world of iniquity, an unruly evil, full of deadly poison. And behold what I would have applied to the tongue of the evil-speaker, had I undertaken to give you a just and natural idea of all the enormity of this vice: I would have said that the tongue of the slanderer is a devouring fire which tarnishes whatever it touches; which exercises its fury on the good grain, equally as on the chaff; on the profane, as on the sacred; which wherever it passes, leaves only desolation and ruin; digs even into the bowels of the earth, and fixes itself on things the most hidden; turns into vile ashes what only a moment before had appeared to us so precious and brilliant; acts with more violence and danger than ever in the time when it was apparently smothered up and almost extinct; which blackens what it can not consume, and sometimes sparkles and delights before it destroys.

I would have told you that evil-speaking is an assemblage of iniquity; a secret pride, which discovers to us the mote in our brother's eye, but hides the beam which is in our own; a mean envy, which, hurt at the talents of prosperity of others, makes them the subject of

are we, if we are not continually on our guard. For the tongue is "an unruly evil"; a member that no man can tame. It takes the grace of God to do that. Brethren, the secret of a transformed conversation lies in a new occupation of the heart. "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh" (Luke 6:45). Only by the transforming grace of God can the tongue become powerful in edifying. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:29-32). We need to take heed to the words of the Psalmist, "Keep thy tongue from evil, and thy lips from speaking guile" (Ps. 34:13). But the tongue at times breaks through all bonds and rules and spits out on one occasion or another not withstanding the utmost care. Such defiles the Christian, as Christ said, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man" (Matt. 15:11). So Solomon hath also said, "Suffer not thy mouth to cause thy flesh to sin" (Eccles. 5:6).

But sad to say, all too many times, are there those who "whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words" (Ps. 64:3). Such are they "whose teeth are spears and arrows, and their tongue a sharp sword" (Ps. 57:4). Of such a one it is true: "Under his tongue is mischief and vanity" (Ps. 10:7). "The words of his mouth are iniquity and deceit, he hath left off to be wise and to do good" (Ps. 36:3). Certainly "the lips of the righteous feed many: but fools die for want of wisdom" (Prov. 10:21). Diogenes was asked what beast had the most dangerous "bite." He answered: "Of wild beasts that of the slanderer; of tame ones that of the flatterer." In the third chapter of Genesis we have the first recorded and authentic account of a slanderer. Silently, noiselessly he creeps along until he hisses temptation into the ear of Eve while slandering Almighty God. Today the trail of the slanderer is all over the world. "He that uttereth a slander is a fool" (Prov. 10:18). "Slander is a restless evil, which disturbs society, spreads dissension through cities and countries, disunites the strictest friendships; is the source of hatred and revenge; fills wherever it enters, with disturbances and confusion; and everywhere is an enemy to peace, comfort, and Christian good breeding. Lastly, it is an evil FULL OF DEADLY POISON; whatever flows from it is infected and poisons whatever it approaches; that even its praises are empoisoned, its applauses malicious, its silence criminal; its gestures, emotions, and looks have all their venom, and spread it each in their harmful way."

WITH some, it gets to the place where as Solomon says: "It is a sport to a fool to do mischief" (Prov. 10:23). What is this but to raise the hatred and encourage the persecutions of the world against those who are engaged in the same interests with ourselves, and therefore with whom we ourselves stand or fall. Now, "Any fool can open the flood gates, but when the waters have once broken out, who can recall them?"

its censures, and studies to dim the splendor of whatever outshines itself; a disguised hatred, which sheds in its speeches, the hidden venom of the heart; an unworthy duplicity, which praises to the face and tears to pieces behind the back; a shameful levity, which has no command over itself or its words, and often sacrifices both fortune and comfort to the imprudence of an amusing conversation; a deliberate barbarity, which goes to pierce your absent brother; a scandal, where you become a subject of shame and sin to those who listen to you; an injustice, where you ravish from your brother what is dearest to him. I should have said that slander is a restless evil, which disturbs society, spreads dissension through cities and countries, disunites the strictest friendships; is the source of hatred and revenge; fills wherever it enters, with disturbances and confusion; and everywhere is an enemy to peace, comfort, and Christian good-breeding. Lastly, I should have added that it is an evil full of deadly poison; whatever flows from it is infected, and poisons whatever it approaches; that even its praises are empoisoned, its applauses malicious, its silence criminal; its gestures, motions, and looks have all their venom, and spread it each in their harmful way.

—Jean Baptiste Massillon

A question well worthy to be weighed by those who create strife. They can with a few hasty words set loose a torrent of anger and uncharitableness and cause the sweeping away of much good service and sweet fellowship, but who shall rule, restrain, or call back the raging flood? O meddler, pause ere thy sad work be actually commenced, for "woe unto that man by whom the offense cometh." So, "He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction" (Prov. 13:3). "Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth" (James 3:5). Affairs of mankind and of society are often thrown into confusion, and all is on fire, by the tongues of men. Vehement passions are kindled, vented and cherished by this unruly member, and the whole body is often drawn into sin and guilt by the tongue. "And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell" (James 3:6). But like the (ermine) weasel—it cannot be trapped by cages, as it will not enter. Steel traps ruin the skin, so trappers, in cold weather, place a large steel blade on top of the snow, with a little grease on it. The animal likes the grease. RESULT—the tongue freezes to the blade and the animal is captured. MANY PEOPLE ARE CAUGHT BY THE TONGUE.

In conclusion may we exhort our reader to heed Paul's exhortation: "And whatsoever ye do in WORD or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him" (Col. 3:17). Make the words of the Psalmist your prayer: "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my Strength and my Redeemer" (Ps. 19:14). If you are one who at some time or other, have felt the "sting" of the tongue, then our prayer is that you may find consolation with the Psalmist in these words: "For I have heard the slander of many: fear was on every side while they took counsel together against me, they devised to take away my life. But I TRUSTED IN THEE O LORD: I said, THOU ART MY GOD" (Ps. 31:13-14).

THE EVANGELIZATION OF MID-AFRICA

by GUY M. LAIRD

THE middle belt of Africa has presented a difficult problem to evangelization.

Of the 1,256 languages and dialects reported to be in the world, 843 are in Africa—523 distinct languages and 320 dialects.

Mr. W. J. Roome of the British and Foreign Bible Society showed the writer a map, which he had compiled after years of travel, of this middle belt extending from ten degrees north of the equator to ten degrees south of the equator.—This map has just been published in London, England. In this area was indicated 2,500 separate tribes, and as this belt also represents the most densely populated section of Africa, it undoubtedly contains a majority of the 843 varieties of speech.

Of the 2,500 tribes located, 500 represent fanatical moslems living in the northern edge of this belt and just south of the great Sahara Desert. It is estimated that now only about 500 pagan tribes have been evangelized. This leaves about 1,500 tribes today pagan in which very little, if any, work of evangelization has been done.

The work of Christian missions was begun there, some fifty years ago, in the individual tribal languages, which at that time was the only possible method. For uniformity the different organizations agreed arbitrarily to use the Italian alphabet, with its invariable vowel sounds, in reducing to writing the tribal tongues.

This required enormous effort and great expenditure of time and money to give each tribe portions of the Word of God. But with the assumption of control of this great area by different

HERE is a worthwhile setting forth of valuable missionary information. Guy M. Laird, the author of this discussion recently addressed the student body at D. B. I. bringing great blessing to Faculty and Student body. The Lairds are now on the return journey to their field in Central Africa.

European nations; principally Belgian, English, French, and German, they recruited their soldiers from the most virile tribe of good physique in the several provinces. These were almost invariably also the principal and most promising large tribe of the region. As these soldiers were distributed for police duty over a comparatively large area of each colony their language became generally known by all the other tribes and thus a common or so called "trade" language developed, fostered and encouraged by the government.

This was a most desirable step from also the evangelizing standpoint. Today with the systems of automobile roads covering the provinces, the consequent abolishing of the slavish porterage requirements and instead the encouragement of the natives to raise cotton and other exportable products, the problem of evangelization has thus changed to that of a unique opportunity. And an opportunity to be quickly grasped!

Also the governments are assuming complete control of the school systems and instruction must be only in the French language in French colonies, or in the French or trade language of the district in the Belgian Congo. The obvious solution then for rapid evangelization is by use of the trade language and preferably by the reduction of the trade languages to the French pronunciation for the Congo basin, as French is the official language of both Belgian Congo and French Equatorial Africa. Instead of only those natives who had been taught in the Protestant mission schools to read their tribal language in the Italian pronunciation, then all the natives trained in the government schools and also the Catholic schools could at once read the trade language in the French pronunciation, and many others could be quickly taught to read in any of the schools, as by experience it has been proven that in from six to eight months the average native boy learns the sounds of characters in the French pronunciation and then when given a translation into the trade language using French characters he at once can read and understand the message.

But some of the old method of individual tribal translations may object that the trade language does not necessarily carry all of the vocabulary of the tribe from which it originated, and hence is unfit for translation of the Word of God. Suppose we grant this, then the problem would be to teach all the natives a new language in order to gain the great advantages of uniformity of translation and unity of the indigenous Church. But to teach a new language would be the task of a whole generation and certainly would require at least one hundred times more missionaries and funds—and such alas! are not remotely forthcoming when, in spite of great missionary drives and movements, retrenchment, increased cuts in the budgets and deficits are the order of the day with most foreign missionary societies! But we therefore cannot consent to such an objection, so then the only alternative is to evangelize now by the use of the already established trade languages.

The trade languages of Bangala and Kingwana cover most of the unevangelized area of the Belgian Congo. The Kingwana is a dialect of Kishwahili the trade language of British East Africa and was brought to the Congo by the slave raiders. At the mouth of the Congo river is the Kikongo, and in the French Congo is the Sango or Yakoma, and in the west the Hausa language. With these few languages practically all of this belt of Mid-Africa can comparatively soon be evangelized. The whole Bible is available in Kikongo and Kiswahili. A good beginning has just been made of the New Testament in Kingwana. Portions of the Bible are available in Bangala, Hausa and Sango.

From the writer's personal experience using three of these trade languages it has been both amazing and precious to see how excellently the Words of Life can be expressed in these tongues. Not with the same brevity perhaps, but with the same thought and significance—and are not the great lessons taught in God's Word by the simple things as wind, water, bread, birth, shepherding, servant, friend, light, etc., which every language contains! From the marvelous testimony of changed lives, earnest zeal for God and faithfulness to Him under severe persecution which I have observed among those who received God's message in the trade languages I know that God has signally blessed this means.

With the realization of the startling fact that now ninety per cent of Africa has been reached by commercial efforts and only ten per cent has been touched by the Gospel of our Lord and Saviour Jesus Christ, will you not, dear reader, join in definite and earnest prayer that in this unparalleled opportunity for evangelization God will lead you and others to have a definite part in the service of now making Christ known in this great pagan area of Mid-Africa?

Death and life are in the power of the tongue.

—Prov. 18:21

TREASURER'S REPORT

DORMITORY FUND OF THE DENVER BIBLE INSTITUTE

FROM JUNE 6, 1926 to APRIL 20, 1928

Receipts

On Hand June 6, 1926 ..... $1,110.44

F1	5.00	F63	0.50	F129	0.14	F195	0.05
F2	5.00	F64	1.00	F130	0.35	F196	0.50
F3	0.25	F65	0.62	F131	0.17	F197	1.00
F4	0.25	F66	0.09	F132	4.33	F198	2.96
F5	2.75	F67	1.42	F133	0.02	F199	1.00
F6	1.87	F68	2.65	F134	1.22	F200	5.00
F7	2.42	F69	0.01	F135	3.50	F201	2.00
F8	2.50	F70	0.50	F136	0.50	F202	6.00
F9	5.00	F71	1.00	F137	2.33	F203	1.50
F10	5.00	F72	1.00	F138	2.71	F204	0.50
F11	10.00	F73	1.00	F139	0.11	F205	0.01
F12	10.00	F74	0.10	F140	0.20	F206	0.06
F13	40.00	F75	1.80	F141	1.00	F207	1.10
F14	5.00	F76	0.75	F142	2.00	F208	1.50
F15	5.00	F77	4.26	F143	1.00	F209	1.00
F16	5.00	F78	2.50	F144	1.00	F210	0.50
F17	18.15	F79	10.00	F145	0.01	F211	0.10
F18	20.00	F80	0.90	F146	1.00	F212	5.00
F19	1.00	F81	5.00	F147	2.85	F213	4.00
F20	0.50	F82	1.00	F148	1.00	F214	99.70
F21	0.10	F83	0.50	F149	2.00	F215	5.00
F22	0.05	F84	0.25	F150	0.05	F216	0.30
F23	1.00	F85	1.00	F151	0.10	F217	17.00
F24	3.35	F86	0.80	F152	1.00	F218	5.00
F25	12.50	F87	1.00	F153	2.57	F219	8.00
F26	0.50	F88	2.66	F154	10.00	F220	8.00
F27	0.50	F89	1.00	F155	25.00	F221	1.50
F28	1.00	F90	5.00	F156	20.35	F222	1.00
F29	0.25	F91	1.61	F157	0.50	F223	0.25
F30	1.00	F92	1.00	F158	0.05	F224	0.25
F31	0.05	F93	0.05	F159	0.05	F225	0.50
F32	0.25	F94	0.05	F160	1.00	F226	0.20
F33	1.00	F95	1.71	F161	1.00	F227	2.00
F34	3.10	F96	0.50	F162	1.82	F228	0.48
F35	5.00	F97	0.20	F163	1.00	F229	0.70
F36	0.25	F98	0.05	F164	0.05	F230	1.96
F37	0.50	F99	0.05	F165	0.05	F231	1.75
F38	0.50	F100	0.25	F166	1.00	F232	29.37
F39	30.00	F101	1.00	F167	1.00	F233	3.55
F40	0.50	F102	4.21	F168	0.04	F234	3.14
F41	0.25	F103	3.00	F169	2.15	F235	1.06
F42	0.50	F104	5.00	F170	70.00	F236	1.26
F43	0.10	F105	5.00	F171	5.00	F237	0.50
F44	2.15	F106	1.50	F172	3.50	F238	2.03
F45	0.05	F107	0.25	F173	5.00	F239	1.00
F46	1.25	F108	0.20	F174	1.00	F240	0.50
F47	2.10	F109	0.10	F175	0.05	F241	2.00
F48	1.14	F110	2.46	F176	0.50	F242	1.50
F49	19.20	F111	1.00	F177	0.05	F243	2.51
F50	0.50	F112	0.86	F178	0.10	F244	1.00
F51	0.50	F113	1.00	F179	1.00	F245	1.00
F52	1.55	F114	0.50	F180	1.00	F246	1.60
F53	1.06	F115	4.00	F181	0.95	F247	2.35
F54	0.50	F116	3.91	F182	0.15	F248	25.00
F55	5.00	F117	0.25	F183	1.25	F249	5.00
F56	1.00	F118	0.25	F184	2.00	F250	2.00
F57	25.00	F119	2.31	F185	0.10	F251	5.00
F58	1.25	F120	1.06	F186	2.82	F252	2.00
F59	0.05	F121	4.00	F187	0.01	F253	2.42
F60	0.10	F122	0.04	F188	0.04	F254	1.00
F61	0.12	F123	3.00	F189	1.85	F255	40.00
F62	0.02	F124	1.00	F190	2.00	F256	2.00
		F125	1.25	F191	1.00	F257	2.07
		F126	15.00	F192	50.00	F258	2.82
		F127	25.00	F193	0.10	F259	2.50
		F128	1.00	F194	1.00	F260	100.00

F261	0.05	F296	1.00	F331	1.00	F366	1.00
F262	0.05	F297	3.00	F332	2.00	F367	3.30
F263	0.25	F298	0.10	F333	10.16	F368	50.00
F264	1.00	F299	3.00	F334	11.00	F369	500.00
F265	1.00	F300	2.60	F335	10.00	F370	25.00
F266	0.70	F301	6.90	F336	0.50	F371	3.50
F267	0.15	F302	1.00	F337	0.50	F374	1.00
F268	1.54	F303	2.82	F338	25.00	F375	0.50
F269	2.80	F304	0.25	F339	2.00	F376	2.10
F270	3.00	F305	6.00	F340	5.00	Total	3,371.32
F271	5.00	F306	1.25	F341	5.00		
F272	1.00	F307	6.00	F342	2.00		
F273	25.00	F308	0.25	F343	1.52		
F274	6.00	F309	2.50	F344	0.17		
F275	5.00	F310	1.00	F345	0.20		
F276	4.00	F311	1.65	F346	0.30		
F277	2.00	F312	2.26	F347	5.27		
F278	0.50	F313	15.00	F348	5.00		
F279	0.50	F314	1.00	F349	10.00		
F280	2.00	F315	2.00	F350	0.65		
F281	15.00	F316	8.55	F351	5.00		
F282	3.70	F317	2.00	F352	5.00		
F283	8.00	F318	1.25	F353	5.00		
F284	5.00	F319	0.25	F354	1.58		
F285	1.00	F320	3.10	F355	2.00		
F286	0.25	F321	5.00	F356	2.00		
F287	0.20	F322	5.00	F357	2.00		
F288	25.00	F323	0.25	F358	25.00		
F289	0.25	F324	1.00	F359	1.75		
F290	1.80	F325	4.86	F360	0.50		
F291	0.99	F326	25.00	F361	0.50		
F292	1.40	F327	36.41	F362	1.00		
F293	0.10	F328	60.00	F363	1.00		
F294	2.75	F329	50.00	F364	1.00		
F295	2.00	F330	40.00	F365	1.00		

EXPENDITURES

Misc. Expense	$9.25
Initial Payment on Dormitory site	2,500.00
Total	2,509.25
Balance	862.07
Grand Total	3,371.32

DEAN FOWLER RADIO FUND RECEIPTS

F372	5.50
F373	5.00
On Hand Apr. 20, 1928.	10.50

Harold A. Wilson,
Treasurer

Here Is How We Stand!

on the purchase of the new dormitory property.

Total Price	$21,500.00
Less Initial Payment	2,500.00
Balance needed	$19,000.00
Less Balance on Hand	862.07
	$18,137.93

Needed By July 19!--$18,137.93

Pray! Pray! Pray!

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON
Illustrations by ALBERT MYGATT

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Second Quarter, Lesson 10 **Sunday, June 3, 1928**

JESUS FACING BETRAYAL AND DEATH

Lesson Text: Mark 14:1-42
Read also Psalm 22:1-5, 18, 19

Golden Text:

"Not what I will, but what Thou wilt" (Mark 14:36).

Again we are embarrassed by a superabundance of material. It would be foolish for one to try to do justice to all the great truths which come into view in today's lesson Scripture. We are compelled to limit our discussion severely. We would that it were possible for us to discuss the spirit of the owner of the house who so willingly and readily prepared his guest chamber for the Master's use; we would that we might spend a whole lesson on the blessed and holy significance of the Lord's supper, with its twofold message of the Cross and the Second Coming of Christ; but to do so is out of the question. Rather we feel impressed that the Spirit is constraining us to discuss the three persons who are most prominent besides the Saviour—namely, Mary, Judas and Peter, and to draw our lessons from their attitude toward the Saviour and the Saviour's attitude toward them.

I. THE WORSHIP OF MARY

What an example and what a blessing there is for us in the beautiful tribute which Mary paid to the Lord Jesus Christ in the house of Simon the leper when she anointed Him with precious ointment and broke the alabaster box in which it was contained. Let us consider Mary's worship and its consequences.

a. Mary's worship was a service of the heart. No cold and punctilious formalism could satisfy her. The Saviour was too dear for that. Nothing less than the most costly gift she could bring could suffice. Nor could she be content to send her gift by the hand of a messenger. She herself must bring it. Merely to present it to the Saviour was too cold and unfeeling. Her own hands must minister to her Lord. And never should that alabaster box be used for a profane purpose. It must be broken in her ministry to the Saviour, that it might never be put to any other use. It is evident from other Scriptures that Mary not only anointed the head of the Lord Jesus but His feet as well, mingling her tears with the ointment, kissing his feet and wiping them with the hairs of her head (Luke 7:36-50; John 12:1-8). How delicately was this service performed, but how eloquently every minute act testified of the fulness of the heart of this woman. Truly she loved much (Luke 7:47). Such is the service and worship which the heart of the Lord yearns to receive from all His children. (Prov. 23:26; Eph. 6:5-6; Matt. 15:8)

b. Mary's worship involved a real sacrifice. The ointment which she brought was pure and "very precious." A fitting gift this! She was not content with the adulterated nard which was sold so freely in the market. Hers must be pure. (Such is the force of the Greek.) True it was very costly, but it alone was worthy of the One for Whom it was provided. This suggests the appeal which the Spirit of God makes to the believer. "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

c. Mary's act of worship was an act of faith. She knew she was a sinner. But she knew she was in the presence of the Saviour. By faith she looked forward to the death which He should die for her sins upon the cruel Cross, and by faith she anointed Him beforehand against the day of His burial, for such was the Saviour's testimony (Matt. 26:12). She was not content to wait to lavish her affection upon His corpse; she would pay her tribute of gratitude while He was yet alive. So, though she was a sinner and keenly conscious of her sins, their very depth only deepened her love for her Saviour, and their great measure only increased the meas-

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ire of her gratitude. Christ Himself testified both to he love and to the faith of this woman, and assured her of the forgiveness of her sins (Luke 7:39-50). Truly the ove of Christ constrained her. And so it should constrain us, for God's appeals to His children are based ipon the mercies which He has shown us. Having trusted Him as our Saviour let us pour out our lives without stint in His service, purely for love of Him Who loved is and gave Himself for us. Remember that "faith worketh by love." (Rom. 12:1-2; II Cor. 5:14-15; Gal. 5:6)

d. Mary's worship brought criticism upon herself. The naughty Pharisee in his heart criticized her for this service because she was a sinner. But in this she was only fellowshipping with Christ in His reproach, for that same critic condemned the Saviour for receiving her ministration. Judas, the traitor, criticized her for extravagance, though his concern for the poor was mere hypocrisy, covetousness being his real motive as the Scriptures plainly indicate (John 12:6). This is, however, nothing to be wondered at, for the believer who is in close fellowship with his Lord will always bring upon himself the reproach of those who hate Him. But sad to say others of the disciples evidently criticized her too, in the blindness of their hearts utterly failing to appreciate the beauty of her tribute and the depth of the love which prompted it (Matt. 26:8-9). Likewise, all who live godly in Christ Jesus shall suffer persecution; and let us not think that this persecution will come alone from the unbelievers, for believers ofttimes unite with the unbelievers in criticism and persecution of those who are willing to pour out their lives in the service of our Lord Jesus Christ. Many a Christian has received the most carping criticism from those who were nearest to him upon making a decision to give his life to the Lord for full time service. Be it so, we may be comforted by the thought that in these experiences we are sharing the reproach of Christ and fellowshipping in His suffering. (John 15:18-20; II Tim. 3:12; II Cor. 11:26; Phil. 1:29; Phil. 3:10)

e. But last of all Mary's worship was acceptable to the Saviour. Where others reproved, He commended (Luke 7:40-50; John 12:7-8; Matt. 26:10-13). The fragrance of that ointment which filled the house (John 12:2) was but a tangible token of the spiritual fragrance of the worship which was in her heart. That fragrance reached to heaven itself, an odor of a sweet smell, acceptable, well pleasing to the Lord. In matchless grace our God assures us that our service, too, when performed with lives yielded to Him, and with hearts filled with love for Christ, is acceptable to Him. So long as our Saviour approves, what care we for the criticism and persecution of men? His favor is all we need. (Rom. 12:11; Eph. 5:1-2; Phil. 4:18)

II. THE TREACHERY OF JUDAS

How striking is the contrast between Mary's attitude and that of Judas, and between her deeds and his. Their very proximity emphasizes the beauty and holiness of Mary's, and the hideousness and deep-dyed iniquity of Judas' attitude. In them is clearly exemplified the Scripture which says, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved (John 3:19-20).

a. Judas was a confirmed unbeliever. He had companied with the Saviour for three years, but he had persistently shut his eyes to every ray of light which streamed from His divine Person. He had closed his ears to every warning and instruction which had fallen from His lips. He had hardened his heart against every loving approach which the Saviour made, and had betrayed the trust which had been placed in him. He was not lost because he betrayed Jesus, but because he had refused to trust Him as his Saviour. His betrayal of the Saviour was but the fruit of his unbelief, but it surely deepened his condemnation. With every opportunity to become the child of God Judas was yet the son of perdition (John 17:12). In this he is typical of every unbeliever. No matter how many or how black a man's sins may be, if only he will trust the Lord Jesus Christ as his Saviour, his sins will be forgiven him. Child of the devil though he is, by faith in Christ he may become a child of God. But refusing or neglecting to trust Him for His saving grace the unbeliever is condemned already and facing a Christless and hopeless eternity of suffering in the pains of hell. (Acts 10:43; John 3:14-18)

b. While unbelief was the root, revenge and cupidity were undoubtedly the immediate motives which constrained Judas to betray Jesus. As we have seen, Judas protested against Mary's use of the ointment to anoint Jesus instead of converting it into cash and turning the money into the treasury, and as we have seen this protest was prompted by greed, though professedly it sprang from care for the poor (John 12:6). One who knows the circumstances and who understands the activities of the old nature cannot doubt that the old nature took advantage of Jesus' rebuke to whip the soul of this man into a blind rage and to instill in his heart the desire for revenge. His cupidity and desire for revenge found easy means of gratification, for Judas well knew the hatred of the Chief Priests and the Pharisees and their desire to apprehend Jesus. To them he went straightway and bargained with them to betray Jesus to them for the thirty pieces of silver which had been prophesied by the Prophet Zechariah as the sum at which the Saviour was priced (Zech. 11:12; Matt. 26:15). How often these very things keep men from accepting the Saviour. No Christian worker has ever done much personal work without finding men and women who are hardened against the Gospel, who when the root of their hardness was discovered have been found to be cherishing a root of bitterness and hatred and determination to "get even" with some one who they believe has wronged them. And how

many are there who are so blinded by the love of money and the pleasures of sin that they seem unable to see the need of salvation or the grace of the Saviour. Truly, "The god of this age has blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, Who is the image of God, should shine unto them" (II Cor. 4:4; I Tim. 6:10; Acts 24:25-26).

c. Now let us note Jesus' dealing with Judas. He pronounced judgment upon him. "Woe to that man by whom the Son of Man is betrayed. Good were it for that man if he had never been born." No hope is held out here. No gracious proffers are made. There is nothing but the sternest rebuke. Undoubtedly the Lord Jesus sorrowed over the awful judgment which awaited Judas, for He had made every possible attempt to save him, but in vain. Perhaps this was the thought which troubled Him as He spoke of Judas' sin (John 13:21). Judas had rejected his Saviour and had spurned His mercy. There was nothing left for him but an eternity in the torments of hell. Jesus could not manifest toward him the tender mercy which He had shown toward Mary in forgiving her sins, for Judas would not permit it. He could only pronounce the doom of that miserable man, for he had rejected the only means by which his soul could be saved and his sins forgiven. Such must be the attitude of the Son of God toward every unbeliever. He is offering now to save every soul who will put its trust in Him, but the hour is coming when the day of God's mercy will end; and that soul who now refuses the Saviour's loving invitation, "Come unto Me," must then hear Him say, "Depart from Me ye cursed into everlasting fire prepared for the devil and his angels." (Rev. 22:17; John 6:35; John 7:37; Isa. 55:1; Matt. 11:28; John 3:18; John 3:36)

III. THE WEAKNESS OF PETER

Peter's story is yet different from that of the others. Mary represents the believer who lays all at the feet of Jesus in a life of yieldedness and is rewarded with a sweeter and fuller fellowship. Judas represents the unbeliever who rejects His mercy altogether and incurs His wrath. But Peter is representative of the believer who, though trusting the Saviour's mercy and thereby receiving the forgiveness of his sins, yet is weak in the hour of temptation and falls into sin. Surely, Peter's experience should be a profitable study for us.

a. Peter really had trusted the Saviour. There can be no doubt of this. His testimony is too clear to question it, and the Saviour's testimony concerning it puts an end to all doubt. Yes, Peter was a believer! By faith in Christ he had become a child of God. It was this which put a vast gulf between Peter and Judas, and which made it possible for the Lord Jesus to deal with Peter in an entirely different manner from that with which He was compelled to deal with Judas, though both were guilty of similar grievous sins. (Matt. 16:16-17; I John 5:1)

b. Peter was sincere in his desire to be true to Christ. His protestation of unfaltering loyalty was not mere profession—he really meant what he said. His words were but the expression of the firm purpose which was in his heart. It was to this that Jesus referred when later He said to Peter, "The spirit truly is ready, but the flesh is weak" (Mark 14:38). In this the Saviour certified Peter's sincerity.

c. But Peter made the fatal mistake of depending on his own strength instead of crying to God for His strength in the hour of testing. While he was sincere, he was self-reliant. His pride truly went before destruction for he was not strong enough to cope with his evil nature or with the forces of Satan with which he must wrestle in that awful hour of darkness and temptation. His self-reliance and weakness is seen in his sleeping instead of praying while the Lord Jesus was agonizing in the Garden. Self-reliance snared him in prayerlessness, and this broke down his defences so that he became an easy prey to the enemy; and shortly he was denying his Lord with oaths and cursing. God had provided a way of escape for Peter, but he failed to take it and was snared in Satan's trap. How foolish it is to put confidence in the flesh! Let us learn its folly from Peter's downfall and let us put our trust in the Lord (Eph. 6:11-18; Phil. 3:3; Rom. 7:14-21; Prov. 3:5-6; I Cor. 10:13; Jude 24; II Cor. 10:4-5)

d. In spite of his sin, Peter was not lost. He was safe in the keeping of His Saviour. Though He knew the sin into which Peter would fall and plainly warned him of it, Jesus did not pronounce judgment upon him as He did upon Judas. He kindly warned him of his weakness and admonished him, but assured him of His intercession on his behalf. (Luke 22:31-34; Matt. 26:40-41). So it is with all believers who sin. Their sin grieves the Spirit but they are not cast out. They are still children of God. They are saved by grace and cannot lose their salvation (John 6:37-40; John 10:28-29; Rom. 8:38-39; I John 2:1-2)

e. But finally, God had provided transforming power for Peter. He could change him from a weakling to a man of strength. He could change him from a skulking coward to a bold and fearless preacher of God's Word. Read the story of his ministry in the first chapters of the book of Acts and see how wonderfully he was transformed (Acts 2:14-36; Acts 3:12-26; Acts 4:8-31), then take heart if you have been defeated and discouraged, for the Lord is able so to transform the weakest of His children. (Rom. 12:2; II Cor. 12:9-10)

VITAL-TRUTH ILLUSTRATION

It happened in Switzerland once that two travellers went to explore an extremely difficult part of the Alps. They took three guides. When they reached a steep cliff of ice they roped themselves together, first a guide, then a traveller, then a guide, a traveller and a guide, and began to climb. As the first guide crawled up he cut in the ice little rests for the feet of those who followed, and the whole five of them crept anxiously and carefully up the side of the cliff.

When they were midway, the last man lost his footing. As he swayed to and fro, he dislodged the man above him. He tried to regain his footing, and could not, and pulled the third, and the third the fourth, and four of them were swinging slowly to and fro over the precipice. When the first guide perceived what was happening, he drove his ice-axe with all his might into the cliff above him, and held to it. As he stood firm, the man beneath had time to get his footing, and the man beneath him, until the whole were saved because the first man stood.

Jesus Christ has bound us to Him, but some of us have lost our footing; we cannot keep the notch. But if we are linked to Christ by faith, we shall keep our standing, in spite of temptations, and Christ will bring Satan under our feet. —F. B. Meyer, in "Back to Bethel."

Second Quarter, Lesson 11 **Sunday, June 10, 1928**

THE ARREST AND TRIAL

Lesson Text: Mark 14:43-15:15
Read also Isa. 53:1-6

Golden Text:

"He is despised and rejected of men; a Man of Sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not" (Isa. 53:3).

In former lessons we studied some of the persona

truths taught in this lesson Scripture. It was only a year ago that we studied Peter's denial of the Saviour and his repentance, at which time we discussed in detail his pride, his warning, his fall, his security, and his repentance. (See "Grace and Truth," Divine Revelation number, March 1927, page 87.) In our last lesson, among other things we studied the treachery of Judas, noting its root of unbelief, its motive of cupidity and revenge, and its condemnation. And in our lesson for May 6 of this year we noted the thrice repeated warning which the Lord Jesus gave him of the consequences of his unbelief. Reference to these lessons will furnish material which will be helpful in the light which it sheds upon this lesson.

Having dealt thus somewhat at length with the lessons which may be learned from the experiences of Peter and Judas it is our purpose in this lesson to center our particular attention upon the person of the Lord Jesus Christ and to deal particularly with the lessons which we learn from the experiences through which He passed in the incidents narrated in the lesson Scriptures.

I. THE HUMILITY OF THE SAVIOUR
(Mark 14:43-54)

The first thing which comes before us is the humility of the Saviour. He made no resistance when the officers of the Chief Priests came to apprehend Him, but voluntarily submitted Himself to become a sacrifice for us. He knew the treachery of Peter; He knew the errand on which these men came; and He knew beforehand of the perfidy with which the Chief Priests would deal with Him and of the brutality to which He would be subjected at the hands of the Roman soldiers. Had He seen fit to do so, He could easily have escaped their hands as He had done on a number of former occasions (e.g. John 10:39; John 8:59). If He had seen fit to do so, He could have flashed on His persecutors one look of holy indignation, and they would instantly have been consumed to ashes in the fire of His anger; or He could have spoken one word and shriveled their souls with terror, for He was God. But He did none of these things. Yet as He stood in the presence of Pilate, the haughty representative of the Roman government, He bore witness, saying, "Thou couldest have no power at all against Me, except it were given thee from above" (John 19:11). There was no earthly power, physical or judicial, which could compel the Lord Jesus Christ to submit Himself to the cruel treatment which He received at the hands of His persecutors or to the even more cruel death which He died upon the Cross.

His only compulsion was the compulsion of an infinite love! He loved us and gave Himself for us. He came to die, even as it was written of Him. His submission of Himself was in fulfilment of those things which the Holy Spirit had spoken by the mouths of the prophets when they said of Him, "I gave My back to the smiters, and My cheek to them that plucked off the hair: I hid not My face from shame and spitting" (Isa. 50:6), and "He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth" (Isa. 53:7). How clear the Scriptures make it that the death of the Son of God was voluntary. How true it was that no man took His life from Him, but that He laid it down Himself for love of our poor, guilty, sin-stricken, hell-deserving souls. Oh, Lord God Almighty, what wondrous love Thou hast shown toward us, that Thou shouldest will the death of Thy dearly beloved and only begotten Son as the price of our redemption! Blessed Lord Jesus Christ what depth of love was Thine, that Thou shouldest have been willing to humble Thyself thus to become obedient unto death even the death of the Cross. Oh, cowering sinner! meriting only the eternal torments of hell, suffering the eternal vengeance of the God against Whom you have sinned, trust our blessed Saviour; and in the assurance of sins forgiven through His shed blood, join in the song of the saints, giving glory to His Name, "Hallelujah! what a Saviour." (John 10:18; Eph. 5:2; Phil. 2:5-8)

II. THE REPROACH OF THE SAVIOUR
(Mark 14:55-72)

Many have pointed out that the trial of the Lord Jesus Christ was a travesty on justice. One of the most interesting of these discussions which has come to the attention of the writer was reviewed recently in a secular newspaper. It was written by a judge who has been a criminal lawyer in four states. Of the positions taken in his book the reviewer says, "The author contends that in comparison with the procedure in modern trials, the trial of Jesus of Nazareth was the most farcical legal procedure in the history of the world. He points out that the trial was completed in twenty-four hours; that it took place at an illegal hour of the day and of the night; that the knowledge of the trial was kept from the friends and champions of Jesus, and that He was permitted no attorney. He further shows that the court and the men who prosecuted were not impartial but were biased and hated Jesus, that perjury was committed freely, and that conspiracy marked every step of the trial." Of the writer, the review says that though he was an unbeliever for many years, "recently he joined the church and publicly admitted that he had become convinced after careful study that the Bible was the true Word of God to be accepted unquestioningly, and that Jesus was the Son of God to be followed unhesitatingly." So much for the trial and condemnation of Jesus from the standpoint of legal evidence.

We would call special attention to three things which our Lord suffered in this trial. He was subjected to false accusations, His own words being perverted by some as a basis for such accusations; He was subjected to unreasoning hatred, which even manifested itself in violence; and finally He was condemned because of His own testimony to the Truth. The blessed Lord Jesus needs no defence from our feeble words. It is enough to call attention to the spirit of those who opposed Him, and then to remind the disciple that he is not above his master. If they did such things to the Lord Jesus Christ, shall we think it strange if men do likewise to us? Why, in all probability some will even say that for us to say such things as these is self-righteous and an undue assuming of martyr airs! But being assured that our hearts are pure in the sight of God, let us not be cast down, but let us rather rejoice that we are counted worthy to fellowship in Christ's sufferings and to bear reproach for His name's sake. Our Lord Jesus Christ bore His reproaches patiently; let us emulate His example. (Matt. 5:10-12; Phil. 1:29; II Tim. 3:1-5; 12-14; I Pet. 2:21-23; Heb. 12:3; Rom. 15:3)

Peter sets before us an example from which we do well to take warning, for when he was called to share in the reproach of his Saviour, he fell by the way. He had boasted vehemently of his purpose to be true even unto death and with evident sincerity. The sincerity of his

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purpose the Saviour testified in saying, "The spirit truly is ready but the flesh is weak." But in the same words the Saviour also testified of his weakness. To recognize the weakness of Peter and its kinship with ours should spur us to mark with special attention the Saviour's warning to His disciple, "Watch and pray lest ye enter into temptation." Surely, there is here a most practical suggestion for that soul who desires to be true to his Lord in the face of testing and persecution. And let us not forget that as then for Peter, so our Lord Jesus Christ is praying now for us (Heb. 7:25). If in an unguarded moment we have denied our Lord and turned aside from the path of His will, let us be quick to emulate Peter's example in repenting of our sin, being comforted by the assurance that "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). But let us remember that such heartbreaking defeat as Peter suffered is unnecessary if we will but put our trust in our Lord, for He is abundantly able to deliver us from all our temptations. "We are more than conquerors through Him that loved us." (Isa. 26:3-4; Rom. 8:37; Jude 24-25)

III. THE DIGNITY OF THE SAVIOUR (Mark 15:1-5)

Never in His earthly life was the Saviour's dignity more evident than when He stood before Pilate. Battered was He, and bruised, and blood-stained, and with His vesture torn, no doubt, by the brutal treatment which He had received from the servants of the High Priest. Bound, too, He was with fetters. How utterly lacking was He in kingly regalia! His followers had forsaken Him and fled, and as He stood at the judgment bar of that Roman tribunal, there was not a single voice to plead in His behalf. Apparently He was utterly destitute of the courtly train which should accompany an earthly Prince! Hushed now were the shouts which had acclaimed Him as king and praised Him in the name of the Lord. The very voices which had cried out in such glad acclaim now cried out in accusation against Him and clamored for His blood. Could any earthly potentate be more utterly divested of earthly pomp? And yet as He stood in the presence of that proud Roman governor, in the midst of circumstances which were utterly inconsistent with the thought of princeliness, the Lord Jesus Christ bore Himself with the dignity of true majesty. When His accusers railed against Him, He answered them never a word. And when He was questioned by the Roman governor He was silent; but when at last He opened His lips to speak, how forcibly His dignity was revealed, "Thou couldest have no power at all against Me, except it were given thee from above" (John 19:11). Those words never fell from the lips of a cowering criminal justly condemned before the bar of an earthly tribunal! Nay, rather they fell from the lips of the God of this universe Who removeth kings and setteth up kings (Dan. 2:21). He Who spoke there was the One of Whom the Scriptures declare that "the powers that be are ordained of God." (Rom. 13:1) Here was the King of Kings and the Lord of Lords humbling Himself to the estate of a prisoner at the bar soon to die for sinners. Our Lord was not ashamed, nor did He tremble in the presence of the mightiest earthly power. Why should He? It was by His sufferance that Caesar swayed the sceptre of the Roman Empire. He had no reason to tremble. But surely Pilate was the uncomfortable one in that crucial hour.

Let the timid, shrinking servant of Christ be shamed and take courage. Beloved, we bear the Word of God and are the ambassadors of high heaven! It was our Sovereign, Who in the hour of His greatest humiliation, conducted Himsef with such dignity! Shall we disgrace His cause by unmanly display of weakness? God forbid! Rather let us rise in the strength of the dignity which belongs to the ambassador of Jesus Christ, and let us speak forth boldly in the Name of our Lord and Sovereign, fearing not the face of man. (II Cor. 5:20; II Cor. 4:13; Jer. 1:8; Ezek. 2:6-8; Isa. 51:6-7, 12-13)

IV. THE GRACE OF THE SAVIOUR (Mark 15:6-15)

Last of all, the closing incident of this lesson foreshadows the grace of the Saviour.

A prisoner lay bound in the Roman prison, Barabbas by name. Of his guilt there was no question. He was guilty of the very thing of which the Lord Jesus Christ was falsely accused. He had made an insurrection, and in this insurrection he had committed murder. As the multitude clamored for the blood of the Lord Jesus Christ, they demanded also that Pilate follow his usual custom of releasing to them a prisoner at the feast. He offered to release the Lord Jesus Christ, for he well knew the envy which had moved the Chief Priests to deliver Him. But incited by the priests, the multitude asked for Barabbas and cried out against the Lord Jesus Christ, "Crucify Him! Away with Him! Crucify Him! Crucify Him!" At their request Barabbas went free; and the Son of God was sentenced to the shameful death of the Cross, for such was the means by which the Roman government executed such criminals as Barabbas. **In a very real sense, therefore, the Lord Jesus Christ took Barabbas' place.**

For many centuries, and by many means, God had been pointing forward to the great substitution by which His beloved Son would take the sinner's place and die in his stead. One of the means employed to present the great expression of His love was the means of type; the experiences of men with whom God had dealt picturing His great plan of Redemption. Now as He begins to record the fulfilment of those types in the death of the Lord Jesus Christ, the Holy Spirit pauses for a moment to select one more incident with rich typical significance as the last of the series. In this incident the Saviour Himself becomes the substitute for a guilty cowering criminal. In this the spirit of God points back to the types of the Old Testament, reminding us of their message, and indicating with tremendous emphasis that the events which are about to transpire shall fulfil those types. And in this type the Spirit also suggests the character of the death which our Saviour was to die, for when He went to the Cross at Calvary He became a substitute for the sinner. We were guilty and deserved nothing but the wrath of God, but our Lord took our place and died in our stead. Because He died, we live. Here we see the grace of God.

In our next lesson we shall study somewhat more fully of this grace of our Lord Jesus Christ, so we will content ourselves for the purposes of this lesson merely with calling attention to the fact that the death of the Lord Jesus Christ, in the place of Barabbas, in the substitution which it involves, is a typical presentation of His grace toward the sinner. (I Cor. 15:3; Isa. 53:5-6; I Pet. 2:24; I Pet. 3:18)

VITAL-TRUTH ILLUSTRATION

Before and for some time after the Civil War, Gen. Lew Wallace was inclined to be skeptical in religious matters, and particularly concerning the deity of Christ. One day when travelling on the railroad he chanced to meet Col. Ingersoll, the infidel. Their conversation turned on religious topics, and in the course of the discussion Ingersoll presented his views. Wallace listened and was much impressed, but finally remarked that he was not prepared to agree with Ingersoll on certain very extreme propositions relative to the non-divinity of Christ. Ingersoll urged Wallace to give the matter the careful study and research which he himself had given to it, expressing his confidence that Wallace would, after so doing, fully acquiesce in his views.

After parting, Wallace turned the matter over in his mind, and determined to give it the most thorough investigation. For six years he thought, studied and searched. At the end of that time "Ben Hur" was produced. I met Wallace at a hotel in Indianapolis not long after. The book was naturally the topic of our conversation. After having told me the story I have just given, Wallace turned to me and said, "The result of my long study was the absolute conviction that Jesus of Nazareth was not only a Christ, and the Christ, but He was also my Christ, my Saviour, and my Redeemer. That fact once settled, I wrote Ben Hur.

—Told by a personal friend of Gen. Wallace to Dr. Edward Judson.

Second Quarter, Lesson 12 **Sunday, June 17, 1928**

THE CRUCIFIXION

Lesson Text: Mark 15:16-47
Read also Isaiah 53:7-12

Golden Text:

"But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8).

As we come to the Cross of Christ, we come to the very foundation fact of the gospel of the Lord Jesus Christ, which God's Word declares to be the power of God unto salvation to everyone that believeth. We recommend that the teacher thoroughly familiarize himself with the story of the Cross as it is presented in the Gospels, with the story of the Resurrection, and with the divinely revealed program for Christ's Coming. Then let him tell this story simply to his class, laying the emphasis on the narrative, and bringing in just enough other Scriptures, by way of explanation, to make it plain why the Lord Jesus Christ must die, must rise from the dead, and must come again, and what these facts mean to the soul who puts his trust in Him. For the purpose of such a presentation, we would recommend by way of preparation careful and prayerful reading of the following Scriptures: Matt. 26:1 to 28:20; Mark 14:1 to 16:20; Luke 22:1 to 24:53; John 14:1 to 20:21; John 3:16; I Pet. 3:18; Rom. 4:24-25; Rom. 1:4; I Thess. 4:13-18; I Cor. 15:51-58; Phil. 3:20-21; Col. 3:1-4; Romans 1:16. Let the story be told simply, as to a little child, and as nearly as possible in the words of Scripture. Then by all means let the invitation be given for all who will to accept the Lord Jesus Christ as their personal Saviour.

We recommend this course for two reasons. First: We believe there is an appalling lack of knowledge of the essential facts of the Gospel, even among professing Christians today, and certainly we cannot expect a soul to accept the Lord Jesus Christ as his Saviour without information as to what He has done. Second: This has proven to be one of the most fruitful means of winning souls to a decision to accept the Saviour. Observation has convinced the writer that the more simply the message is presented, the more powerful it has proven. In a number of instances which have come to his attention, when such a message was addressed to a mixed congregation with the definite attempt to reach the very little children, decisions have been made, not only by the little children, but also among those of all ages ranging from childhood to old age. The appeal of such a message seems to be universal, as well it should, for the Gospel of our Lord Jesus Christ, (which as defined in I Corinthians 15, consists in the fact of His death for our sins, His Resurrection for our justification, and His Coming for our translation or our resurrection) is the power of God unto salvation to every one that believeth (Rom. 1:16).

Should the teacher feel constrained by the Spirit of God to do so, he can present this lesson as recommended, and substitute the material provided in the lesson discussion for the review which is scheduled for next Sunday.

Now, because the Cross of Christ is a subject of such vast extent, rather than limiting our discussion to the lesson Scripture (though we could by no means hope to exhaust the wealth of material which it contains) let us gather together some of the Scriptures which furnish a helpful interpretation of the event which the lesson details by way of narrative.

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on the Cross of Calvary, God had been promising a Saviour. To the first man He promised that the Seed of the woman should bruise the serpent's head (Gen. 3:15). To him He gave a type of that coming deliverance by shedding the blood of animals and clothing those cowering sinners in their skins (Gen. 3:21). In type, His promise was repeated in the lamb of Abel, in the ram of Isaac, and in the sacrifices whose blood drenched the altars of God's people and sprinkled both the people and their sanctuaries. All these bore witness that sin demanded the shedding of blood, and that without the shedding of blood there is no remission. But they also bore witness to the fact which Abraham testified by faith, "The Lord will provide Himself a lamb for a burnt offering." These sacrifices were only types, and their provision was only temporary, but they had a shadow and promise of good things to come. So when He died upon the Cross, by the shedding of His own blood, our blessed Lord Jesus fulfilled these types, and in so doing fulfilled the promises which God had given His people. (Heb. 9:13 to 10:12)

But God also promised a Saviour by the mouths of His prophets. The prophecies and their fulfilments are too numerous to permit extended discussion, so most expeditiously to present this information we will tabulate those which come into view in our lesson Scriptures. Among many other things the Old Testament prophesied:

(a) The scourging of the Lord Jesus Christ.
Isa. 51:6; Mark 14:15

(b) The spitting.
Isa. 51:6; Mark 14:19

(c) The manner of His death—by crucifixion.
Ps. 22:16; Mark 14:24

(d) The parting of His garments.
Ps. 22:18; Mark 14:24

(e) The casting lots on His vesture.
Ps. 22:18; Mark 14:24

(f) His being numbered with the trangressors.
Isa. 53:12; Mark 14:27

(g) The mockery of the priests and others.
Ps. 22:7-8; Mark 14:29-31

(h) His cry of agony.
Ps. 22:1; Mark 14:34

(i) His drink—gall and vinegar.
Ps. 69:21; Mark 14:23, 36

(j) His entombment in the rich man's sepulchre.
Isa. 53:9; Mark 14:43, 46

But this list is by no means exhaustive, and the limitations of our space forbid our attempting to make it so. We would, however, call particular attention to Psalm 22, and to Isaiah 53, which we regard as two of the clearest prophecies of the crucifixion recorded in the Old Testament. A little study of these passages in the light of other Gospel accounts of the crucifixion will reveal many correspondences to which we do not here attempt to call attention. Suffice it to say that it is one of the most self-evident facts of the Gospel that the Lord Jesus Christ died in fulfilment of the prophecies of the Old Testament and in fulfilment of the promises which God had made by the mouths of the prophets concerning the coming Saviour.

II. THE CROSS OF CHRIST THE VINDICATION OF GOD'S RIGHTEOUSNESS

We would next call attention to the fact that the Cross of Christ was the vindication of God's righteousness.

For many generations God had been passing over sins without judging them. He had provided, for the protection of those who put their trust in Him, the blood of bulls, and of goats, and of many other sacrifices and offerings. But those sacrifices were only temporary and imperfect. They could not take away sins. They could only cover them ("Covering" is the literal meaning of the Hebrew word translated "atonement" as in Lev. 17:11). Those sacrifices could testify to God's grace in remitting the sins of His people; they could prophesy the coming Saviour; they could testify the faith in the Saviour which prompted man to offer them; but they could not take away their sins. This the Scripture plainly declares. How then, could God be righteous, and yet forgive the sins of men and women whose sins demanded judgment, but whose offerings were imperfect and unsatisfactory? (Heb. 10:1-4, 11; Heb. 11:4)

So, too, for many generations, God had been imputing righteousness to men by faith. Sinners they were, all of them, from Abel to the thief who hung upon the cross. And yet by simple faith the worst of them was counted righteous in the sight of God. How could such a thing be? How could the Spirit of God bear witness concerning Lot that he was righteous in the face of the record which the same Spirit had given of his ungodly deeds? (Cf. Gen. 19 and II Pet. 2:7-8). How could God say that He counted Abraham righteous in the same record which tells of his concubinage, of his craven and God-dishonoring cowardice, and of the deception by which he endangered his wife's chastity and God's promise of the seed? (Cf. Gen. 16:4-5; 20:1-17 with Gen. 15:6). And when we consider their sins we cannot help wondering how God could deal in such grace as He manifested toward others of the Old Testament worthies. How could God be righteous and yet count such sinners righteous in His sight? (Heb. 11:1-7; 1:13)

The answer to these hard questions lies in the Cross of Christ. The explanation is furnished in Romans 3:25-26 which says that God has put the Lord Jesus Christ forward "as the means of propitiation by His blood to be received by faith. This was to demonstrate the justice of God in view of the fact that sins previously committed during the time of God's forbearance have been passed over; it was to demonstrate His justice at the present epoch, showing that God is just Himself and that He justifies man on the score of faith in Jesus" (Moffatt). It was only with the Cross of Christ in view that God could remit the sins of those Old Testament sinners and count them righteous simply by faith in Him, for on the Cross He planned to bear their sins and pay their penalty and to shed His blood as the means by which they might be washed from their sins. And it is only on the same ground that He can forgive our sins and count us righteous. Are we saved by grace through faith in the Lord Jesus Christ?—So were the Old Testament believers. The only difference between us is that they were looking forward to the Cross, whereas we are looking back to it. Yes, the Cross is the vindication of God's righteousness. (Heb. 9:26-28; Rom. 8:3; I Cor. 5:21; Rom. 3:22; Rom. 4:20-25)

III. THE CROSS OF CHRIST THE SATISFACTION OF GOD'S JUSTICE

By the blood of His Cross, our Lord Jesus Christ afforded perfect satisfaction for the justice of God.

In His very nature God can never pass over a single sin without judging it. His holy nature demands judgment for every sin. "God is jealous and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on His adversaries, and He reserveth wrath for His enemies. The Lord is slow to anger and great in power and will not at all acquit the wicked," says the prophet Nahum (Nahum 1:2-3), which agrees with the testimony of Moses, "He will by no means clear the guilty," (Ex. 34:7) and of Joshua, "He is an holy God. He is a jealous God; "He will not forgive your transgressions nor your sins" (Joshua 24:19). How such verses should make the sinner tremble and shrivel his heart with fear, for God's standards of holiness are far above ours. Many things which men regard very lightly are heinous sin in God's sight. Even the thoughts of man's heart He counts for sin. According to God's standards of holiness one adulterous or covetous thought is enough forever to plunge a soul into the flames of hell. What an awful standard of righteousness is God's Holy Law! and what a terrible judgment our sins deserve! What hope can sinners have as they contemplate the holiness of God!

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Is there any hope for such? (Prov. 24:9; Jas. 4:17; Prov. 14:9; Ps. 7:11; Matt. 5:28)

Yes, in the Lord Jesus Christ there is blessed and wonderful hope for every sinner, for on the Cross He provided perfect satisfaction for the justice of God. He bore to the Cross every sin of every soul who ever lived or who ever will live on this wicked old earth; and there on the Cross God poured out the full measure of His wrath against our sins. This is the typical meaning of the crown of thorns. Those thorns which crowned the Saviour's brow were reminiscent of the curse with which God had cursed the earth for man's sake (Gen. 3:17-18; Mark 15:17). They were a mute testimony that He Who was without sin had become sin for us—that He Who was above the power of the curse had humbled Himself to become a curse for us, that He might redeem us from the curse of the law, and that we might be made God's righteousness in Him. It was the unspeakable weight of the world's guilt, to which was added the infinite suffering of the Father's wrath, which wrung from the lips of Jesus that day the heartbroken cry, "My God, My God, why hast Thou forsaken Me?" Jesus died for our sins according to the Scripture, and now the soul who trusts Him as Saviour may say with confidence, "Jesus died for every one of my sins. God judged Him for all of them, and now His justice is fully satisfied. He will never judge me. I am safe forever in the One Who died for me." The Cross of Christ is the full satisfaction of God's justice. "There is therefore now no condemnation to them which are in Christ Jesus." And of every one who has trusted Him, the Lord Jesus has testified, "He shall never come into condemnation (judgment) but is passed from death unto life." (Rom. 8:1, 3; John 5:24; Isa. 53:5-6; II Cor. 5:21; Heb. 2:9; I Pet. 2:24; I Pet. 3:18)

IV. THE CROSS OF CHRIST THE EXPRESSION OF GOD'S LOVE

Surely it must be very evident from what has gone before that the Cross of the Lord Jesus Christ is the highest expression of God's love. Only unspeakable love could have prompted the Father to plan and to promise the sacrifice of His Son in order that the sinner might be saved. Only love which is longsuffering and rich in mercy could have constrained a righteous God to pass over the sins of men who had rebelled against His will. And only infinite love could have led the Father to pour out His wrath upon the person of His beloved Son Who deserved none of it instead of upon the person of the sinner who so richly deserved to suffer the vengeance of eternal fire. Such love beggars description, and though God's Word says much about His love, when He wants to tell us how great His love is, He simply points to the Cross of Calvary: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

Divorce God's love for the sinner from the Cross of Christ, as some attempt to do, and it becomes an unholy thing; but give the Cross its rightful place and we may begin to realize the infinite reach of that love and may begin to comprehend with all saints what is the length, and breadth, and depth, and height; and to know that love of Christ which passeth knowledge. (I John 3:16; I John 4:9-10; Eph. 3:17-19)

VITAL-TRUTH ILLUSTRATION

But you say that the doctrine of substitution is vulgar; that it is not right for one to suffer for another's sin. I know that this great doctrine is rejected by some modern theologians, but when this is denied one of the finest qualities of mankind passes away into oblivion. . . . I know of no story that moves my heart as the story of Willie Lear, who lived in the state of Missouri.

During the Civil War, Willie sympathized with the South, and in his state there was carried on a sort of guerilla warfare by the Confederates, in which the lives and property of the Union people were in danger. A force of Union soldiers was sent to stop this outrage, and a number of the Confederates were imprisoned, and after trial by court martial, were all sentenced to be shot.

After this condemnation, the general decided to select ten of the number condemned for immediate execution, and reserve the remainder under hope of pardon if outrages in the neighborhood ceased. These ten were drawn by lot. Willie Lear was not in the number.

A neighbor of Lear's, who was among the number to be shot, was terribly distressed at the thought of his situation. He was the father of a large family, a poor man, and the thought of the helpless condition in which he would leave his loved ones was very distressing to him.

Lear saw all this, and it deeply moved him. He stepped forward to the commanding officer and offered to take his neighbor's place. The officer had no objections. The order had been issued that ten men of the number should be shot, and if that number was made up the law would be satisfied. The neighbor, with the deepest gratitude, accepted Lear as his substitute, and so Willie Lear took the place of his friend in the line with the other nine drawn up before a detachment with loaded rifles, and at the command "Fire!" he, with the others, fell riddled with bullets, his blood soaking the earth.

Would you think the man for whom Lear died would be grateful? —From "The Wonderful Word."

A company of England's greatest men were once gathered discussing Calvary. Many beautiful and ingenious theories were advanced; but the best fell from the lips of one whose goodness exceeded his greatness, and who was great because of his goodness. In a reverent silence he rose and said: "Gentlemen, the manner of Christ's redemption is a wonderful thing. In my humble opinion Jesus Christ was the Great Master Chemist and Artist of all time." Then, picking up a Bible, he said, "We have heard many strange theories tonight; but this Book tells me that the great Master Chemist and Artist used A BRIGHT RED to produce A PURE WHITE ON A DEAD BLACK." Then, amidst a quietness which was as the hush of God, he read once again the story of the Crucified; and men went out feeling that they had been brought face to face with the great reality, and rejoicing in the gift of God's Incarnate Son. —From "The Dawn."

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Second Quarter, Lesson 13 — Sunday, June 24, 192

REVIEW: JESUS THE SAVIOUR

Read Zeph. 3:14-17

Golden Text:

"Choose you this day whom ye will serve" (Joshua 24:15).

If you did not adopt the suggestion made for last Sunday, why not plan to make this Review Sunday a special "Decision Day?" It might be well to talk with the pastor or Sunday-school superintendent, and ask him for suggestions. Perhaps you could invite the pastor to speak to the class on this Sunday, making it plain that you want him to stress personal decision to trust the Saviour; or perhaps if it were suggested, the superintendent might wish to make it a "Decision Day" in the Sunday-school. But if not, there is no reason why the individual teacher should not talk frankly with the boys and girls in his class, seeking to ascertain whether each of them has trusted the Lord Jesus Christ as his Saviour, and seeking to lead to a definite decision any who may not have done so. Surely this is an auspicious time to do this, inasmuch as during the last Quarter we have followed through the Gospel story of the Saviour's life and death, and inasmuch as during the quarter we have sought to make the salvation message plain. If, on the other hand, the teacher is assured that the boys and girls in his class have trusted the Saviour, it might be well to make this a "Life Service Sunday," and to talk with the young people informally about the claims of Christ Jesus upon them for a life given over to Him for definite full time service in preaching His Gosel. In this it might be well to enlist the pastor's assistance. And surely it will be recognized that plans for a "Decision Day" of any kind ought to be made very prayerfully; and much prayer should also precede the actual meeting, in which every one of the young people is named before the Throne of Grace, with definite petition for the Holy Spirit to touch that heart according to His will, and according to the need.

QUESTIONS FOR REVIEW

Lesson 1—"Jesus the Suffering Messiah"

(Lesson Text: Mark 8:27 to 9:1; 9:30-32; 10:32-34)
(Golden Text: Mark 8:34)

1. What place does the Cross of Christ hold in prophecy?

2. What is the attitude of the natural man toward the Cross?

3. What should be the believer's attitude toward the Cross?

4. What promises should the Cross have conveyed to the hearts of the disciples? What does it promise to us?

Lesson 2—"The Resurrection" (Easter Lesson)

(Lesson Text: Mark 16:1-20)
(Golden Text: John 14:19)

1. Why is the Resurrection of Christ tremendously important?

2. Did Christ actually rise from the dead?

3. Can the Resurrection be explained by Natural Science?

4. What does the Resurrection reveal concerning the Saviour?

5. What hope does Christ's Resurrection give to the believer?

Lesson 3—"Transfiguration and Service"

(Lesson Text: Mark 9:2-29)
(Golden Text: John 15:5)

1. What future event was prefigured by the Transfiguration of Christ?

2. What may we learn from the Transfiguration as to the place the Lord Jesus should hold in our lives?

3. What lessons may we learn from the healing of the demoniac, which followed the Transfiguration?

Lesson 4—"Jesus and the Home"

(Lesson Text: Mark 10:1-16)
(Golden Text: Eph. 6:2)

1. What does the Bible teach about divorce?

2. What spiritual lessons may we learn from this teaching?

3. What lessons may we learn from Jesus' dealing with the little children?

Lesson 5—"The Cost of Discipleship"

(Lesson Text: Mark 10:17-27; 12:41-44)
(Golden Text: Matt. 6:21)

1. Why was the rich man condemned?

2. Can a soul be saved by good works?

3. Why was the poor widow commended?

4. What valuable lessons about giving does this incident teach us?

Lesson 6—"Greatness through Service"

(Lesson Text: Mark 9:33-50; 10:35-45)
(Golden Text: Mark 10:45)

1. What did the Lord Jesus teach about true greatness?
2. What did He mean when He warned about the danger of offending?
3. What must we do to receive a full reward?

Lesson 7—"Jesus Enters Jerusalem"

(Lesson Text: Mark 11:1-33)
(Golden Text: Zech. 9:9)

1. Does obedience to the will of God bring joy or sorrow?
2. Does God appreciate willing obedience?
3. Can a single word of the prophecies of Scripture be broken?
4. What punishment does a sinning believer receive?
5. Where may we learn what true worship is?
6. Does God answer all prayers?
7. Why is willingness important in the believer's life?

Lesson 8—"Jesus teaching in the Temple"

(Lesson Text: Mark 12:13-44)
(Golden Text: Matt. 7:29)

1. Should believers obey earthly governments?
2. Did Christ rise from the dead in a real body? Will the believer? When?
3. How may the believer's life be characterized by the righteousness of the Law?
4. Is Jesus God?
5. What is a hypocrite? What is God's attitude toward hypocrisy?
6. What kind of giving pleases God?

Lesson 9—"The Wicked Husbandmen"

(Lesson Text: Mark 12:1-12; 13:1-37)
(Golden Text: Psalm 1:6)

1. What may we learn about the Great Tribulation from the parable of the rebellious husbandmen?
2. What six facts may we learn from Mark 13:1-37 about the Great Tribulation?
3. What truths for our own personal lives do we learn from studying about the Great Tribulation?

Lesson 10—"Jesus Facing Betrayal and Death"

(Lesson Text: Mark 14:1-42)
(Golden Text: Mark 14:36)

1. What lessons do we learn from Mary's worship?
2. What lessons do we learn from Judas' treachery?
3. What lessons do we learn from Peter's weakness?

Lesson 11—"The Arrest and Trial"

(Lesson Text: Mark 14:43 to 15:15)
(Golden Text: Isa. 53:3)

1. Why did Jesus submit Himself to the officers of the chief priests, and to the Roman soldiers?
2. Should the follower of Christ expect to escape persecution and reproach? Why not?
3. Should the Christian be ashamed to speak the Gospel of his Lord? Why not?
4. How does the experience of Barabbas picture the Grace of the Lord Jesus?

Lesson 12—"The Crucifixion"

(Lesson Text: Mark 15:16-47)
(Golden Text: Romans 5:8)

1. How did the Old Testament teach about the Cross of Christ?
2. How were men saved before Jesus died on the Cross?
3. Why will a believer never come into judgment?
4. How do we know that God loves us?

VITAL-TRUTH ILLUSTRATION

A skeptic died. Shortly afterward the following lines, written on a scrap of paper, were found in his desk. They were dated two weeks before he passed away.

My soul is night, my heart is steel;
I cannot see, I cannot feel;
For life and light I must appeal
To Jesus.

He died, He lives, He reigns, He pleads,
There's love in all His words and deeds,
Aye, all a guilty sinner needs
Is Jesus.

I've tried in vain a thousand ways
My fears to quell, my hopes to raise,
But all I need, the Bible says,
Is Jesus.

Though some will mock and some will blame,
In spite of fear, in spite of shame,
I'll go to Him, because His name
Is Jesus.

—From "The Illustrator."

"GRACE AND TRUTH"

FREE PASTOR'S SERVICE

The establishment of this service for Christian workers is the logical outcome of present-day conditions within the church. Infidelity, under the name of modern theology, has so fully obtained control of many of our denominational headquarters that pastors who stand for the fundamentals of the Faith are finding it extremely difficult to secure through regular channels churches which want presented the unadulterated truths of God's Word. Likewise, churches, both denominational and undenominational, which desire preached from their pulpits "the whole counsel of God" are discovering to their amazement that it is almost impossible to get in touch with pastors of this character. It is the sole purpose of this service to bring fundamental pastors and fundamental churches together.

Responses to advertisements appearing in this column will be forwarded by us without delay.

Christian workers who desire further information concerning this free service should address the Business Manager.

Baptist Fundamental pastor desires pastorate—Baptist, or will consider Independent Church. Bible School graduate; over seven years in two pastorates; age thirty-five. Address B-1, "Grace and Truth."

How It Is Done!

Here is a letter from a member of our "Grace and Truth" family telling how she obtained a club.

Editor "Grace and Truth":

Enclosed is a list of five names for a year's subscription to "Grace and Truth."

Perhaps it will interest you to know how it came about.

I always use "Grace and Truth" in preparing my Sunday School lesson and last Sunday took it with me. The teacher being absent I was asked to teach the class so I used the help in "Grace and Truth." Immediately after the class two members asked what I had used and if it could be had. Another one heard us talking about the Sunday School lessons and she said that was what she needed too. I asked the fourth one, she too a member of the class and she too wanted it. I have added the name of my pastor to the list making a club of five without any effort on my part.

Needless to say I was overjoyed because it has been my desire to get "Grace and Truth" into as many homes as possible ever since I have been reading it but have not made any effort to do so except send for a few sample copies to some. So I am just praising the Lord for giving me this desire of my heart and have to say again as I have so many times before, "He Himself hath done it" and I know that "God is able to do exceeding abundantly above all that we can ask or think."

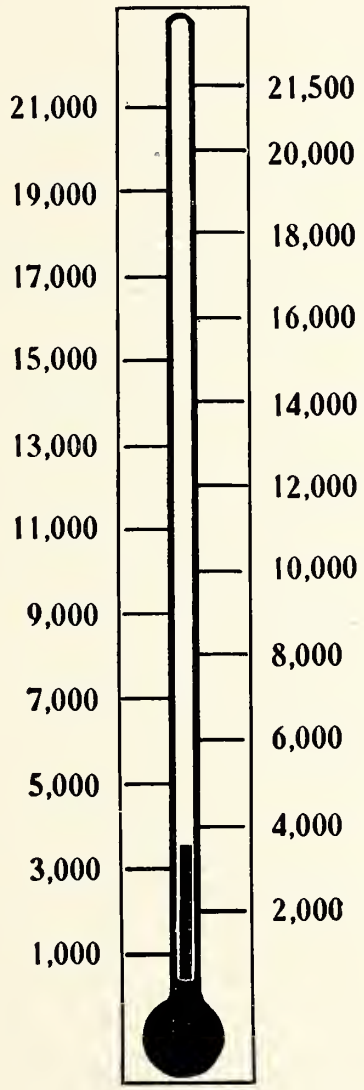
Yours with thanksgiving for a magazine that is such a blessing and a request that you pray for a blessing in the lives of those who shall be reading it in the coming year.

She did. So can you!

"Grace and Truth"

A Faithful Defense *A Clarified Message*

WATCH IT RISE!



$18,000 Needed by July 19

to Purchase the Property for the Permanent Home of

The Denver Bible Institute

2047 Glenarm Place, Denver, Colo.

For Catalog & Information Address Dean Clifton L. Fowler



Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

James 3:10

"Grace and Truth"

Clifton L. Fowler, Editor

Typology Number

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Clifton L. Fowler *Editor-in-Chief*

Assistant Editors:
H. A. Wilson
Jesse Roy Jones
Maurice G. Dametz
R. S. Beal
C. R. Lindquist, Book Reviews
Roy R. Boese, Publication Dir.
John I. Paton, Business Mgr.
R. E. Obitts, Editorial Sec'y

Contributors:
Frank S. Weston
Henry Ostrom
H. G. Dietz
W. B. Riley
Joshua Gravett
E. B. Hart
R. E. Neighbour
J. C. O'Hair
Aaron Schlessman
I. M. Haldeman
Albert Mygatt

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Stick to the Sword
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DOCTRINAL STATEMENT of the Denver Bible Institute and of "Grace and Truth"

THE TRINITY
The triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno 4:24.

VERBAL INSPIRATION
The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN
The personality of Satan. Job. 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST
The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.

HELL
The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH
All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; I Jno. 2:16; I Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

Typology

THE Old Testament abounds in types. Patriarchs, judges, priests, warriors, kings, prophets, all of them are types as they pass in review across its pages. The nation Israel, her worship, her backslidings, her restorations, her wanderings and her sojournings, her defeats and her conquests, her blessings, her testings, and her judgments are typical all. And what can we say of her ritual, for every garment of the priests, every ordinance, every sacrifice, every article of furniture and every pot and pan in the tabernacle and temple has its own special typical significance. Indeed, one cannot appreciate the Old Testament, nor can he learn its lessons, until he recognizes it as God's great picture book of spiritual truth.

The typical character of the Old Testament stories and ritual are repeatedly affirmed by the Word of God. "These things were our ensamples (types)" (I Cor. 10:6): "Priests . . . according to the law . . . serve unto the example and shadow of heavenly things" (Heb. 8:5): "The law having a shadow of good things to come" (Heb. 10:1): "It was . . . necessary that the pattern of things in the heavens should be purified" (Heb. 9:23): "The holy places made with hands . . . are the figures of the true" (Heb. 9:24): "Now all these things happened unto them for ensamples (types) and they are written for our admonition" (I Cor. 10:11). How clear God's Word makes it that the Old Testament is permeated with wonderful inspired typical teaching!

The typology of the Old Testament postulates inspiration. Such consistent and omnipresent typical teaching as is exhibited therein would be impossible had not the Spirit of God chosen to record only incidents which He could use typically to teach spiritual truth. Some have wondered why the Old Testament records many things which we find there, and why it is silent about many other things of tremendous historical and ethnological interest. The explanation lies in this fact. The Holy Spirit has admitted to the record only those things which were of special spiritual significance. No one can long study the Old Testament types with godly reverence without the conviction deepening in his heart that "in old time . . . holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21).

The typology of the Old Testament centers in the Lord Jesus Christ. Consistent with the message of the prophets, the types tell beforehand "the sufferings of Christ and the glory that should follow." Many and varied are the types of Christ with which the Old Testament abounds; and whenever the spiritual experiences of the individual believing soul are typified, as they are throughout the Old Testament, it is always in relationship to the Person and work of Christ. Typical study, therefore, gives the soul a new appreciation and understanding of the meaning in the Saviour's words, "Search the Scriptures . . . for they are they which testify of Me" (John 5:30).

And he is insured against disappointment who does this in the spirit of faith, for the typology of the Old Testament is

THE CRISIS!

THIS is truly the hour of Crisis in the history of the Denver Bible Institute. Read "Sixteen Thousand Dollars needed" the editorial on page 136 and the Treasurer's report on page 152, then unite with us in redoubled intercession and multiplied gifts to help

STOP THAT RENT DRAIN!

immeasurably profitable for the believer. To this testifies the experience of many a saint of God; and to this testifies the Word of God, for it says, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. 15:4).

—H. A. W.

How About the Dormitory Fund?

"HOW about the Dormitory Fund? How is the money coming in?" These questions are frequently upon the lips of friends of dear old D. B. I., these days, for it is well-known that $19,000.00 must be in hand by July 19 in order to purchase the new campus for the Denver Bible Institute and to save the initial payment of $2,500.00. The treasurer's report on page 152 and the editorial on page 136 will answer these questions from a monetary point of view; but there is an aspect of this matter which has brought rich blessing to our souls which we wish to share with our interested and loyal family of readers.

The means which God has used to provide the need thus far have been varied and full of interest, and have involved real sacrifice which causes thanksgiving to God on behalf of those who are willing to make it.

An earnest Christian young man has a number of shares of valuable stock in a Public Utility Corporation. God lays the burden for the need on his heart. The stock is sold, and the proceeds are turned in to the Dormitory Fund. He has faith that God will supply the $19,000.00 by July 19, but with his faith he links his works; and by works is his faith made perfect.

A young woman training for Christian work in the classes of D. B. I. has a little collection of jewelry. The Spirit lays upon her heart a great burden for the Dormitory need. The jewelry is all sold and its price is given as an offering to help in raising the $19,000.00 needed by July 19. Being a student in D. B. I. she has first-hand knowledge of what a blessing those new dormitories are going to be. She is going to do everything in her power to secure their provision.

A family attending the public services at the Institute is constrained to help, but they have very little money owing to protracted illness in the family and a period of unemployment for the husband and father. As they are praying about what they can do they are burdened to give a typewriter which is in the home to be sold and the money contributed to help meet the need. They are eager to do everything in their power to see that the $19,000.00 needed is in hand by July 19.

Another family which has consistently supported the testimony of D. B. I. for several years sends in a check with a brief note stating that the Spirit of God has burdened them in memory of their dear mother to give this sum. They, too, are prayerfully concerned that the $19,000.00 may be in hand by July 19.

Two high school students, soundly converted though living with unbelieving and unsympathetic parents, determine that they will save a part of the money which is given them for their lunches in order to give it to the Dormitory Fund. That $19,000.00 will be in hand by July 19 if doing their part in prayer and giving will insure it!

A widow woman who supports herself and her son and who is educating the son by doing housework pledges $20.00, pays it, and makes another pledge of $20.00, pays this and pledges yet a third time, this time raising her pledge to $25.00. In the meantime she helps her son to pay two pledges which he has made of $5.00 each, so great is her burden to help raise the $19,000.00 needed by July 19.

A girl of ten brings the money from her bank ($1.58 in all) to the treasurer, and says, "I intended to spend these for my own pleasure, but I believe the Lord wants me to give them to you for the Dormitory Fund. It is a source of no little blessing to see how God has burdened even the little children to help in providing the $19,000.00 which we must have by July 19 to complete the purchase of the new D. B. I. Campus.

It is by such means and through such sacrifices that God is moving to provide. Have you, dear friend, prayerfully faced this need and asked the Spirit of God to show you what He would have you do in this crucial hour? Are you doing all you can to help? Remember—we must have $19,000.00 by July 19 to make possible this first of the necessary steps to—

"STOP THAT RENT DRAIN!"

—H. A. W.

The Coming Generation—What?

A WESTERN newspaper recently called upon eight leaders of a great city to give their opinions on the subject, "What Mad Youth Is Coming to." Said the Chief of Police, "I am not a bit pessimistic about the future of youth. Talk about the coming generation, or this generation going to hell, is all nonsense. The youngsters of today who are going to be the men and women of tomorrow are better than the kids of twenty or twenty-five years ago." A prominent judge said, "The children of today, who will be the men and women of tomorrow, are better than their parents were at their age." That is some slam on the parents, isn't it? A prominent evangelical minister was bold enough to say, "This generation may play, but the next generation will pay. Visiting the iniquity upon the children unto the third and fourth generation is a divine decree." With this statement we heartily agree, and wish there were more such pastors who would fearlessly stand against the drift of the times. The consensus of opinion of the leaders was that there is nothing to be alarmed about. This is the general notion today. Men are obsessed with a blind optimism. We would like to believe that this and the next generation will come out

all right, but with statistical facts before us we are forced to say that these optimistic observers are fooling themselves.

The state attorney of Indiana reports his study of the criminal records for Indianapolis, and shows that in 1913 the average age of men convicted of robbery was 28, while ten years later 78 per cent of the convictions were under legal age.

Chief Magistrate McAdoo of New York City says, "My own experience shows that nearly all offenders, particularly in crimes of violence, are from 16 to 25 years of age."

The records of the California Bureau of Criminal Identification show that joy-riders, "petters," "cuddlers," etc., appropriated 18,115 automobiles in that state in 1927, in order that flaming youth might have its fling.

In the city of Denver, 24 persons attempted suicide in one month. Girls under 23 were involved in most of the cases. Seven of the attempts were successful.

At Longview, Texas, a fourteen year old girl ended an argument at school by brandishing a .45 caliber revolver. One hundred students were thrown into an uproar.

Glance at the newspaper headlines and notice the appalling crimes of mere boys and girls. There is a sickening and increasing number of young murderers, thieves and bandits. Quite recently, a Kansas farm youth, age seventeen, shot and killed his five brothers and sisters, also his father and mother, and then poured kerosene over the bodies, fired the house and went to a movie. He confessed as his reason for doing this, that he had been refused the use of the family car that day. He therefore planned to annihilate his family, and he carried out the dreadful plans. We read in one newspaper of four boys fourteen and fifteen years of age who were arrested for snatching purses. Two days later we read of a boy twelve years old who killed his mother, father and then shot himself. The hardened lawbreakers of today are the youth.

It gives increasing alarm when we consider that the teachers of the public schools and higher institutions of learning, are going out of their way to deny the Bible. The Junior Atheistic League is also spreading its poison virus, poisoning youth. If so many of our young people are criminals and atheists today, what about tomorrow and the coming generation? The Scripture is meeting striking fulfilment—"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God." "But evil men and seducers shall wax worse and worse" (II Tim. 3:1-4, 13).

In view of these startling facts it behooves us to obey with intensified earnestness the admonition of the Apostle Paul—"PREACH THE WORD; BE INSTANT IN SEASON, OUT OF SEASON" (II Tim. 4:2). —M. G. D.

Stick to the Sword!

THE BIBLE has proved itself. The Sword of the Spirit has stood the one scientifically infallible test—TIME. It is indestructible. It is undulled by the use and abuse of centuries and millenniums. The Sword has never lost a battle. It is dependable. *Stick to the Sword!*

The old Book still fits. It is satisfying. It tells men how to live and how to die. It restrains more crime than all the philosophies of men. It is a practical Book. If you don't think so, just start putting its precepts into practice. It meets the needs of the human family today, and nothing can take its place. *Stick to the Sword!*

The Bible is the most powerful book in all the world. The Sword of the Spirit still convicts and converts. It has not become powerless, lifeless, and outworn. It has a resisting, transforming, and life-giving power. The Word of God is still "quick and powerful," and "The Word of God is not bound" (Heb. 4:12; II Tim. 2:9). It is still the "power of God unto salvation" (Rom. 1:16). There is no need of any "new Bible." The "Old Book" still works. All we need to do is to give it a chance, and it will work wonders. *Stick to the Sword!*

Stick to the Sword! Use it! Wield it! It cuts and flashes. It stabs to the heart. It has an effect which is electric. It is "sharper than any two-edged sword." "Preach the Word," proclaim it, sound it forth! The Word of God still works. Have full confidence in it, and yield yourself to it. *STICK TO THE SWORD!* —M. G. D.

Missionary Subscriptions

FIFTEEN missionary subscriptions have recently been renewed by one of God's stewards. It is only as His children exercise their stewardship in this manner that we are able to send "Grace and Truth" to those on the foreign field. Such a stewardship is greatly appreciated by the missionaries. One, writing to us a short time ago, said, "May the Lord's blessing be upon each one who has a part in making this monthly soul-feast possible." Many of you have had a part in this blessed ministry for which we thank God. We now praise Him for this one who has made the "monthly soul-feast possible" for fifteen of these servants of the Crucified One.

—J. I. P.

A Floodlight on the Stories of the Old Testament

NOW all these things happened unto them for ensamples (literally types) and they are written for our admonition" (I Cor. 10:11).

What a flood of light streams from these words!

They affirm the literal character of the incidents narrated in the Old Testament: "These things happened!" The stories of the Old Testament are not fancies or fables; they are sober records of fact. However miraculous they may be, they actually occurred; however incredible they may appear, these things happened!

They declare the spiritual value of the Old Testament stories for the believer of this age: "They are written for our admonition." History though they be, their value is not merely historical. There is in them practical spiritual teaching for the instruction of believers living in all ages. Through them we may learn of God's wisdom, and justice, and might; of His mercy, and long suffering, and faithfulness; and of His good and acceptable and perfect will for the lives of His children and how it may be fulfilled.

They indicate the method by which this most practical instruction was given: "These things happened unto them for types." The spiritual teaching of the Old Testament stories is typical in character. In them truth was set forth in picture rather than in precept. The Holy Spirit chose to record only those incidents in the experiences of His people and those with whom they came in touch which were investd with typical significance. The pages of the Old Testament unfold God's great panoramic presentation of the Christian life.

They define an essential dispensational distinction: "These things happened unto them . . . they are written for our admonition." What for Israel was experience for us is Revelation. Hers was the material, miraculous blessing; ours, the inspired record. And of the value of the inspired Word as contrasted even with the most blessed experience, the Apostle Peter says, "We have a MORE SURE Word of prophecy, whereunto ye do well that ye take heed as unto a light that shineth in a dark place" (II Peter 1:19). How much more dependable is the eternal and unchangeable Word of the living God than any transitory and fluctuating experience. Why should men (like the Jews) be always seeking a sign, when God has given us His inspired Word which liveth and abideth forever? Israel's was the day of signs and wonders; ours is the day of the written Word of God. God has recorded for our admonition the experiences of His people Israel. We should learn therefore, not by seeking to duplicate those experiences, but by giving heed to that which is written.

How pregnant with blessing for the willing and obedient soul are the historical portions of the Old Testament! "All these things happened unto them for types and they are written for our admonition!"

—H. A. W.

Sixteen Thousand Dollars Needed!

What would God have you do?

TRUSTING our blessed Lord to supply the need, and conscious of His definite guidance, on April 19, the Board of Directors contracted to purchase 40 acres of land, in a most strategic location, for the permanent home of the Denver Bible Institute day-school. They paid down $2,500.00 to hold the property. The balance of $19,000.00 must be paid by July 19.

Less than sixty days remain before the $19,000.00 balance must be paid.

We have in hand $3,000.00 of the needed amount.

This leaves $16,000.00 which we must have by July 19.

God will supply the need. Of this we have no doubt, for has He not said, "My God shall supply all your need according to His riches in glory by Christ Jesus?" (Phil. 4:19).

But God supplies such needs through the prayers and through the gifts of His children. We must therefore appeal to you, dear loyal reader of "Grace and Truth," to unite with us in redoubled earnestness of intercession bearing up this need before the throne of His grace. God will use your prayers.

And we must appeal to you, as you pray to ask definitely what He would have you do; then "whatsoever He saith unto you, do it."

Please open this copy of "Grace and Truth" to the insert in the center, spread it out before the Lord, ask Him to make clear to you what He would have you do, then fill out the coupon and mail it to us. We know you will not fail us, and more than that we know you will not fail the Lord in this hour of crisis.

"Every man according as he purposeth in his heart, so let him give, not grudgingly nor of necessity for God loveth a cheerful giver." "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor that ye through His poverty might be rich."

Remember! We must have $16,000.00 before July 19. What would God have you to do?

—H. A. W.

ISAAC A TYPE OF CHRIST

by Rev. Aaron Schlessman

IN THE promise of his birth, and the incidents that follow, Isaac typifies the Lord Jesus Christ in a remarkable way. His birth, which was contrary to nature was pre-announced by a heavenly messenger. Joy and happiness reign supreme in Abraham's soul as these events become living realities. The boy grows and graces the home with his lively presence and his manly strength and cheer. And God suddenly confers a signal honor upon Abraham as He tests his heart; for it was an honor. We never read that "The Lord did tempt Lot." No; Sodom did that. Lot never reached a sufficiently high elevation to warrant his being tried by the hand of Jehovah. Sodom was between his heart and the Lord, and no furnace was required to manifest that. But Sodom would have held out no enticement whatever to Abraham. God knew well that he loved Him far better than Sodom, and He would make it manifest by laying His hand upon the nearest and dearest object. "Take now thy son, thine only son, Isaac." Yes, Isaac, the child of promise; Isaac, the object of long-deferred hope, the object of parental love, and the one in whom all the kindreds of the earth were to be blessed. This Isaac was to be offered as a burnt-offering. This surely was putting faith to the test for the praise and glory of God, and setting forth more fully in vivid type the picture of the Coming Messiah, the Saviour, Lord, and Coming King.

> By faith Abraham, when he was tried, offered up Isaac, . . . accounting that God was able to raise him up, even from the dead: from whence also he (Abraham) received him (Isaac) in a figure (parable) (Heb. 11:17, 19).

This passage clearly declares that Isaac rose from the dead in a figure, which at once suggests to us that God was setting forth in type in this incident the rising from the dead of His own Son. The placing side by side of Isaac and Christ will reveal a most delightful analogy. So strong is the analogy and so positive is the statement of the passage just considered that the student of God's Word must acknowledge that the story of Isaac is given to us as a glorious picture of the Christ Who was to come.

In Isaac we see set forth the Person and character of Christ. In Isaac we see set forth the sufferings and death of Christ. In Isaac we see set forth also the wondrous and glorious resurrection of Christ.

"The Scriptures . . . testify of Me" (John 5:39).

SO SAID the Saviour, speaking of the Old Testament. He is set forth therein by promise, by picture, and by prophecy. Isaac is one of the clearest of these Old Testament pictures of Christ. Schlessman's unfolding of this type is vital and valuable.

ISAAC SETTING FORTH CHRIST IN PERSON AND CHARACTER

BOTH Isaac and Christ were children of promise. It had been twenty-five years since God had given Abraham the first promise till the time of his birth. God spoke, saying, "This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir" (Gen. 15:4). The birth of Christ had long been foretold. The promise was given to Adam. The prophets told of it, "Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel" (Isa. 7:14). The birth of both was pre-announced. While in the plains of Mamre, the angels visited Abraham and Sarah, saying, "And, lo, Sarah, thy wife, shall have a Son" (Gen. 18:10). And the angel Gabriel was sent from God unto the city, Nazareth, to a virgin, "And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son" (Luke 1:30, 31).

The name of each was given before birth. "And God said, Sarah, thy wife, shall bear thee a son indeed; and thou shalt call his name Isaac" (Gen. 17:19). And to Mary the angel said: "Thou shalt bring forth a Son, and shalt call His name Jesus" (Luke 1:31). The birth of both was contrary to nature. Sarah was barren, and her only hope was in God. "But Sarah was barren; she had no child" (Gen. 11:30). But "Sarah conceived, and bare Abraham a son in his old age, at the

set time of which God had spoken to him" (Gen. 21:2). Christ was begotten of the Holy Spirit. An angel of the Lord appeared unto him in a dream, saying, "Joseph, thou son of David, fear not to take unto thee Mary, thy wife; for that which is conceived in her is of the Holy Spirit" (Matt. 1:20).

The birth of both caused great rejoicing. Abraham had waited long since the first promise that in "his seed all the families of the earth should be blessed," till the birth of Isaac. And the birth of a son gave great joy. "And Sarah said, God hath made me to laugh, so that all that hear will laugh with me" (Gen. 21:6). Sarah's rejoicing was because of the birth of Isaac (Gen. 21:2-5). The birth of Christ had long been foretold. It was prophesied that He should be the joy of the whole earth. Hence the angel announced His birth to the shepherds at Bethlehem and said, "Fear not, for behold I bring you good tidings of great joy which shall be to all people, for unto you is born this day in the city of David, a Saviour, which is Christ the Lord" (Luke 2:10-11).

Both are emphatically called "an only son." God said unto Abraham, "Take . . . thine only son" (Gen. 22:2). And again we are told that Abraham "offered up Isaac: . . . his only begotten son" (Heb. 11:17). Of Christ it is said: "For God so loved the world, that He gave His only begotten Son" (John 3:16).

Both are descended from Abraham. Concerning the birth of Isaac it is written: "For Sarah conceived, and bare Abraham a son" (Gen. 21:2). Concerning the genealogy of Christ it is written: "The book of the generation of Jesus Christ, the Son of David, the Son of Abraham" (Matt. 1:1).

Both were mocked and persecuted by their own kindred. Isaac is mocked and persecuted by Ishmael, his brother. "Sarah saw the son of Hagar, the Egyptian, . . . mocking" (Gen. 21:9-10). And we are emphatically told of the persecution. "Now we, brethren, are children of promise. But as then he (Ishmael) that was born after the flesh persecuted him (Isaac) that was born after the Spirit" (Gal. 4:28-29). Christ is mocked and persecuted by the Israelites, His brethren. "And they platted a crown of thorns and put it upon His head, and a reed in His right hand; and they kneeled down before Him, saying, Hail, King of the Jews!" (Matt. 27:29). "Him, . . . ye by the hand of lawless men did crucify and slay: Whom God raised up" (Acts 2:23-24).

ISAAC SETTING FORTH CHRIST IN SUFFERING AND DEATH

THE DEATH of both was to be a sacrifice. God in testing Abraham, said, "Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I tell thee of" (Gen. 22:2). God sent Christ into the world to be a sacrifice for all. "Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour" (Eph. 5:2). "He gave Himself a ransom for all, to be testified in due time" (I Tim. 2:6). As Isaac went to the place of death in obedience to God, so Christ died in obedience to God. God told Abraham to take Isaac, his son, and go to the land of Moriah, and offer him there for a burnt offering. "And Abraham rose up early in the morning . . . and took two young men with him, and Isaac, his son, and clave the wood for the burnt offering, . . . and went unto the place of which God had told him" (Gen. 22:3). Isaac had not forfeited his life by the breach of any human law, but it pleased the Lord to try Abraham's love, faith, and obedience; in like manner Jesus knew no sin, and there was no cause of death in Him; but "the Father sent the Son to be the Saviour of the world" (I John 4:14), and "He made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross" (Phil. 2:7).

IN ALL the types, Christ is partly revealed and partly veiled. No single type sets Him forth fully. Take them all together, and we have a life-size portrait of the Redeemer.

—Dr. J. Norman Case

As Isaac himself carried the wood on which he was to die; so Christ carried His own Cross. "And Abraham took the wood of the burnt offering, and laid it upon Isaac, his son" (Gen. 22:6). The Jews "took Jesus therefore: and He went out bearing the Cross for Himself" (John 19:17).

As Isaac went willingly to the altar, so Christ went willingly and freely to the Cross. All that God commanded had been obeyed, "And they came to the place which God had told him of; and Abraham built an altar there, and laid him upon the altar upon the wood" (Gen. 22:9). Christ "gave Himself for us, that He might redeem us from all iniquity" (Tit. 2:14). He said: "I lay down my life" (John 10:17). "He was afflicted, yet He opened not His mouth: He is brought

as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth" (Isa. 53:7). Christ was conscious that He had done nothing to forfeit His life, and He knew that it was in His power to escape, yet He made no resistance, for He came "that they might have life."

These marvelous analogies clearly and wonderfully show Isaac picturing the suffering and death of our Lord Jesus Christ. We praise God that the Gospel is portrayed in the Old Testament and then more fully revealed in the New.

THOSE who saw in every event, and in every righteous character of the Old Testament a shadow of that perfect Righteousness, . . . the Great Antitype Himself, surely had the perception of a great truth.

—Twining

ISAAC SETTING FORTH CHRIST IN HIS WONDROUS AND GLORIOUS RESURRECTION

AS ISAAC typifies Christ in His person and character, and then so clearly sets forth Christ in His suffering and death, so also he pictures in a vivid way the glorious and wondrous resurrection truth of our Saviour and Lord.

As Isaac rose from the place of death in resurrection, Christ arose in glorious victory over death. "By faith Abraham, when he was tried, offered up Isaac . . . accounting that God was able to raise him up, even from the dead, from whence also he received him in figure" (Heb. 11:17, 19). By the last clause, "from whence also he received him in figure," we see Isaac restored to his father, Abraham, as if he had been raised from the dead, and this was a typical representation to Abraham of the real death and resurrection of the Messiah. Christ alluded to it when He said, "Your father, Abraham, rejoiced to see My day; and he saw it and was glad" (John 8:56). In like manner Jesus Christ Who was really dead, actually rose on the third day, the appointed time. "He is not here. He is risen, as He said. Come, see the place where the Lord lay" (Matt. 28:6).

In both cases, God directly interposed. God only could have restored Isaac. He only had power to burst the bonds in which Jesus lay and call back the disembodied soul. God was the restorer of both. Death was swallowed up in victory. And Abraham could shout as triumphantly as the believer in our day, "Thanks be unto God Who giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

ISAAC SETTING FORTH CHRIST IN PERSON AND CHARACTER

ISAAC	CHRIST
A child of promise Gen. 15:4 Gal. 4:28	A child of promise Isa. 7:14
Birth pre-announced to Sarah by an angel Gen. 18:10	Birth pre-announced to Mary by an angel Luke 1:30-31
Name given before birth Gen. 17:19	Name given before birth Luke 1:31
Birth contrary to nature, Sarah being barren Gen. 21:2 Gen. 11:30	Birth contrary to nature, being begotten of the Holy Spirit Matt. 1:20
Birth gave great joy Gen. 21:6	Birth gave great joy Luke 2:10-11
Emphatically called "An only Son" Gen. 22:2 Heb. 11:17	Emphatically called "An only Son" John 3:16
Descended from Abraham Gen. 21:2	Descended from Abraham Matt. 1:1
Mocked and persecuted by Ishmael, his brother Gen. 21:9-10 Gal. 4:28-29	Mocked and persecuted by the Israelites, his brethren Matt. 27:29 Acts 2:23-24

ISAAC SETTING FORTH CHRIST IN SUFFERING AND DEATH

ISAAC	CHRIST
Went to the place of death as a sacrifice Gen. 22:2	His death was a sacrifice Eph. 5:2 I Tim. 2:6
Went to place of death in obedience to God Gen. 22:3	Died in obedience to God I John 4:14 Phil. 2:7
Carried the wood on which he was to die Gen. 22:6	Carried the cross on which He died John 19:17
Went willingly to the altar Gen. 22:9	Went willingly and freely to the cross Titus 2:14 John 10:17 Isa. 53:7

ISAAC SETTING FORTH CHRIST IN HIS WONDROUS AND GLORIOUS RESURRECTION

ISAAC	CHRIST
Rose from the place of death in resurrection Heb. 11:17-19	Rose in glorious victory over death Matt. 28:6

THE CITIES OF REFUGE

by MAURICE G. DAMETZ

AMONG the most beautiful and expressive types of Christ are the six cities of refuge. They set forth the Person and work of our Lord Jesus Christ, and they also picture Gospel promises and privileges. They embody in themselves truths of highest importance concerning the salvation of God, and the provisions of His grace. To the Israelite of old they were an object-lesson on the meaning of sin, of the punishment which it deserves, of the only means of escape, and of the only refuge for the sinner. Christ is the believer's city of refuge, the alone and only sanctuary for distressed, sin-weary souls.

> The Lord is my rock, and my fortress, and my deliverer; the God of my rock; in Him will I trust. He is my shield, and the horn of my salvation, my high tower, and MY REFUGE (II Sam. 22:2, 3).
>
> But the Lord is my defense; and my God is the rock of MY REFUGE (Ps. 94:22).
>
> We . . . have a strong consolation, who have fled for refuge to lay hold upon the hope set before us (Heb. 6:18).

Other refuge have I none,
Hangs my helpless soul on Thee.

Christ only is our refuge, and He is enough for us.

IT IS a fact well known to Bible students that the proper names of the Old Testament have rich spiritual significance, so perfect is the Word of God! Dametz bases this helpful study on the meaning of the names of the Cities of Refuge as considered in the light of their character. His study is illuminating. You will read it with interest and with profit.

The cities of refuge were ordained of God. They were divinely instituted and provided because of the sanctity of the life of man. They were places of ransom and redemption. They were places where judgment and justice were properly exercised. They were intended to shelter them who committed homocide unintentionally and accidentally, or as the Scripture says "unawares." They were prepared for refuge from the enemy and, thus, they typify SALVATION which is ordained and provided of God, in which we find refuge from the enemy of our souls.

The cities of refuge were ordained of God. They were evenly distributed on each side of the Jordan and were at accessible points. They were appointed not only for Israel, but for the "stranger" (Num. 35:15). And they were within easy reach of all. The accessibility of the refuge cities speaks to us of the way of salvation through Christ, which is accessible to all (John 14:6).

The refuge cities were places of absolute security. Instantaneous security was obtained the moment the refugee entered the gate. He was at once free from danger. His cause was taken up by the elders of the city and there was no charge against him (Num. 35:25). And this speaks to us of the believer's security. The moment he comes to Christ, he is as safe as God's provision can make him. The slayer, as soon as he entered the city of refuge was made a fellow-citizen; so have we been made fellow-citizens with the saints.

At the death of the high priest the slayer might go free to dwell in his own land (Num. 35:28). He was a prisoner of hope. Christ our great High Priest died to set us free and He liveth forever, and we are in Him.

The refuge cities were the only safety from the avenger (Num. 35:26-28). So is Christ the only place of safety for the sinner (Acts 4:12). The cities of refuge were a picture forecast of Christ as the one strong tower into which we may run for shelter from the enemy and from judgment.

Most significant are the names of the refuge cities for they set forth the glorious excellencies of Christ the sinner's refuge. The names are given in Joshua 20:7-8. Those west of the Jordan are given first, and their order is from north to south: Kedesh, Shechem, and Hebron. Those east of the Jordan are in order from south to north: Bezer, Ramoth and Golan. We shall consider these six cities in the order given in the record.

KEDESH—CHRIST OUR SANCTUARY

THE FIRST in order of the cities named in Joshua was Kedesh in Mount Napthali. The name "Kedesh" means a "sanctume," or "sanctuary." The

sanctuary was a consecrated place—a place for the Lord to dwell (Exod. 25:8). But it was also a place of refuge and protection. In the sanctuary was the altar, and at the corners of the altar were four horns overlaid with brass. The person seeking refuge would flee to the tabernacle and take hold of the horns of the altar (I Kings 1:50; 2:28). Horns are the symbol of power. This is an object-lesson of the mighty salvation which God gives to the believing soul, and the fleeing person appealed, not to the mercy of man, but to the protection of the Almighty.

Christ is our true sanctuary. He fulfils all that the city of refuge suggested. He is our "Kedesh" or sanctuary. He is our Saviour, and is mighty and powerful to save. "The name of the Lord is a strong tower, the righteous runneth into it, and is safe" (Prov. 18:10).

The tabernacle and the temple were God's sanctuaries of old. They represented God dwelling in the midst of His people (Exod. 25:8). Christ is the true sanctuary. "The Word was made flesh and dwelt among us" (John 1:14). He is the tabernacle of meeting between God and man (I Tim. 2:5). We meet God when we go to Christ our sanctuary.

The sanctuary was a place consecrated, or set apart, and Christ our sanctuary is a place set apart for our worship, rest, meditation and repose (Isa. 8:14; Ezek. 11:16). In the sanctuary the glorious Person and work of the Lord were seen (Ps. 96:6), and as we go to the secret place we behold the glory of God in the face of Jesus Christ (II Cor. 4:6). The power and glory of the Lord were manifested in the sanctuary (Ps. 63:2), and as we go to Jesus our sanctuary, we receive power and glory (Isa. 30:15; 40:31; Col. 1:11).

CHRIST is our Life, and Christ is the food of our Life, and as we use His words for daily guidance, daily strength, and daily warfare, we are feeding upon Him the Life, and the Sustainer of the Life within us.

—Geo. C. Needham

SHECHEM—CHRIST OUR STRENGTH

THE second city named was Shechem, which was located about seventy miles south of Kedesh. The name "Shechem" means that part of the back which is inclined for the carrying of a burden—the "shoulder." The shoulder is the symbol of strength. Shechem, the city of refuge, is a type of Him Who is our strength, assuring us of safe position and sure provision. Shechem is a type of Him Who bears our burdens. He bore the weight of our sin at Calvary, and He bears the burden of our earthly load of sorrow. He is our Shechem. As the shoulder is fitted for the earthly burden, so Christ, our Shechem, is fitted for every burden and need of our lives. Christ is the strength of His people. He is our strong habitation whereunto we may continually resort (Ps. 71:3). We read that He is "clothed with strength" (Ps. 93:1). There is strength in His right arm (Ps. 89:21), and His right hand is strong (Ps. 20:6). The marvel of it all is that He is our strength personally. Again and again we read in God's Word the expression, "He is MY strength" (Ps. 18:1-2; 19:14; 22:19; 28:7; 118:14-16; Isa. 12:2). These passages and many others show us that the way of victory is by appropriating His strength (Phil. 4:13). All of His strength is at our disposal, and we have no right to be weak when we have such a mighty Saviour.

The Lord our strength, the Man of God's right hand, is coming back and "the government shall be upon His SHOULDER" (Isa. 9). The key of the house of David will be upon His SHOULDER (Isa. 22:22). He will reign in authority and power. May God hasten that glorious millennial day when we shall see Christ in His beauty and strength. Meanwhile, He is our strength.

HEBRON—CHRIST OUR FRIEND

THE name "Hebron" means "company," "fellowship" or "friendship." The name is fragrant with lessons concerning Christ, Who in Himself far more than fulfils all that Hebron, the city of refuge meant in olden time.

Christ is my Father and my Friend,
My Brother, and my Love,
My Head, my Hope, my Counsellor,
My Advocate above.

Christ is our Hebron; He is *the* Friend. And the proof of His great friendship is His great love-quest—coming all the way from heaven's glory to this world of sin and woe, and dying on Calvary; seeking, tugging at our hearts, and saving us when we were lost in sin. Was ever a friend like this One?

There's not a friend like the lowly Jesus,
No, not One.

Friendship is very precious in the hour of trial and bitter loss, and it is then also that Christ shows us how real a friend He is.

I will not leave you comfortless, I will come to you (John 14:18).

When thou passest through the waters, I will be with thee, and through the rivers, they shall

The great types and shadows portray to us the main features of His blessed Person and of His infinite work.

—*E. C. Pressland*

not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee (Isa. 43:2).

Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place (Ps. 66:12).

The friendship of Christ is friendship indeed. It is marked everywhere by intense reality. It knows no change. It is undying constancy. Christ is a faithful friend (II Tim. 2:13; Ps. 89:33; Lam. 3:23). His friendship is proof against the shocks of time and the fluctuations of human life; against every impeding and impairing influence. He is a loving, patient friend.

Though Christ is our Hebron, our Friend, He desires that this friendship deepen. He wants us to respond to His love. He offers us the fulness of His great loving heart; He invites our trust; He yearns for us to enter into heart to heart converse with Him, and He wishes to communicate to us all the treasures of His heart life. He desires that we enter into partnership with Him, and that our lives be blended with His.

BEZER—CHRIST OUR FORTRESS

IT WAS necessary because of the natural division of the land by the river Jordan, that provision be made on both sides of the river, so that no person who sought refuge should be at a disadvantage in the race for safety and protection. Three cities were therefore appointed on the eastern side of Jordan. The southernmost one of these was Bezer in the wilderness. The name is strikingly suggestive and full of meaning; it means, "a place enclosed," or a "fortress." The main object of a fortress is to provide a place of defense for the weak against the strong; a place where we will be secure from every enemy. Jesus Christ is our spiritual fortress (II Sam. 22:2; Ps. 18:2; Ps. 31:3).

A mighty fortress is our God,
A bulwark never failing.

He is our refuge and defense (Ps. 9:9; 46:1; 57:1; 62:6-8; Ps. 59:9; Isa. 25:4). He is a refuge and a defense for the weak against the strong. When in testing we hide in Him, and He fights for us. In Christ our fortress, we are safe from every enemy. In Him alone there is ample security for time and eternity.

The only sure foundation Thou,
The only Fortress made,
Invincible to hostile powers.
The only Sun and Shade.

In Him there is security against sin, its fatal power, its evil influence, its terrible inroads, and its awful punishment (Rom. 13:14). In Him there is safety from the attacks of Satan and his every wicked purpose (Rom. 12:21). In Him alone there is help in the day of trouble (Ps. 46:1). Christ is our stronghold—in these perilous times, here and now amid the world's noises, and confusions, amid violence and dangers arising from hot strife and persecution—Christ is a stronghold, a fortress for His people. Christ fulfils all that Bezer stood for as a city of refuge.

RAMOTH—CHRIST OUR STANDING

THE name "Ramoth" is of greatest significance to us, meaning "heights" and indicating the most ample and perfect security. It conveys the same meaning as the inspired term of Paul, "the heavenly places" or the "heavenlies" (Eph. 1:3), and suggests our Standing in Christ.

Our Saviour is in the heavenly places (Eph. 1:20). He hath been raised from the dead and is exalted to God's right hand (Acts 5:31). The church is called unto the heavenly places (Phil. 3:20-21). That is our goal and destination. Our Standing, our position, is in the heavenly places now (Eph. 2:6; Col. 1:13). God reckons us as dead with Christ, raised from the dead (Rom. 6:3-4) translated, exalted and seated with our Saviour (Col. 1:13). Marvelous is our identification with Him! He is in heaven now—but He cannot leave us behind—we are there now, positionally. So vital is our union with Christ that God cannot look upon us without seeing Christ.

The types are God's own pictures, and they point forward to Christ.

—*John Ritchie*

So near, so very near to God,
Nearer I cannot be;
For in the person of His Son,
I am as near as He.

Christ is our Standing and since we are in Him, He cannot stand before God apart from us. His death, our death; His resurrection, our resurrection; His life, our life; His Standing before God, our Standing. On the Cross He did not die apart from us; from the grave, He did not rise apart from us, and in the heavens He does not appear apart from us. In Christ we have unquestioned acceptance, untarnished righteousness, unreproachable completeness, and unbounded bestowment of spiritual blessings (Eph. 1:6; II Cor. 5:21; Col. 2:10; Eph. 1:3). Glorious truth! Every believer holds a title to every blessing and provision of God in Christ. Jesus Christ has nothing apart from us—perfect is our identification. And this is true of every believer. Positionally, there is no difference between the weakest and the strongest; the most infirm and the most spiritual—every one of these marvelous blessings belong to every believer, and were conferred upon us by grace when we first trusted Christ. Praise God for such a Standing!

GOLAN—CHRIST OUR JOY

THE last named refuge city was Golan and its name is fruitful in meaning. Some teachers claim that "embrace" is the best meaning for Golan. Using this meaning, it throws light upon the keeping power of Christ. We have fled to Christ for refuge and Christ has embraced us, and we have perfect security in Him. However, the most accurate, beautiful and expressive meaning for Golan is "joy." No doubt that the refugee, as soon as he would arrive within the precinct of the city of refuge, would be joy-filled. The awful dread and fear were gone. Perfect safety was his, and the full flood-tide of joy burst upon him. This certainly speaks of Christ our joy.

Christ is our joy in salvation (Ps. 13:5-6; 20:5; 51:12). May God stir in us a rejoicing in our salvation, and what Christ has done for us. The old song needs to be more in our hearts and on our lips

O happy day, that fixed my choice,
On Thee my Saviour and My God!
Well may this glowing heart rejoice,
And tell its raptures all abroad.
Happy day, happy day, when Jesus washed my sins away.

Once we were strangers and aliens—now we are made nigh; justified fully, freely and forever; given a Standing in the heavenlies; and full provision has been made at the Cross for all the sins of our lives. Praise God for such an all-sufficient, complete Saviour!

Christ is our joy in fellowship (I John 1:3-4). Joy is multiplied when we enter into fellowship and partnership with Christ, and He is the key to our joy in fellowship with one another.

There is no joy apart from Christ, He is our joy in service (Phil. 2:17; I Thess. 3:9). He is our joy in intercession (Phil. 1:4). He is our joy in occupation (I Pet. 1:8). Oh, the joy of heart satisfaction as we are centered in Him!

Simply trusting Thee, Lord Jesus,
I behold Thee as Thou art,
And Thy love, so pure, so changeless
Satisfies my heart.
Satisfies my deepest longings,
Meets, supplies my every need;
Compasseth me round with blessing,
Thine is love indeed.
Saviour, I am resting, resting,
In the joy of what Thou art;
I am finding out the greatness
Of Thy loving heart.

He is our joy. He makes life sweet and fragrant.

Summing up the typical teaching of the cities of refuge, we can draw only one conclusion—CHRIST IS THE ALL-SUFFICIENT SAVIOUR. He is our sanctuary Whom God hath set apart for our worship; He is the strength of our life; He is our unfailing Friend; He is our strong fortress; He is our Standing, and He is our joy. CHRIST IS OUR ALL! All that we need is to be found in Him. He is enough for us. We want no other, and we cannot be contented with less.

CHRIST OUR PASSOVER

by H. A. WILSON

IT IS said that a great oil company was directed to the discovery of oil in Egypt by a single verse in the Bible story of Moses which says that the mother daubed the ark in which she laid her baby with slime and with pitch. In like manner a single verse ofttimes gives to the Bible student a clue which leads to the discovery of rich treasures of truth in other parts of God's Word.

Of such value is the statement of I Corinthians 5:7 which says, "Christ our Passover is sacrificed for us." At once this verse furnishes a clear and satisfying interpretation of one of the Old Testament types and challenges the Bible student to investigate this type more closely, comparing it with its Antitype, in order to learn wherein the one prefigured the other. This leads to the discovery of a wealth of typical truth, many details of which might not be suspected but for the clear and inspired interpretation—"Christ our Passover is sacrificed for us."

We are well aware that many have trod this path before us and that many have already worked this mine. But let us not be turned aside by this consciousness, for it may be that we will be permitted in the gracious providence of God to unearth some nugget which others have passed by. If, however, this happy privilege is denied us, at least by a fresh discussion of an old familiar line of truth some may be helpfully reminded of the riches of grace in Christ Jesus.

That the Passover lamb was a type of Christ the Scriptures plainly declare; but for the purpose of our present discussion, let us once more raise the question, "Wherein was the Passover lamb a type of Christ?"

In order, if possible, to make the results of our investigation unmistakably plain, throughout our discussion let us first state the general truth which is set forth in the type, follow this with the proof in the form of an analogy, and then discuss, briefly, the force of the analogy which we have presented.

Wilson's illuminating and helpful discussion of an old theme is rich in blessing. Read, meditate, and glory in the Gospel of God's Son, as revealed in the Passover. Thank God that "Christ our Passover is sacrificed for us" (I Cor. 5:7).

I. THE PASSOVER LAMB PROPHESIED THE PERFECTION OF CHRIST

FIRST we believe the Passover lamb presented a prophecy of the perfection of Christ.

The Passover required a lamb. (Exod. 12:3)	Jesus is the Lamb of God. (John 1:29, 36)

"The Lamb of God." How pregnant with meaning were those words as they fell from the lips of John the Baptist! They were first of all reminiscent, for they looked back to all the sacrifices of the Old Testament, beginning with the animal slain to clothe fallen Adam, and continuing through the ordinances of the nation Israel. Doubtless there was in these words reference to many other sacrifices, but there was also a clear reference to that lamb of which we are studying—the lamb of Passover, and we cannot doubt that many of those who heard so understood them. But these words were also distinctive. They set apart the Lord Jesus Christ from all the sacrifices that had preceded Him. The others had been only a temporary and an imperfect provision for God's people but He was "The Lamb of God." At last that One had come, to Whom all other sacrifices pointed. In Him was to be fulfilled all the promises which those offerings had enfolded in themselves; and in Him was to be fulfilled the promise set forth in the Passover lamb. The other offerings were imperfect shadows, but His was the perfect substance of those shadows. Jesus was the Lamb of God Which taketh away the sin of the world.

The Passover lamb must be without blemish. (Exod. 12:5)

The Lord Jesus Christ was without sin. (Heb. 4:15; I Pet. 1:18-19)

The lamb used for the Passover must be without blemish. Instantly this reminds us of the New Testament description of the Lord Jesus Christ of Whom it is said that He was "in all points tempted like as we are yet without sin." In this we see the fulfilment of the type. Our Lord Jesus Christ was able to redeem us from our sins because He had no sin of His own. Mingling with sinners and ministering to them, yet He was "holy, harmless, undefiled, separate from sinners." Outward contact with sinners and with sin could not defile Him, for there was in Him no sinful nature. What wonder, then, that the Apostle Peter testified by the inspiration of the Holy Spirit that we are redeemed "with the precious blood of Christ as of a lamb without blemish and without spot"?

Surely, God's requirement of a lamb without blemish was fitting inasmuch as that Passover lamb was to become a type of Him Who was without sin.

II. THE PASSOVER LAMB PRESAGED THE CIRCUMSTANCES OF THE DEATH OF CHRIST

SECOND, we see in the circumstances under which the Passover lamb was killed, a clear prophecy of the circumstances of the death of Christ.

The slaying of the Passover lamb was preceded by three days of darkness. (Exod. 10:21-23)	The death of Christ was preceded by three hours of darkness. (Mark 15:33)

Surely it is more than a coincidence that both the slaying of the lamb and the death of Christ were preceded by a period of supernatural darkness. In the one case it was three days of darkness, and in the other it was three hours; but in both cases the period was measured by three. The mere fact of the darkness preceding both is striking in itself, but when to it is added the correspondence in the threes the evidence becomes very convincing that in the Mind of the Spirit the one was a type of the other. We cannot here attempt to explain why there was a period of darkness preceding these incidents, but must content ourselves in calling attention to the correspondence.

The whole assembly of the house of Israel was to kill the Passover lamb. (Exod. 12:6)	The whole assembly of the house of Israel was responsible for the slaying of Jesus Christ. (Matt. 27:25)

Another point of striking correspondence is found in the fact stated above in the form of analogy Both in the slaying of the typical Passover lamb and in the slaying of its Antitype, our blessed Lord Jesus Christ, the whole house of Israel was involved. In this the one self-evidently becomes a prophecy of the other. Again we find it difficult to believe that this is a mere coincidence but must regard it rather as possessing prophetic significance, and again we will not attempt to explain it but will limit ourselves to pointing out the correspondence.

MANY parts of the Old Testament, as Exodus and Leviticus in particular, are as a sealed book to one who has no understanding of the types; the whole New Testament is but a large and full exposition of those types. They are full of light and glory, since they are full of Christ.

—Cotton Mather

The picture is not perfect it is true, for many details are lacking. But what type is perfect? In the two facts to which we have called attention, however, the thoughtful Bible student will recognize that the circumstances attending the slaying of the Passover lamb are suggestive of the circumstances which attended the death of Christ.

III. THE PASSOVER LAMB PICTURED THE SALVATION OF THE SINNER WHO ACCEPTS CHRIST

THIRD, we believe that in the Passover type, the Spirit of God is saying to the hell-deserving sinner, "Believe on the Lord Jesus Christ, and thou shalt be saved." It was a prophecy of that great expression of God's love of which John 3:16 speaks, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

The blood of the Passover lamb was sprinkled in the form of a cross. (Exod. 12:7, 22)	The blood of Jesus Christ was shed on the Cross. (Col. 1:20)

How clear was the type of the Cross of Christ presented in the Passover lamb will be appreciated when one sees the force of the simple fact to which we here call attention. The blood of the Passover lamb was sprinkled on the side posts and on the top of the door, making three cardinal points in the form of a cross. And if, as many Bible students believe, the bowl containing the blood was set on the door step to catch any blood which dripped from above, lest it be trampled under foot then a perfect cross was clearly formed. This in itself is most suggestive, inasmuch as it was on a Cross that the blood of the Lord Jesus Christ was shed.

The sprinkling of the blood of the Passover lamb secured the first-born from God's judgment. (Exod. 12:13, 23)	Faith in the shed blood of Christ secures our souls from God's judgment. (John 5:24; Eph. 1:7)

We come to the very heart of the message of the Passover lamb when we read the words, "When I see the blood, I will pass over you." That was a night of awful judgment, but the blood gave immunity from judgment. Let all who would substitute human works for the merits of Christ's shed blood mark this well: God said, "When I see the blood I will pass over you." None who were under the protection of that blood suffered God's judgment; but, on the other hand, none who were not protected by the blood escaped. It was the blood which secured from judgment. But notice, the shedding of the blood alone was not sufficient; it must be sprinkled on the side posts and upper door posts of the house. The shedding of Christ's blood, while providing salvation for all men, cannot avail until by faith it is applied to the individual soul. Though full provision was made for them, those words were not written of unbelievers, "We have redemption through His blood, even the forgiveness of our sins."

I think it was Northcote Deck who called attention to the beautiful thought in the meaning of the word "Passover." Says he, "In the 13th chapter of Exodus they were told; 'when I see the blood I will pass over you.' This did not mean pass by you and not smite the firstborn; but pass over you to cover and protect you. This comes out more clearly in verse 23, the word 'Passover' meaning to hover over you like a bird protecting its young." Surely this is consistent with the promise "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

The Passover was to mark the beginning of months for the children of Israel. (Exod. 12:2)	When a soul by faith accepts the Lord Jesus Christ as his Saviour all things become new. (II Cor. 5:17)

Many a soul has testified that he really began to live only when he had trusted the Lord Jesus Christ as his Saviour. If this be true in time and with our present limited apprehension, how much more true will it appear in eternity when we shall see as we are seen and know as we are known? That man who is outside of Christ is dead in trespasses and sins. Unless, while he has the opportunity, he trusts the Lord Jesus Christ as his Saviour, he must perish miserably in God's judgment. But when a soul trusts Christ, that marks the beginning of all things to him. He is a new creature in Christ Jesus; he possesses a new life as the gift of His grace; a new nature has been begotten in him by the operation of the Holy Spirit; he is brought into a new relationship with his Lord, for, from being a child of wrath, he becomes a child of God; and before him opens up a new path of holiness and usefulness for the Lord, in which it was impossible for him to walk before he trusted Christ. Truly for the soul who has accepted the Saviour, "Old things are passed away, behold all things are become new." This we believe was the typical teaching of the statement in connection with the Passover, "This month shall be unto you the beginning of all months. It shall be the first month of the year to you."

But lest, in considering associated truths, we lose sight of the central thought of this discussion, let us repeat: the security of those who rested under the protection of the Passover lamb pictures in wonderful fashion the salvation of that soul who trusts in the merits of Christ's shed blood. "There is therefore now no condemnation to them which are in Christ Jesus" (Romans 8:1).

IV. THE PASSOVER LAMB PREFIGURED THE BLESSINGS OF THE BELIEVER WHO IS IN FELLOWSHIP WITH CHRIST

FOURTH, we learn from the Passover lamb somewhat of the blessings which belong to the child of God who is walking in fellowship with Him.

The people fed on the Passover lamb. (Exod. 12:11)	By faith the believer feeds on Christ. (John 6:35, 51)

The immunity from judgment which the children of Israel enjoyed by the sprinkled blood of the lamb, was not the only blessing which was conferred upon them in this ordinance. They also received nourishment and strength for the journey before them by feeding on the body of the lamb. In this is suggested the strength which the believer receives by feeding on the Lord Jesus Christ. We are saved forever by once trusting Him as our Saviour; but for the trials and testings and tasks which lie in the daily path we need strength, and our souls must be nourished lest we faint by the way. For this also God has provided in Christ, for we are nourished and strengthened by feeding daily on Him as He is revealed in the Word of God. It was He Who said, "I am the bread of life; he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst." All who have tasted bear witness that "He satisfieth the longing soul and filleth the hungry soul with goodness" (Ps. 107:9).

The lamb must be roasted with fire and eaten with bitter herbs. (Exod. 12:8)	Jesus can satisfy the hungry soul only because He suffered the bitter anguish of the fires of God's wrath. (I Pet. 3:18; Ps. 89:38, 46)

It is to be noticed that the lamb must be roasted and eaten with bitter herbs, which is a testimony that apart from His sufferings the Lord Jesus Christ could not satisfy the needs of our souls. Away with all human philosophy that speaks flattering words about the man

Jesus yet denies the blood of His Cross. There is no satisfaction for the hungry soul in such vain delusions. It is only by virtue of His sufferings that our Lord can meet the needs of our souls and satisfy their longings. It is for this reason that the Scripture says, "It became Him, . . . by Whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings" (Heb. 2:10).

The Passover was the means of delivering God's people from bondage in Egypt. (Exod. 12:30-42)	The death of Christ is the means of delivering our souls from the bondage of their enemies. (Eph. 6:12-18; Heb. 2:13; Rom. 6:6, 14; Gal. 6:14; Col. 2:15)

There is another blessing which comes to the soul who is walking in fellowship with Christ in addition to the strength which he receives by feeding on Him, and this is deliverance from the power of his soul's enemies. As the children of Israel were delivered from Egyptian bondage by the judgment from which they were protected by the blood of the Passover lamb, so the believer is freed from the enemies of his soul by th judgment which the Lord Jesus Christ suffered in our stead. Again and again the Scriptures declare that it was by the blood of His Cross that He freed us from the horrid dominion of these enemies. It was by death that He destroyed him that had the power of death, even the devil. It is by His Cross that the world is crucified unto us and we unto the world. It was on the Cross that He made a spoil of the demon principalities and powers with which we must wrestle. And we know that our old man is crucified with Him that the body of sin might be destroyed that henceforth we should not serve sin. That judgment in which the Passover lamb was substituted for the children of Israel and by which they were liberated from bondage in Egypt thus becomes a picture to us of the victory which our Lord Jesus Christ has wrought for us by the blood of His Cross.

Thus we see that the Passover lamb has a twofold message of blessing for the believer—a message of strength and nourishment through occupation in the Saviour, and a message of deliverance from the power of sin wrought through the shedding of His blood.

V. THE PASSOVER LAMB PORTRAYED GOD'S WILL FOR THE BELIEVER IN CHRIST

FIFTH, and last, we find in the Passover lamb a typical setting forth of God's will for all who put their trust in the Lord Jesus Christ.

The people were to eat the Passover with their loins girded for a journey. (Exod. 12:11)	Those who have trusted the Lord Jesus Christ are strangers and pilgrims in the earth. (I Pet. 2:11)

God wants His people to recognize that they are strangers and pilgrims in the earth. The children of Israel were not at home in Egypt. Canaan was the land promised to their fathers. As they ate the Passover lamb it was to be with loins girded for the journey which lay before them. So it is with the believer in the Lord Jesus Christ. We are not at home here; our citizenship is in heaven. We are but strangers and pilgrims on the earth, and God wants us always to bear in mind our pilgrim character. But if the reader is mindful of the fact that in its primary typical significance, Canaan is a picture of the yielded life, still we must insist the message is the same. We should recognize that God would not have us tarry in our present condition, but would have us to be growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. So long as He is in this life, the Christian is a pilgrim and a stranger from two points of view. First, he is a pilgrim and a stranger because he is looking for a heavenly home and is merely sojourning on earth; and second, he is a pilgrim and a stranger because he has not yet fully attained to the high calling which is his in Christ Jesus. He needs to say with the Apostle Paul, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14).

Those who partook of the Passover were commanded to eat it with unleavened bread. (Exod. 12:14-20)	Those who have trusted the Lord Jesus Christ are called to a life of separation. (I Cor. 5:6-8)

Finally, the people of Israel were to eat the Passover lamb with unleavened bread, which is a message of separation, for leaven in the Scripture is a symbol of sin and wickedness, and God wants His people to be separated from these things. In this we come to the particular truth in connection with which the Holy Spirit gave us that wonderful interpretation which became the occasion for this study. We can therefore do no better than to bring our study to a close by quoting His own words of admonition.

> Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us:
> Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth (I Cor. 5:7-8).

ANGELS' FOOD

by C. Reuben Lindquist

TO FEED daily on the "Bread of God sent down from Heaven" is a prime necessity if we would live a victorious and useful Christian Life. Lindquist emphasizes the all-sufficiency of our Lord Jesus Christ to satisfy the hunger of our souls. His discussion is devotional and inspirational.

> And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat (Exod. 16:14-15).

MANNA! What is this?" Thus did the children of Israel exclaim one to another as they looked and beheld the "small round thing as small as hoar frost" lying upon the face of the wilderness. Never before had they witnessed such a sight. Their surprise when they first saw it gave rise to its name, as it is written, "And when the children of Israel saw it, they said one to another, Man Na (meaning literally, What is this?): for they wist not what it was" (Exod. 16:15).

The Scripture declares that this manna which fell in the wilderness was "Angels' Food" sent down from heaven to nourish and sustain the children of Israel.

> He had commanded the clouds from above, and opened the doors of heaven, and had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food: He sent them meat to the full (Ps. 78:23-25).

Such was God's gracious provision for the needs of His people.

That this manna or "Angels' Food" was a type of Christ is also very clearly presented in the Word of God. The characteristics of the "Angels' Food" set forth in type the characteristics of the Lord Jesus Christ—God's provision for His people. In speaking of this bread which came down from heaven the Lord Jesus drew a parallel between the bread which Moses gave to the Israelites and His own Person and work. He said,

> Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth the true bread from heaven . . . I am the true bread which came down from heaven (John 6:32, 41).

It is our purpose in this discussion to show from the pages of God's Holy Word wherein the "Angels' Food" which "rained down from heaven" to feed and to nourish the people of Israel was a type of our Lord and Saviour Jesus Christ, Who is "the bread of life," and Who came down from heaven to feed and to nourish God's children.

I. THE OCCASION FOR THIS ANGELS' FOOD

THE MANNA was God's provision for the temporal needs of His people Israel. The occasion which gave rise to this phenomenal fall of "Angels' Food" from heaven is recorded in the sixteenth chapter of Exodus. The children of Israel had left Egypt. They had crossed the Red Sea and they were now on their way to Canaan, marching through the wilderness of Sin. This latter was a dreary, desolate waste of land stretching between Elim and Sinai (Exod. 16:1). While they were wandering through this inhospitable, trackless desert the provisions which they had brought with them from Egypt were exhausted; then they were in need. Instead of calling upon God Who had so marvelously dealt with them before, they exhibited pitiful faithlessness. No sooner did they feel the pressure of hunger than they began to murmur and complain against Moses and Aaron. They seemed to have completely forgotten the gracious hand of Jehovah, Who had so recently delivered them from the land of bondage, caused them to walk dry shod in the midst of the Red Sea, and separated them from their enemies. But while they were yet murmuring and complaining against Moses, God looked down upon

them and caused the manna—the angels' food from heaven, to rain down from heaven upon the face of the wilderness.

> I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God (Exod. 16:12).

What a display of unbelief and human blindness coupled with Sovereign grace and Divine mercy! Had God dealt with the Israelites according to their deserts He would have sent fire down out of heaven to consume them. But no, "He gave them bread from heaven"—the dainties of angels—and they were filled to the full.

Christ is the bread from heaven. He is God's provision for the spiritual needs of His children. When we were yet dead in trespasses and sins, without strength and without hope, God looked down upon us, beheld our lost estate, and sent down to earth His only begotten Son, "the true bread from heaven," that we too might eat and be filled to the full. Said He,

> I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever (John 6:51).

II. THE SOURCE OF THIS ANGELS' FOOD

THE MANNA came down from heaven. In contradiction to the words of the higher critics, modernists, and others of their ilk, who attempt to explain away the Divine cause for the miraculous provision of the manna in the wilderness, the Scripture declares,

> He commanded the clouds from above, and opened the doors of heaven, and rained down manna upon them to eat (Ps. 78:23-24).

While it is well-known that the manna which "rained down" from heaven bore some resemblance to a natural product prevalent in the wilderness, this does not explain the fact that it was prepared in a supernatural manner. The natural product was produced by an insect pricking the tamarisk plant—thus causing the sweet sap to come forth. When this came in contact with the air it congealed and became hard, falling to the ground in the form of small round balls. In comparing the two we find that differences between them are much greater than the similarities. In the first place, had manna been natural the Israelites would have been acquainted with it, but "they knew not what it was." The natural product is a drug, and not food; it could be gathered only during certain weeks in the summer; and it was not subject to speedy corruption. The manna of the Israelites continued to fall every morning except on the Sabbath, when a double portion would be provided on the preceding day, and was miraculously preserved over the Sabbath. This provision continued during all the forty years of their wilderness wandering. When they finally reached the borders of Canaan the manna ceased to fall, and they were commanded to eat ripe corn.

Christ Jesus the Lord also came down from heaven. In His great discourse on the bread of life, He Himself declares,

> For the bread of God is He Which cometh down from heaven; . . . I am the bread of life . . . For I came down from heaven (John 6:33, 35, 38).

Like the manna, the Lord Jesus Christ bore some resemblance to the natural product, the physical man of earth, in that He Himself was manifested in the flesh:

> He took upon Himself the form of a servant and was made in the likeness of men (Phil. 2:7).

He took upon Himself a physical body.

In the links which connect most of the Scripture miracles with nature, unbelievers, atheists, agnostics, infidels, and all who repudiate the record of God's Word find an excuse for denying that they are miraculous at all. So, too, they have taken the similarities which exist between the Lord of Glory and the man of earth to disapprove the miraculous and to drag the Son of God down to the level of man.

To the Modernist, the Christ of God is merely an idyllic figure, "the flower of humanity, the world's greatest ethical teacher, a man so good his deluded followers took him for a god, the master-product of evolution."

To the Christian Scientist the Saviour is merely the expression of a virgin mother's ideas—"who gave to her ideal the name Jesus;" "the offspring of Mary's self-conscious communion with God; a divine ideal."

To the Spiritualist Christ is nothing more than a medium of higher order.

To the Russellite He was a man—neither more nor less—whose existence ended on the Cross.

To the Mormon Jesus Christ is the Son of a triune parenthood; Adam-God and Mary.

But the Scriptures not only declare that Christ was man but that He was both God and man. He was the God-man. In comparing the Lord of Glory with the natural man of earth, again we find the differences existing between the two are far greater than the similarities.

The Scripture presents some striking contrasts—

(1) AS TO THEIR ORIGIN:

> The first man is of the earth earthy, the second Man is the Lord from heaven (I Cor. 15:47).
>
> And so it is written, The first man Adam was made a living soul; the last Adam, a quickening spirit (I Cor. 15:45).

(2) AS TO THEIR CHARACTER:

> Wherefore, as by one man sin entered intc the world, and death by sin; and so death passed upon all men, for that all have sinned. . . . Therefore as by the offence of one judgment came

upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous (Rom. 5:12, 18, 19).

As it is written, There is none righteous, no, not one. . . . For all have sinned, and come short of the glory of God (Rom. 3:10, 23). For there is not a just man upon the earth, that doeth good, and sinneth not (Eccles. 7:20).

Christ . . . did no sin, neither was guile found in His mouth (I Pet. 2:22).

(3) AS TO THEIR PATERNITY:

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in Him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it (John 8:44).

I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father (John 16:28). And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was (John 17:5).

III. THE CHARACTERISTICS OF THIS ANGELS' FOOD

THE characteristics of the "Angels' Food which nourished and satisfied the hunger of the Israelites in the wilderness are typical of the characteristics of the Lord Jesus Christ.

Let us note the similarity of these characteristics.

The manna of the Israelites is described as being "a SMALL thing" (Exod. 16:14). How typical of the humility of our Lord and Saviour Jesus Christ! In the eyes of the man of the world He is indeed "a small thing." The Prophet Isaiah says of Him:

He hath no form nor comliness: and when we shall see Him, there is no beauty that we should desire Him (Isa. 53:3).

Then Paul in testifying of His humility says,

Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross (Phil. 2:6-8).

The Lord Jesus declares of Himself:

Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls (Matt. 11:29).

He did not count it a thing to be grasped at to be equal with God, but emptied Himself, becoming a man, and going down to the death upon the Cross.

The manna was described as being a "small ROUND thing" (Exod. 16:14) resembling a circle. This typifies two characteristics of our Saviour. First, it speaks to us of His perfection, a true sphere is perfect in form. He was perfect as a babe, as a boy and as a man—being the God-man. How perfectly He meets the need of every soul, that turns to Him by faith. He is the One Who can save, sustain, nourish, and satisfy. Second, it speaks to us of the Deity and the eternality of our blessed Lord. The line which describes the circumference of a circle has neither beginning nor ending. Likewise, the Lord Jesus said of Himself:

I am Alpha and Omega, the beginning and the ending, saith the Lord, Which is, and Which was, and Which is to come, the Almighty (Rev. 1:8).

He is from everlasting to everlasting.

The manna was like coriander seed—WHITE—and the taste of it was like wafers made with honey.

The white speaks to us of the purity and the holiness of our Lord and Saviour. He was pure, righteous, and undefiled, for He is the Spotless One—"Holy, harmless, undefiled, separate from sinners and made higher than the heavens" (Heb. 7:26). In Rev. 4:3 the One Who is seated upon the throne is said to be like the jasper and sardine stone—white in color.

The manna was sweet to the taste. This reminds us of the Words of the Psalmist when he speaks of God's Word which reveals the Saviour to us:

How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth! (Ps. 119:103).

O taste and see that the Lord is good: blessed is the man that trusteth in Him (Ps. 34:8).

How strange that the children of Israel should despise such food, and desire the leeks and the garlic of Egypt! But there are those of God's people today who neglect the Word of God and the "feeding upon Him, the bread of life." They have little or no appetite for spiritual food. They would rather feed upon the husks of earth than the bread of heaven. They, too, are "loathing" the heavenly manna, and esteeming it "light food." In order to grow and develop, the Christian must daily feed upon the Heavenly manna. He alone can satisfy and nourish and sustain the hungry soul.

In the narrative of Exod. 16 relating the miraculous fall of manna from heaven, there is a detail which cannot be overlooked. This is significant in that it typifies the work of the Holy Spirit in relation to the Lord Jesus.

Here we read that when the dew that lay was gone up the manna was made manifest. The dew is typical of the work of the Holy Spirit. In John 16:13, we read,

Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come.

It is the Spirit, and the Spirit alone Who can reveal Him to us as the Manna for our souls. He is the great Revealer of the unseen spiritual Manna to believing souls. Without his ever abiding presence we should starve for lack of food. He alone can make it manifest:

The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned (I Cor. 2:14).

IV. THE SIGNIFICANCE OF THIS ANGELS' FOOD

THE manna provided for the Israelites that which they could not possibly provide for themselves. In this it presents to us a significant picture of the grace of our Lord and Saviour Jesus Christ. He and He alone can give to our hungry souls that satisfaction which we could never obtain by our own efforts.

The manna was a free gift. God gave it to the Israelites at a time when they murmured and complained and were more deserving of hell-fire and judgment than the gracious provision of food from heaven. So, too, Christ is God's free gift to the unworthy, hell-deserving sinner.

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life (John 3:16).

The manna met the needs of all Israel. All fed on it, and were satisfied. There were no exceptions made, in spite of the differences in their tastes and appetites. Even so, God in sending His only begotten Son to die on Calvary's Cross made no exception. All had sinned and come short of the glory of God. They all needed the same balanced ration. This ration was provided in the true bread from heaven—the Lord Jesus Christ. He meets the needs of all.

The manna was the only food to be had in the desert. They must eat this food which God had provided for them or starve to death. Likewise, the Lord Jesus Christ is the only available spiritual food. Unless we feed upon Him we shall die of spiritual starvation.

The manna fell early in the morning. Those who would gather it, must go and get it early, before the sun should melt it. Likewise, the believer should arise early in the morning and gather his spiritual manna for the day in order that his soul might be strengthened and nourished to cope with its trials and testings. Many a soul has suffered defeat and met with disaster because of neglect in gathering a supply of Heavenly manna in prayer and meditation upon the Word at the beginning of the day. But what strength and what blessing he enjoys who makes it his habit early in the morning to feed on the Bread of God!

There could be no hoarding of the manna. It had to be gathered daily. Even so, the believer cannot depend on yesterday's blessing to suffice for today's testings. Each day God's children must realize their dependence upon Him. If we would prosper spiritually we must live moment by moment "Looking unto Jesus, the author and finisher of our faith" (Heb. 12:2).

It is significant, too, to note that there was always an ample sufficiency of this "Angels' Food" for each and every one, whether one gathered much or little. "He that gathered much had nothing over; and he that gathered little had no lack." Whatever man's need may be, great or small, Christ fully meets that need.

Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!

For He satisfieth the longing soul, and filleth the hungry soul with goodness. (Ps. 107:8-9)

How blessedly the giving of the "Angels' Food" brings out the true character of God as Jehovah-Jireh, the great provider. When Israel came to the end of their provisions and would have perished for want of food God made abundant provision for their every need. He caused "manna" to fall from heaven. In fulfilment of this type, on Calvary's Cross God provided for the needs of His people. Each day of our wilderness wandering we may arise and gather; feed upon our Lord Jesus Christ, and be nourished and satisfied. May God grant that all who have tasted of Him Who is the "Bread of life"—the "Angels' Food" from heaven shall have an ever-increasing appetite for the good things which He has provided for them that love Him.

Depraved minds on ashes feed,
Nor love, nor seek for heavenly bread;
They choose the husks which swine do eat,
Or meanly crave the serpent's meat.

Jesus! Thou are the living Bread
By which our needy souls are fed;
In Thee alone Thy children find
Enough to fill the empty mind.

Without this bread, I starve and die;
No other can my need supply:
But this will suit my wretched case,
Abroad, at home, in every place.

'Tis this relieves the hungry poor
Who ask for bread at mercy's door:
This living food descends from heaven,
As manna to the Jews was given.

This precious food my heart revives;
What strength, what nourishment it gives!
O let me evermore be fed
With this divine, celestial bread.

Let no day pass by without eating of the Heavenly manna, the Word of God and the Living Christ in the Word. —*Andrew Murray*

TREASURER'S REPORT

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F387	1.00
F388	1.00
F389	0.50
F390	10.00
F391	10.94
F392	21.54
F393	1.50
F394	10.00
F395	0.50
F396	0.50
F397	5.00
F398	50.00
F399	5.00
F400	5.00
F401	0.50
F402	10.00
F403	1.00
F404	1.00
F405	2.00
F406	0.97
F407	0.50
F408	10.03
F409	10.60
F410	10.00
F411	20.00
F412	10.00
F413	2.00
F414	1.00
F415	5.00
F416	5.00
F417	10.00
F418	1.00
F419	10.00
F420	0.05
F421	0.50
F422	0.50
F423	11.65
F424	5.00
F425	15.00
F426	50.00
F427	5.00
F428	7.40
F429	50.00
F430	0.50
F431	3.50
F432	0.50
F433	10.00
F434	5.00
F435	2.00
F436	8.00
F437	24.50
F438	20.00
F439	2.00
F440	100.00
F441	35.00
F442	10.00
F443	5.00
F444	10.00
F445	5.00
F446	5.00
F447	1.50
F448	5.00
F449	50.00
F450	26.50
F451	5.50
F452	5.00
F453	5.00
F454	0.50
F455	12.54
F456	0.25
F457	0.05
F458	0.05
F459	1.00
F460	0.40
F461	0.50
F462	1.00
F463	0.25
F464	3.13
F465	5.00
F466	5.02
F467	5.00
F468	250.00
F469	1.15
F470	1.00
F471	25.00
F472	30.00
F473	1.00
F474	1.00
F475	50.00
F476	20.00
F477	10.00
F478	10.00
F479	25.00
F480	5.00
F481	445.44
F482	10.00
F483	10.00
F484	5.00
F485	5.00
F486	25.00
F487	1.00
F488	0.20
F489	2.50
F490	1.00
F491	1.00
F492	5.56
F493	1.00
F494	1.00
F495	4.00
F496	10.00
F497	20.00
F498	25.00
F499	2.27
F500	2.80
F501	6.37
F502	6.00
F503	5.00
F504	221.75
Total	2,922.17

EXPENDITURES

Campaign Expense	$12.76
Examination of Title	$20.00
Total	32.76
Balance	2,889.41
Grand Total	2,922.17

Here Is How We Stand

on the purchase of the new L. J. Fowler Memorial Campus

Total Price	$21,500.00
Less Initial Payment	2,500.00
Balance Needed	$19,000.00
Less Balance on Hand	2,889.41
	$16,110.59

Needed By July 19!--$16,110.59

Pray! *Boost!* *Give!*

IN THE HARVEST FIELD

Conducted by Jesse Roy Jones

In a recent letter from Mr. and Mrs. E. K. Friedemann who are doing missionary work in Latvia under the Russian Missionary Society directed by Rev. Wm. Fetler, they report the blessing of God upon their work and request special prayer as they plan on going to Kokoreva, a village in Latgalia which is about twenty-seven miles from Riga. Mr. Friedemann was a former student in D. B. I. having also graduated from M. B. I.

The value of personal evangelism in the life of a Sunday-school teacher was recently demonstrated in the case of one of the Institute young men with his class of boys in one of the local churches. At the time he took the class there was an enrollment of ten with a regular attendance of eight. Within a period of six months the class has built up to an enrollment of fifteen with twelve in regular attendance. With the exception of two, the teacher has dealt with each boy about his need of the Saviour outside of class periods. Every boy in the class has accepted Christ as his personal Saviour under the teacher's leadership and three visiting lads also were led into a decision for Christ by his faithfulness in getting the Word and invitation to them.

The class is distributing tracts at the rate of one hundred per week and giving forth their personal testimony also. While the teacher was visiting in the home of one of the members of his class one day another boy who was boarding in the home was led to an acceptance of the Saviour during the course of the conversation. At this particular time the father of the boy who was boarding in the home was visiting his son and happened in on the conversation only to be deeply convicted of his own need of Christ as he silently listened to the appeal of the Sunday-school teacher as he talked to his son. The boy who was already a member of the Sunday-school class spontaneously chimed in and said, "I sure am glad that I have accepted Christ as my Saviour." The testimony of this lad and the fact of his own son's conversion caused the father to realize what he had missed as a Sunday-school boy and what some Sunday-school teacher had failed to do for him. But he didn't allow these regrets of former years to rob him of the gift of eternal life through Jesus Christ, so he too, then and there, took Christ as his personal Saviour in the same simple child-like manner as did his son just a few minutes before.

This is a practical example of the kind of training the Denver Bible Institute gives to its young men and women. Surely such an example is worthy of our highest recommendation and is a challenge to any young person who is zealous to do the Lord's will in winning the lost to Christ. May God raise up a host of such Sunday-school teachers!



The Laird family who sailed from New York City for Africa under the Mid-Mission Board February 25th. From left to right are: Mrs. Guy M. Laird, Arlene, Lawrence, and Rev. Guy M. Laird.

On Monday evening, May 7, faculty, students, and friends of the Denver Bible Institute and Church of the Open Bible gathered to bid farewell to our friends, Rev. Erdie, and Ella Nelson, who are returning to Africa where they are serving under the Africa Inland Mission. Rev. Wm. Turnwall, pastor of the Swedish Baptist Church of Denver brought a helpful message, and words of farewell were brought by Dean Fowler, for the faculty, and Joe Wright '28, for the student body. Pray for our friends as (to use their own words) they "go back home" to Africa.

Our dear brother, David Brynoff is pastor of the First Baptist Church at McLean, Texas. From all reports he and his wife, Grace Brynoff are doing good work there. Pray for them!

We have just learned that our friend, Joe Lash, is pastor of the Baptist Church at Ordway, Colorado. His wife (formerly Edith Sturgill) was one of the first students in the Denver Bible Institute. Remember them in your prayers.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON
Illustrations by ALBERT MYGATT

TUNE IN ON DEAN FOWLER'S RADIO SUNDAY SCHOOL LESSON EXPOSITION

Every Saturday evening Dean Fowler broadcasts the International Sunday School Lesson Exposition from Radio Station K. O. W., of the Associated Industries of Denver, Colorado. The Music Department of the Denver Bible Institute furnishes a number of sacred musical selections on the same program, which covers one hour. Tune in next Saturday evening and get the blessing of Dean Fowler's Lesson Exposition; then if you appreciate it, write to Radio Station K. O. W., Albany Hotel, Denver, Colorado, and tell them that you are grateful to them for putting such a ministry on the air. STATION K. O. W. DENVER, 218 METRES, 1370 KILOCYCLES; 8:00 TO 9:00 O'CLOCK, MOUNTAIN TIME, EVERY SATURDAY EVENING.

Third Quarter, Lesson 1 **Sunday, July 1, 1928**

THE EARLY LIFE OF SAUL

Lesson Text: Deut. 6:4-9; Phil. 3:4-7; Acts 22:3, 27, 28
Read also Ps. 119:33-40

Golden Text:

"Remember now thy Creator in the days of thy youth" (Eccles. 12:1).

As we come to the study of the life and letters of Paul perhaps it will be well to outline the policy which we shall pursue throughout this and the next quarter's course of study. As has ever been our policy, we will seek to let the lesson Scriptures define the course of our discussion rather than the titles which are assigned. It shall always be our endeavor to make our study doctrinal rather than historical. We shall also give close attention to the man Paul only when the lesson Scriptures indicate that this is the most profitable method to follow, and when we do so, we shall seek to see how that particular part of his life which we study is illustrative of the great truths of God's Word. But, whenever the Scriptures assigned warrant it, we will not scruple to ignore the man and to discuss independently the great doctrines which are taught in the lesson text. We believe that in following this policy we will be able most effectively to present the truths which God's Word teaches, and most helpfully to serve our readers.

I. THE PREEMINENT IMPORTANCE OF LOVE FOR GOD
(Deut. 6:4-9)

The first of our lesson Scriptures for today teaches the preeminent importance of love for God. First, it states that great summary of the Law which our Lord Jesus Christ called "The first and great commandment" (Matt. 22:37-38), "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deut. 6:5). This is the preeminent duty and privilege of mankind—to love the Lord God. It is significant that when He would command the believer as to his heart's occupation, his conversation, and his daily manner of life, those words which the Holy Spirit selects are words which speak of love for God. Truly this is the discharge of all our obligations; it is the cure for all our ills; it is the solution of all our problems; it is the secret of all true happiness; it is the key to every spiritual blessing; and it is our safeguard in the hour of temptation. These things are abundantly illustrated and proven in the verses which immediately follow in the same chapter. (Deut. 6:10-19; Rev. 2:4)

The scope of the love which is commanded indicates that it is to be the predominant influence in a man's life. It embraces the whole man. We are to love the Lord with all our heart—this brings the emotions under His control; we are to love the Lord with all our soul—this leads all the impulses and faculties to bow at His footstool; and we are to love Him with all our might, which involves our strength, time, and energy. The first two are primarily spiritual, involving the attitude of our souls as pertains to our affections, our worship, and our intellect. The last is essentially physical and involves the use of our bodies. Such is the love which God desires from every one of His creatures. (Matt. 22:37; Ps. 18:1; Ps. 31:23; II Cor. 5:14)

It is significant, too, that God gives His Word a very prominent place in connection with the commandment to love Him, for He says, "These WORDS which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children," etc., (Deut. 6:6-7). It is as though the Spirit of God would say to us that the Word is the instrumentality by which He will work to produce such love in our hearts, and

it is by just this means that we learn to love Him as is commanded, for it is through the Word that the soul is taught what love means. The Word of God sets before us the supreme example of love in the Cross of our Lord Jesus Christ. "We love Him, because He first loved us" (I John 4:19), but we would know nothing about His love apart from His Word. It is the Word of God which reveals His love to us, and which in the hands of the Holy Spirit begets in us love for Him.

And finally, there is an indication here of the believer's responsibility in view of the tremendous importance of love for God. We are to give His Word first place in our occupation, in our instruction to our children, in our daily conversation, and in short, in every aspect of life, until it produces in us that love concerning which this Scripture admonishes us, and concerning which the Saviour said "He that hath my commandments, and keepeth them, he it is that loveth me" (John 14:21). This responsibility rests upon us both in regard to our own lives in the personal occupation of our hearts, and also in our relationship with the lives of others. It is a solemn thought that through our instruction our children may learn to love God, and that our daily conversation may be the means of those with whom we are associated learning to love him. (I Pet. 1:8; Rom. 5:8; I John 4:10)

II. THE UTTER IMPOTENCE OF THE NATURAL MAN
(Phil. 3:4-7; Acts 22:3, 27-28)

The unbelieving Saul of Tarsus is an excellent example of how impossible it is for the natural man to love God with the kind of love which He requires.

Naturally Saul had nearly everything which men could wish for, and in which they boast. Read the description which he gives of himself in the passages cited at the head of this paragraph. Saul had almost all that man could wish. In racial descent he was of the seed of Abraham. In social prestige he belonged to the proudest fraternity on earth—the Pharisees. In religion he was a Jew and zealous to an extreme. In morality, touching the righteousness which is in the Law, he was blameless. In education he was taught at the feet of Gamaliel. As to nationality, he was a free-born Roman. All of these things are greatly sought after and cherished among men, but in themselves they are utterly inadequate to fit us for true worship. Paul himself, after listing these things, says, "What things were gain to me, those I counted loss for Christ." Such things as these could never really satisfy his heart; nor could they please God, nor fit him for His worship. (Phil. 3:7-11; Heb. 11:6)

But apart from these considerations, the Scripture plainly declares that it is impossible for the natural man really to love God. The natural man is dominated by the mind of the flesh, of which God's Word says, "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God" (Rom. 8:7-8). The unbeliever is in the flesh, and he cannot be anything else until he trusts in the Lord Jesus Christ as his Saviour. Until then he has only the old sinful nature received by natural generation from Adam. He has no part in the new, Divine nature, which is given to the believer at regeneration. But it is only by the operation and control of the new nature that the soul can really learn to love, for, "The fruit of the Spirit is love" (Gal. 5:22). From this it follows that it is impossible for the unbeliever really to love God. The best he can do, even his very righteousnesses, are but filthy rags in His sight. Naturally he is a rebel and can be nothing else. Command him as you will to love God, so long as he is an unbeliever he cannot love God, for true love is foreign to his nature. (Isa. 64:6; I Cor. 2:14; I John 4:7-8; Jer. 17:9)

III. THE IMPERATIVE NECESSITY OF THE NEW BIRTH
(John 3:1-16)

From what we have seen, it is evident that a man must be born again before he can love God. Love does not spring up in the human heart in obedience to a command; it comes by a revelation of another's love. "We love God, because He first first loved us" (I John 4:19). Love does not come by the exercise of our wills; it only comes by the operation of the new nature upon the will of the believer: "The fruit of the Spirit is love" (Gal. 5:22). With every natural advantage, as we have seen, Paul was lost. Instead of love for God he was filled with rebellion against His will, and hatred for the Lord Jesus Christ and for those who called upon His Name. His race, social prestige, religion, morality, education and nationality, none could produce in his heart love for God, nor could they save his soul. He needed to be born again. To all practical intents and purposes it might have been Saul of Tarsus, instead of Nicodemus, who stood in the presence of the Lord Jesus Christ, and heard from His lips those terrific words, "Except a man be born again, He cannot see the kingdom of God" (John 3:3). As we shall see in future lessons, Saul, like Nicodemus, heard also the message: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," and to his soul this message became both the means of his salvation, and the constraining power of his life, teaching him to love God and to pour out his life in loving service for God's children. Being born again by faith in Christ, he learned to love the Lord Jesus Christ in sincerity, and love for Him became the energizing power of his life and service. (I John 4:7-11)

VITAL-TRUTH ILLUSTRATION

In a certain village in Scotland there lived a half-witted man whose coat presented a most curious appearance. All down the front it was covered with patches of various sizes, but mostly large. When asked why the coat was patched in such a remarkable way, he answered that the patches represented the sins of his neighbors. He then pointed to each patch, and gave the story of the sin of some one in the village, then went on to another, until he had related the sins of all. On the back of his coat there was a small patch no bigger than a three-penny piece. On being asked what it was, he said, "That's my ain sin, an' I canna see it!"

Third Quarter, Lesson 2 **Sunday, July 8, 1928**

SAUL AND STEPHEN

Lesson Text: Acts 7:54 to 8:3; 22:3, 4, 19, 20; 26:4, 5, 9-11
Gal. 1:13, 14
Read also Ps. 116:12-19

Golden Text:

"Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

As the beginning of this age was characterized by severe persecution, so its end shall witness persecution of increasing intensity directed against those believers who are walking in close fellowship with their Lord. This the Scriptures plainly prophesy. Dealing as it does with Saul's persecution of Stephen and the early church, therefore, this lesson is very timely and becomes the occasion for a study of what the Bible teaches about persecution. Such a study is of great practical value, and should teach us how God would have us conduct ourselves in the persecutions which we are bound to suffer if our Lord

Jesus Christ delays His return and if we live for Him. An exceedingly valuable bit of reading by way of preparation for the teaching of this lesson would be for the teacher to secure and read "Fox's Book of Martyrs," which can be obtained at almost any public library.

I. BELIEVERS ARE CERTAIN TO SUFFER PERSECUTION IN THE CLOSING DAYS OF THIS AGE

First perhaps it will be well for us to be reminded of some of the Scriptures which prove that believers are sure to suffer persecution in the closing days of this age. Of these days the Scripture prophesies that "perilous times shall come," and describes the condition which shall produce them (II Tim. 3:1-5). None who is at all familiar with the Scriptures and with conditions throughout the civilized world today can doubt for a minute that we are living in the last days, for on every hand we see the conditions which are described as characteristic of these last days. Under the direction of the prince of the powers of darkness many forces are working together to produce perilous times, but chief among them we must name Modernism and Bolshevism. It is not generally known that the Bolsheviki are conducting international propaganda, and carefully organizing their forces for the purpose of destroying the home, the church, and the state, but such is the case. Space forbids our discussing this infernal program at length, but suffice it to say that by wrecking faith in God's Word, Modernism has so torn down the defences of all three that Bolshevism has an exceedingly good chance to succeed in putting over its program in this and other countries, as it has in Russia. The spirit of hatred for God and persecution of His children is rife throughout civilized countries today. Everywhere we see most sinister portents indicating that we are approaching the end of this age, and that the perilous times of which God's Word prophesies are just now breaking upon this earth. It is after speaking of these "perilous times," and after describing the conditions which shall contribute to make them so that the Apostle Paul, by the Spirit, speaks of his own persecutions, and then sums up this prophecy in the words, "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). From these, and many other Scriptures, we may be assured that the closing days of this age shall witness a time of awful persecution for the saints of God. Stephen's martyrdom was but one among the first of a long chain of such suffering for the church; but half the tale is not yet told, for from the closing days of this age a large company shall join that glorious assembly of shining ones.

II. GOD WILL STRENGTHEN THE BELIEVER TO BEAR PERSECUTION

When we are plunged into the fierce persecution which the student of God's Word is persuaded will come in the closing days of this age, we may be comforted by the assurance that God will suffer no testing to come which is beyond our strength to bear. That He will permit persecutions and tribulations to come, we cannot doubt. That He has done so before, history attests; and that He will do so in the future, prophecy declares. But with the persecutions and the testings which they involve, He will give strength to His people. The promise, "There hath no testing taken you but such as is common to man: but God is faithful, who will not suffer you to be tested above that ye are able; but will with the testing also make a way to escape, that ye may be able to bear it" (I Cor. 10:13), is as good for the hour of persecution, as it is for the hour of temptation. Many a timid soul has shrunk from the thought of suffering and persecution, fearing that his faith was too weak and his strength too small to endure. But, putting his trust in the Lord, he has been strengthened in the hour of need to sing songs of praises to our God, and to bear testimony to the riches of His grace, even in the flames which consume the body. Will God's children be called upon again to pass through such fiery ordeals? It is probable; yea, it is certain if our Lord delays His coming, but let us be assured that if we will but trust Him, our God will strengthen us so that with the Apostle Paul we may boldly testify our confidence "that in nothing we shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in our bodies, whether it be by life or by death." Let us not be affrighted by the prospect of suffering, for in the hour of need God will strengthen us as He did Stephen, to give glory to His Name; whether to live to bear witness for Him, or to enter into His presence with joy as He wills. (Phil 1:20; Rom. 8:35-37; II Thess. 1:4; II Cor. 4:16; II Cor. 12:9; II Cor. 1:8-10; II Cor 4:7-11)

III. GOD WILL USE PERSECUTION FOR HIS GLORY AND FOR OUR PROFIT

Another most comforting fact which the Scripture declares, is that God will use our persecutions to bring glory to His Name and to bring good to His people.

The persecution of the early Church scattered the believers abroad, it is true; but in so doing it spread abroad the testimony of our Lord Jesus Christ as it never had been spread before, for "they that were scattered abroad went everywhere preaching the Word" (Acts 8:4). The fiercest persecution has always given the greatest impetus to evangelism. God did not permit that persecution of the Church of Jerusalem without purposing a wider testimony for the Gospel than would possibly ever have been the case had not the persecution arisen. This is only one of the blessings which comes through persecution.

Another was evident in the Thessalonian Church, to which the Apostle Paul wrote, "We are bound to give thanks always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the love of every one of you all toward each other aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure" (II Thess. 1:3-4). Who can doubt that the growing faith and abounding love were closely linked with the persecutions and tribulations which that Church suffered? Such is one of the blessings which God works out through persecution. It contributes in a large measure to the spiritual development of the souls of God's children who are passing through it. For Stephen, persecution meant a new vision of the Lord Jesus Christ (Acts 7:55-56), and it has brought quickened spiritual perception to many a child of God.

But for Stephen it meant also a martyr's crown; and God's Word assures all His children that persecution in this life shall only work for us a rich reward in the life to come. For our encouragement in such an hour He says, "Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5:10-12). Surely such assurances of God's loving kindness and marvelous watchcare even in the midst of tribulations and persecution should fill us with comfort. But even apart from them we have the plain statement of His Word, "We know that all things work together for good (Literal Greek—God worketh all things together for good) to them that love God, to them who are the called according to His purpose" (Rom. 8:28; Rom. 5:3-5).

IV. THE BELIEVER SHOULD REJOICE IN THE MIDST OF PERSECUTION

Some may shrink from the thought of persecution, and may find their souls filled with fear, but God wants His people to rejoice at such a prospect. To those who will endure the fiery trials of the Great Tribulation, Peter by the Holy Spirit wrote, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inas-

much as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part He is evil spoken of; but on your part He is glorified," and, "if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" (I Pet. 4:12-16). If this admonition is good for those who will pass through that time of trouble such as the world has never seen before nor will see again, surely it is good enough for us upon whom the lesser trials of this closing age shall come. Surely it is only to be expected that the children of God shall glory in persecution and tribulation when they consider that thereby they are privileged to fellowship in the sufferings of Christ; that in the good hand of God, tribulations are working for their spiritual development in this life, and in the life to come an exceeding and eternal weight of glory. In the midst of his persecution, Stephen's face shone with the light of God from heaven. So may our faces shine in the midst of our persecutions. (Acts 6:15; Rom. 5:3-5; James 1:2-4; II Cor. 4:17-18; Rom. 8:17-18; Rom. 12:12)

V. GOD WANTS US TO EVANGELIZE THOSE WHO PERSECUTE US

Finally, God calls upon His children to preach the Gospel to those who persecute them, and to pray for them. In this Stephen set us an example, for he preached the Gospel of the Lord Jesus Christ to the very council which brought false accusation against him; and finally, as they did him to death, he interceded for them, saying, "Lord, lay not this sin to their charge." So should we evangelize those who persecute us. Their souls are under the sentence of God's condemnation. They are facing the eternal torments of hell. They need the salvation which the Lord Jesus Christ died to give them. Who knows but that by the grace of God we may be able to win those very persecutors for the Lord Jesus Christ? Who knows but that among them may be some who, like Paul, when they are saved will devote themselves to preaching the things which once they destroyed. "But," some will say, "To preach the Gospel to those who persecute us will only make the persecution more fierce!" Perhaps it will. It did in Stephen's case. Shall we therefore shrink from declaring the Gospel of our Lord Jesus Christ? He died to bring salvation to the souls of men. Shall we shrink from persecution or even from death, if we must face death, in order to preach the Gospel to souls for whom Christ died? Ten thousand times no! Let us emulate Stephen's example and preach the Gospel of our Lord Jesus Christ, even in the teeth of our enemies, for God will honor His Word. The temporal comfort of our bodies is nothing compared with the eternal welfare of their souls. They may kill the body, but they can only send us the sooner into the presence of our Lord with exceeding joy. But through our testimony we may win their souls and deliver them from the anguish of eternal burning. "In nothing terrified by your adversaries" is a good motto for the soldier and ambassador of the Lord Jesus Christ in such an hour of testing. We very much admire, and we believe that God was pleased with the spirit of the missionary who was haled before a Mohammedan judge, in imminent peril for preaching the Gospel in a Moslem country.

"I understand you are inviting Mohammedans to become Christians," said the magistrate.

The missionary replied, "I do."

"Whom do you invite?" asked the judge.

"I invite you," was the missionary's response, and then he preached to him Jesus.

(Phil. 1:27-29; Matt. 5:44; Rom. 12:19-20; II Tim. 4:1-5. Notice that this charge is given in view of the prophesied persecutions of II Tim. 3:12.)

VITAL-TRUTH ILLUSTRATION

Let me tell you of an incident vouched for by a personal friend of mine. A very godless man, noted for his profanity and disregard for things that are spiritual, was one day carrying freight up a gang plank to a big steamer. A man following him accidentally jostled him, and the blasphemer fell into the water, between the wharf and the boat. His last utterance was a horrible oath, a curse upon his comrade. He immediately disappeared and did not come to the surface again. After some time he was rescued from beneath the boat and taken ashore, apparently drowned. Strenuous efforts put forth to resuscitate him were finally successful. With his first breath he cried out, "Praise God, I'm saved!"

"Yes, you were pretty nearly gone," someone replied. "In fact, we thought you were gone."

"Oh," he said, "I don't mean saved from drowning. I mean saved inside. The Lord has taken my sins away."

Then he told them when he found himself beneath the boat, he thought the end had come. In those few seconds he saw himself kneeling again at his mother's side. He heard her prayers for him. His sin, as a high mountain, rose before him, and like Jonah in the belly of the great fish, he cried unto God to save him. In that moment he realized the forgiveness of God and the cleansing of the precious blood. It was for this that he praised God with his first breath.

There was no preacher in that case; no one to pray with him. But can we not detect a human agency at work here? Yes, God used what to my mind is the most effective agency, the prayers of a godly mother. And such an agency was operative in the conversion of the Apostle Paul. In Acts 6 and 7 we have the account of the martyrdom of Stephen, the first in the Christian church to follow Christ down the blood-red way . . . Methinks that Saul of Tarsus never got away from that scene.

—P. W. Philpott, in "Moody Church News."

Third Quarter, Lesson 3 **Sunday, July 15, 1928**

THE CONVERSION OF SAUL

Lesson Text: Acts 9:1-19a; 22:6-16; I Cor. 15:8
Read also Psalm 119:41-48

Golden Text:

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief" (I Tim. 1:15).

"The Conversion of Saul" is a good name for this lesson, for Saul was converted in more ways than one. The subject of conversion is very broad in its scope. It can apply to an unbeliever or it can apply to a believer. Evidently Saul was an unbeliever, in that he did not trust the Lord Jesus Christ as his Saviour. Our lesson, therefore, of necessity deals with conversion as it relates to the unbeliever. Our study for today will, therefore, deal primarily with how an unbeliever becomes a believer —or how a child of the devil becomes a child of God— or, to put it in other words, of how an unsaved soul is saved. We must leave for another discussion extensive consideration of the subject of conversion as it relates to the life of a believer.

I. THE DEFINITION OF CONVERSION

In speaking of the conversion of a lost man, just what do we mean by "conversion?" It is to be feared that many use this word to mean primarily a change in the

lost man's manner of living. This, of course, grows out of the common but utterly unscriptural idea of salvation by works. When men believe that a man is saved by his good works, or that his good works play an important part in saving him and in keeping him saved, of course the subject of "works" will receive great emphasis in their discussion of the salvation of the lost. We recognize that the unsaved man needs to change his manner of life in many very important particulars, but for him to be converted from bad works to good works cannot save his soul. At best his righteousness is as filthy rags in God's sight, and without faith it is impossible to please Him. If we are to be scriptural, as we desire to be, we must never speak of a change in an unsaved man's works, as though that change saved his soul, no matter how radical such a change may be. (Isa. 64:6; Heb. 11:6; Eph. 2:8-9; II Tim. 1:9)

In our study of this lesson, we shall use the word "conversion" to designate primarily that change which is fundamental, as pertains to good works, and which is an exclusive necessity as pertains to the salvation of the soul. We speak of the tremendous change which took place in the faith of Saul. Up to the moment when he caught that heavenly vision of the Lord Jesus Christ in His glory, Saul believed Him to be an impostor and a blasphemer; but in that moment he came to believe that He was his Lord and his God, and trusted Him as his Saviour. What a remarkable difference there was between the man who was so filled with hatred for the Name of the Lord Jesus Christ that he went about breathing out threatenings and slaughter against those who worshipped Him, and the man who lay prostrate in the dust of the Damascan way crying with a new found faith, "Lord what wilt thou have me to do?" Saul was surely converted as pertains to his works, for from a persecutor of the saints he became a preacher of the Faith which he once destroyed; but, first of all, and most important of all, Saul was converted as pertained to his faith—he passed from unbelief concerning the Saviour to faith in Him. This was the change which secured the salvation of his soul.

II. THE NEED OF CONVERSION

Saul's need of conversion lay in his unbelief. As we have seen in our former lessons, he was a man of irreproachable character, judged by human standards (Phil. 3:6). He was also a man of undoubted sincerity of purpose (Acts 26:9), but he did not believe in the Lord Jesus Christ, and this alone was enough to condemn his soul to hell forever. A moral man he was, and a religious man, but he needed to be saved as much as the most depraved and degraded and degenerate drunkard or libertine of his generation.

So it is with the natural man. Men are not condemned because they have done many wicked deeds—rather they are condemned because they will not trust the Saviour Whose blood was shed to atone for all their wicked deeds. It matters not whether they are moral or depraved—they need to trust in the Lord Jesus Christ, for "he that believeth on Him is not condemned, but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God." (John 3:18; John 5:39)

But some one may be tempted to protest that he is better than Saul with all of his unbelief because he has never openly persecuted Christians, nor done things contrary to the Name of Jesus of Nazareth. Let such a one ponder well that most solemn indictment of the natural man which the Holy Spirit brings against him in Romans 8:7: "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." Naturally, at heart, every man is as truly a rebel against God and as filled with hatred for the Name of Jesus Christ as was Saul, and his natural guilt is just as great in God's sight. Being indwelt as he is by the old sinful nature, the natural man is a child of the devil. He needs to become a child of God, and this can be done only through conversion—the soul turning from unbelief and rejection of Christ to faith which relies simply in the finished work which He wrought on the Cross of Calvary as the price of our salvation. (John 8:44; John 3:1-18; Gal. 3:26)

III. THE EXPERIENCE OF CONVERSION

Now let us consider the sensational character of Saul's conversion and pause to ask whether in becoming converted a soul may normally expect such an experience as his.

Though there is much disagreement among them as to the exact experience necessary, many people have the very bad habit of trying to standardize conversion as a particular kind of experience. Says one, "A man is never truly converted unless there is deep sorrow in his heart and real repentance for his sins." Another says, "No man can be soundly converted without the fear of hell upon him." Yet another says, "People are not genuinely converted unless their hearts are filled with a great flood of joy at the moment of conversion." And still others say, "If a man is truly converted there will be a complete transformation in the life—old habits will drop off like a discarded garment and his whole manner of living will be changed." Being asked why they think as they do, each of them if honest would reply, "That is what happened to me when I was converted." In other words, many men try to make their own experience in conversion the standard by which we may know whether a conversion is real.

But such teaching is absolutely without warrant in the Scriptures. We might refute it by taking up separately each standard which men have invented and show how opposite it is to the plain statements of God's Word. For example, in answer to a man who argues that no man can be truly converted unless there is a radical change in the life and a putting off of evil deeds, we might point to the Church of Corinth, the members of which the Holy Spirit declares were sanctified in Christ Jesus, and whom, almost immediately, He admonishes because of the sins which these saints were committing.

But such argument is unnecessary, for a conclusive proof is right at hand. No one who will compare the sensational experience of Saul of Tarsus with the quiet and utterly unsensational experience of the Ethiopian eunuch in his conversion, will dare to argue again that every one must have the same kind of experience in conversion else he is not really saved. No kind of experience is essential to the salvation of a soul. One thing only is necessary, and that one thing is faith in the finished work of the Lord Jesus Christ. "Believe on the Lord Jesus Christ and thou shalt be saved," is God's Word to the lost man. Let whatsoever experience accompany that decision which may—one thing saves a soul and one thing only, and that one thing is faith in Jesus Christ. (Compare the Lesson Scriptures with Acts 8:27-40; John 5:24; Acts 16:31.)

Contrary to the thought which some have, that an experience like Saul's is to be expected when a soul is saved, the Apostle Paul seems to have regarded his own conversion as a thing out of the ordinary. This is clearly indicated in the statement of I Cor. 15:8 where he speaks of his conversion as an "abortive birth" (marginal reading). The commonplace experience of the Ethiopian eunuch might better be taken as an example of a normal conversion than the extraordinary experience of Saul of Tarsus.

IV. THE INSTRUMENTS OF CONVERSION

It is exceedingly significant that the Lord Jesus Christ did not conclude his dealing with Saul without using Ananias. The vision which He gave brought conviction and prepared his heart for Ananias' message, but God used the human instrument to complete what was begun in the supernatural vision. When Ananias came to Saul he came with the Word of God upon his lips, and that Word was used to complete the conversion that began with the words which our Lord Jesus Christ spoke from heaven.

In this we see the instruments which the Holy Spirit uses in conversion. The Word of God should be given first place, for it is by the Word of God that souls are born again. But the Word needs preachers, so God uses human beings to bring about the conversion of others. God can use the Word to produce conversion apart from immediate human agency, but in that case He uses men to print it and to put it into the hands of others. Most frequently, however, we believe that God uses the personal testimony of a saved soul to bring lost souls to trust the Saviour. Philip was sent to the eunuch to bring to his blinded heart the interpretation of the Scripture which he was reading and to preach to him Jesus; and Ananias was sent to Saul. The Lord Jesus Christ could have preached the Gospel to him personally, but he did not so. Or, He could have sent an angel to do it, but again He did not so. Rather, He chose to send Ananias to talk with him. How this should stir us to enlarge our ministry and to increase its intensiveness! The Holy Spirit uses men to win souls to Christ, but—let it be remembered—He uses men only as they bear His Word. (I Pet. 1:23; Rom. 10:13-17; Rom. 1:15-17)

V. THE MANIFESTATION OF CONVERSION

Now consider the manifestation which followed Saul's conversion from unbelief to faith. Having learned that the Lord Jesus Christ was the Son of God, his first question was, "Lord what wilt Thou have me to do?" (Acts 9:6). Hearing God's Word to him on the lips of Ananias, "Arise and be baptized," immediately he obeyed. (Acts 22:16) And, having learned that God had called him to preach His Gospel, he tarried not, but straightway he preached Christ in the synagogues that He is the Son of God. (Acts 9:20) In Saul's experience works were put in their proper place. They followed as the normal fruit of his faith in Christ. They were the result of his salvation—not the condition on which he received it. Such is always God's order. So the Spirit says, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:8-10). And again He says, "Not by works of righteousness which we have done, but according to His mercy He saved us. . . . This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works" (Titus 3:5, 8).

And now because there are two passages in this lesson which might cause confusion, we will close by suggesting an explanation of the apparent difficulties involved.

The first of these is the passage which says, "Arise, and be baptized, and wash away thy sins, calling on the Name of the Lord" (Acts 22:16). The confusion which many suffer in considering this passage grows out of the wicked teaching that water baptism is necessary for salvation. That it is not, the two passages which we have just quoted are abundantly sufficient to prove, for water baptism is a good work, and we are not saved by our good works. **Careful study of this passage will convince the student that the washing away of the sins came not through baptism, but through "calling upon the Name of the Lord" which is but another way of saying, "faith."** (Eph. 1:7; Rev. 1:5; I John 1:9)

The other difficulty is involved in an apparent contradiction between Acts 22:9 which says that those who were with Paul "heard not the voice of Him that spake," and Acts 9:7 which says that the men stood speechless "hearing a voice but seeing no man." The explanation evidently lies in this—that while they heard the sound of the voice, they did not understand the words which were spoken. Perhaps the fact that the voice spake in the Hebrew tongue had something to do with this. (Acts 26:14) At any rate it is evident that the word "heard" is used in two different meanings in these two passages—the one speaking of the hearing of the physical senses, and the other speaking of the hearing of the intelligence. **The men heard a voice indeed—in this sense they heard the voice. But they did not understand what the voice said—in this sense they did not hear it. (See also John 12:28-30.)**

VITAL-TRUTH ILLUSTRATION

At a small mission hall in a mining village in Wales, where services were conducted mostly by local believers, God came in convicting power one night while the hymn "I need Thee every hour" was being sung. The meetings were continued nightly for a week, and souls were born again, and every one that came seemed to get a blessing. Among the miners who never darkened the church doors was Steve Stephenson, a splendid specimen of a man, whom the Evil One had spoiled with intemperance and sin. Steve liked music, even hymns, and would stop at the door of the mission on his way to and from the pit, and at his work would whistle and hum "I need Thee every hour," but he would not go inside the door, declaring he would not go unless carried there.

There was a sudden explosion one evening, that rocked the hall where the meeting was. Everyone was hurrying to the pit, and someone was saying, "I wonder if Steve's safe. He went down with the night shift." Many brave men were injured, and the last to be brought up was Steve Stephenson. He was badly hurt, but it was evident that he was trying to speak. "Take me to the chapel," he pleaded. "But the ambulance is waiting," a dozen voices cried. "Take me to the chapel," Steve reiterated, "or I'll crawl there myself!" Half a dozen miners carried him without delay. When there he got on his knees, and holding the form for support, he prayed: "I have stood against Thee, Lord; forgive me. Thou hast taken me at my word. I have been carried here. But I have come to bring myself to Thee. Thou didst find me in the pit. I need Thee every hour" . . . his strength was done and he fainted.

You wonder if Steve died. If I were to take you to a certain mission chapel among the Welsh mountains, and you were to stand at the gate when the service was proceeding, it is likely you would hear a stentorian voice saying, "Sing, my friends, 'I need Thee every hour.' It's the song that led me to Jesus."

—From "The Christian," condensed.

Third Quarter, Lesson 4 **Sunday, July 22, 1928**

SAUL'S EARLY MINISTRY

Lesson Text: Acts 9:19b-30; 11:19-30; 12:25; Gal. 1:15-18
Read also Romans 12:1-8

Golden Text:

"And straightway he preached Christ in the synagogues, that He is the Son of God" (Acts 9:20).

The life of the Apostle Paul is outstanding in its example of what a yielded life really means. This makes the study of his life of especial value to the Christian young man or young woman who is facing the question of what the life work shall be. It is our earnest prayer that God may use this study to encourage some to decide to devote the life wholly to the blessed service of our Lord Jesus Christ, as did the Apostle Paul. To this end we wish to direct attention to the light which Paul's experience and example shed upon the subject of "The Yielded Life."

I. HIS CALL

There has been a great deal of needless confusion on the matter of a call to Christian work. Much of this confusion has arisen from the tendency which is universal among humans to regard one's own experience as the standard for all others. But much confusion has sprung also from mistaken ideas concerning the call of the Apostle Paul. Such confusion, however, is needless, if men will let God's Word set the mold for their thoughts.

The Apostle Paul's call was a sensational thing, but it was also extraordinary. Its sensational character is evident from the last lesson which dealt with his conversion—his call to service being involved in that thrilling experience. (See Acts 10:16-18.) But that it was extraordinary will also appear with a little reflection. For instance, what could have been more ordinary than a Man walking on the seashore and calling to some fishermen to come after Him? Or what could have been more commonplace than for One to say quietly to a collector of taxes, "Follow Me"? (Matt. 4:19; 21:22; Matt. 9:9) Yet such was the call which the others of the Apostles received. Of all of them, Paul seems to have been the only one to have received his call through a vision or a voice from heaven. There are some who insist that a man must have some such experience before he can know that God has called him into His service, but the simplicity of the call which the great majority of Jesus' apostles experienced is enough in itself to prove that the sensational experience of the Apostle Paul is no criterion for the young man who wants to be sure he is called of God.

The very man who experienced such a sensational call wrote by Divine inspiration, "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1). Never does he urge the believers to whom he is writing to wait until they see a vision or hear a voice before giving their lives to the Lord for His service. On the contrary, he plainly and repeatedly declares that all believers are called to a life of service. Indeed his whole teaching is of such a tenor as fully and finally to convince any open minded Christian that our call to service comes through the Word of God, rather than through any sensational experience. God's Word calls us to service. That call is enough for any willing soul. (Matt. 4:19; Rom. 6:13; Eph. 2:10; John 15:16)

II. HIS CONSECRATION

The Apostle Paul's decision in view of his call is very significant.

His response was instantaneous. He did not hesitate for a moment. He had met the Lord Jesus Christ and was convinced that He was the Son of God and the Saviour of mankind. He had heard a voice commissioning him to preach the Gospel. Upon receiving his sight he delayed not but, "Straightway he preached Christ in the synagogue, that He is the Son of God." God wants such a quick and ready response from all of His children.

Paul's decision was also unreserved. He dedicated himself to the one task of making the Lord Jesus Christ known. This is the task to which all Christians are called. True, the form of our service may vary widely, but the end is the same. Whatever spiritual gift may be given us—whatever may be our sphere of labor, the one supreme business of the believer is to make the Lord Jesus Christ known to unbelievers and to bring believers into closer touch with Him. With the Apostle Paul everything else became a side issue. It could be admitted to his life only as it contributed to this great task. "This one thing I do" is the summary of the spirit of his life. Oh, that believers everywhere would catch the vision of the tremendous responsibility and privilege which is theirs. Oh, that Christian men and women would dedicate their lives to the one task of publishing the glad tidings, for such we firmly believe is God's purpose for all His children. (I Cor. 9:19, 23; I Cor. 9:16; Rom. 1:1; Phil. 3:7-14; Rom. 15:20, 29; II Tim. 4:1-5)

III. HIS INSTRUCTION

When a man has given his life to the service of our Lord Jesus Christ the first question which naturally arises is, "What preparation do I need most effectively to serve my Lord?" The Apostle Paul affords a very practical answer to this question.

There was one element in the Apostle Paul's instruction which we cannot share. He was the recipient of direct divine inspiration. He was of the number of those holy men of God who "spake as they were moved by the Holy Spirit." He was one of those instruments whom God most largely used in giving the books of the Bible to the world. Such preparation we cannot hope for. We have no sympathy with those who would try to cheapen the inspiration of the Bible by declaring that men today are inspired of God as much as were the writers of the Holy Scriptures. There is not a scrap of Scripture on which to base the teaching that the believer of this age can expect to be inspired of God as were the prophets and the apostles. On the contrary the Scriptures plainly indicate that we should not expect such inspiration. (Gal. 1:1; Gal. 1:11-12; Rom. 3:1-2; II Tim. 3:16-17)

There is, however, another aspect of the Apostle Paul's instruction which we may take as an example and in which we may participate. He was a diligent student of God's written Word. It is only reasonable to suppose that the Apostle Paul spent much time after his conversion poring over the Old Testament Scriptures, that he might learn how their types and prophecies were fulfilled in the Person and work of the Lord Jesus Christ. This reasonable supposition finds confirmation in his own request to Timothy that he bring to him his "books and especially the parchments." (II Tim. 4:13) Though he was highly educated according to the standards of his day, the Apostle Paul counted all that but loss for the excellency of the knowledge of the Lord Jesus Christ. Though he was blessed by being made the recipient of divine revelation, evidently the Apostle Paul was a student of no mean ability, and in the light of his own testimony we cannot but conclude that it was the Word of God which received the most of his study.

Be that as it may, the Apostle Paul has left us specific admonition to study God's Word, declaring that it is an all sufficient equipment for the man of God and that a diligent study of God's Word is the essential condition of qualifying as a faithful minister, approved of God. Inasmuch as the inspired Apostle magnifies God's Word as the essential equipment for the man of God, how foolish it is for the young man or woman going into Christian work to put the study of secular subjects first, and to subordinate, if not entirely to neglect, the study of God's Holy Book. (II Tim. 2:15; II Tim. 3:16-17)

IV. HIS ASSOCIATIONS

The Apostle Paul's associations may profitably be considered by the man who would be a fruitful servant of the Lord Jesus Christ.

Paul's was a separated life. In it he exemplified the truth which he so vigorously taught, and maintained the standards for which he so passionately appealed. He associated with unbelievers, but only for the purpose of winning them to Christ. In his associations with them he did not permit them to drag him with them into their sins. But though he associated with unbelievers, his intimates were among the ranks of believers in the Lord Jesus Christ. And godly believers they were with whom the Apostle Paul most closely associated himself. (Acts 9:26; Acts 11:22-26; Rom. 12:1-2; II Cor. 6:14-18)

That soul is wise who makes yielded believers his companions. We are in the world, of course, and being in the world we must treat worldlings with courtesy. We cannot refrain entirely from associating with them, for then we must needs go out of the world. And, besides, how could we perform our God-given mission of bearing the Gospel of Christ if we saw nothing of unbelievers and unyielded Christians? But though in the ordinary walks

of life we must associate with unbelievers and worldlings, and though our ministry brings us constantly into contact with them, it is a fatal mistake to make such people our intimate companions, for, "Evil communications corrupt good manners" (I Cor. 15:33). On the other hand the companionship and fellowship of godly believers has often proved to be a source of strength for the servant of the Lord Jesus Christ, and in no small measure it has contributed to the fruitfulness of his ministry. The principle which the Apostle Paul so unmistakably embodied in his own life and which he so forcibly taught is stated in Proverbs 13:20, "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed."

V. HIS OCCUPATION

Most significant of all is the Apostle Paul's occupation. In this he sets an example which above all else the servant of Christ would do well to follow.

That he was not occupied with man is self-evident. His willingness to suffer persecution and to endure hardships and privations is sufficient evidence of this in itself. He was not occupied with what men might think of him—he was willing to be a fool for Christ's sake (I Cor. 4:10). He feared not their persecutions—he even desired to depart to be with Christ which was far better, and he esteemed it a privilege to suffer for His sake (Phil. 1:20-23; II Cor. 5:8; Phil. 1:28-30). Man's learning did not awe him—he knew that God had "made foolish the wisdom of this world" (I Cor. 1:20). How utterly free was this great Apostle from the fear of man. Let us, too, maintain such an attitude, for, "The fear of man bringeth a snare" (Prov. 29:25).

The Apostle Paul was occupied in the Lord Jesus Christ. His own testimony is clear and positive: "I determined not to know anything among you, save Jesus Christ, and Him crucified" (I Cor. 2:1-2). This was the mainspring of his life. This occupation it was which made him strong in the hour of weakness (II Cor. 12:9); this it was which gave him a contented spirit even in the midst of privations and necessities (Phil. 4:11-13); this it was which comforted him in all his tribulations (II Cor. 4:8-11; II Cor. 1:4-5); this it was which fortified him against the onslaughts of Satan and which made him oblivious to the allurements of the world (Gal. 2:20; Gal. 6:14); and it was this occupation which spurred him in his labors for the Lord (II Cor. 5:14-20).

It behooves the Christian worker to mark in the Apostle Paul the transforming power of occupation in the Lord Jesus Christ, and to let such an occupation become his habitual attitude of soul, for only so can he become the worker God would have him to be. (Prov. 3:5-6; Col. 3:1-5; Heb. 12:1-3)

VITAL-TRUTH ILLUSTRATION

Early in the year 1821, Rev. T. Holliday, a Yorkshire itinerant, met a fine looking young man, Edward Barass, out with his gun and dogs, and said to him, "Master, you are seeking happiness where you will never find it." The words made such an impression that for three weeks the young man groaned in spirit, till he knelt in his father's kitchen and received the assurance of peace. He conducted family worship at home and preached Christ to the servants. He renounced his gun and dog, never using them more, and abandoned all his former pleasures. In short, he became an ardent Methodist, and in less than a year had raised up a class of over forty.

One day in his visitation work he stood at the bedside of a dying old saint, to whom he said, "I wish I could change places with you." "No," was the reply, "you have to preach the Gospel for many years to come, and be the means of bringing hundreds of sinners to God." This was a new revelation to the young squire, and soon afterward he preached his first sermon, standing behind a chair in a cottage. His second was delivered to several young squires, old preachers, dog-fighters, pigeon-fighters, drunkards, publicans, harlots and Sabbath-breakers, who flocked to hear him, and not a few of whom were led to become sinners saved by grace.

—Condensed from "The Illustrator."

Third Quarter, Lesson 5 **Sunday, July 29, 1928**

THE FIRST FOREIGN MISSIONARIES

Lesson Text: Acts 13:1-52
Read also Psalm 67

Golden Text:

"Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28.19-20).

In this lesson we see the beginning of the outworking of that purpose which was in the mind of the Spirit when He called Saul to become a minister of the Gospel of the Lord Jesus Christ. He had said to him, "Rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee: delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me" (Acts 26:16-18). So in our lesson Scriptures the Holy Spirit directs the prophets and teachers at Antioch to ordain Paul to the ministry to which He had called him and to send him forth. Barnabas was also included in this ordination and commission. The further incidents of the lesson show the beginning of Soul's testimony, first to the Jew; and then to the Gentile as God had appointed.

The very heart of our lesson is its teaching concerning the remission of sins. We will, therefore, pass over the incidents at Salamis in order to give more attention to this most vital truth. It appears in Paul's sermon in the synagogue at Antioch of Pisidia. (We will call him Paul from now on following the change which the Holy Spirit makes in this chapter. Later we shall see the significance of this change.)

I. THE NATION ISRAEL A PICTURE OF THE REMISSION OF OUR SINS
(Acts 13:14-21)

The first sermon which the writer ever had the privilege of hearing from the lips of Dean Fowler involved the chronological portion of this Scripture—namely, verses 17-22. That sermon brought unspeakable blessing to his heart, and he is happy to be able, briefly, to pass on the truths which he learned that day, they being vitally related to the central truth of our lesson—namely, the remission of our sins.

In this chapter we are given a summary of Israel's history from the Exodus to the Reign of David. We wish to compare this chronology with the statement of another Scripture; so we will briefly tabulate the years of that period, supplementing them with information gained from

two other Scriptures. Our lesson divides this period as follows:

From the Exodus through the wilderness wanderings	40 years
The Judges Period	450 years
The Reign of Saul	40 years
The Reign of David (I Chron. 29:27)	40 years
To the beginning of Solomon's Fourth Year (I Kings 6:1)	3 years
Total	573 years

The time from the Exodus to the Fourth year of Solomon's reign, according to these Scriptures, was 573 years.

But there is another passage dealing with this period, which says that it was 480 years. (See I Kings 6:1.) This is an apparent discrepancy of 93 years.

573
—480
93

On the surface this looks like a contradiction.

There is a principle in God's Word, however, which gives us the most satisfactory explanation of the discrepancy and shows that it is not a contradiction after all: God's Word declares that He blots out the sins of His people. (See Isa. 44:22; Ps. 51:1, 9.) It is reasonable to suppose, therefore, that the 93 years which are missing from the record of I Kings 6:1 were years of sinning and chastening which God has blotted out of His book. Turning to the book of Judges we find that this is indeed the case, and what was a reasonable supposition now becomes a glorious demonstration. There were five marked backslidings of Israel during this period, in chastening for which God sold the nation into captivity; and these periods total exactly 93 years. Here is the list:

Servitude under Chushanrishathaim (Judges 3:8)	8 years
Servitude under Eglon, king of Moab (Judges 3:12-13)	18 years
Servitude under Jabin, king of Canaan (Judges 4:1-3)	20 years
Servitude under the Midianites (Judges 6:1)	7 years
Servitude under the Philistines (Judges 13:1)	40 years
Total	93 years

What at first sight appears to be a contradiction in God's Word proves to be but a glorious demonstration and illustration of the grace of God: He actually blots out the sins of His people. He means what He says when He declares, "I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:34). Israel being God's picture of the individual believing soul, how wonderful is the illustration which He presents of His grace in the remission of the sins of those who put their trust in the Lord Jesus Christ as their Saviour. (See also Jer. 50:20; Ps. 103:10-12.)

II. THE GOSPEL OF THE LORD JESUS CHRIST THE POWER OF GOD FOR THE REMISSION OF SINS (Acts 13:22-38)

Paul preached to those Jews the Gospel of the Lord Jesus Christ. He spoke first of the death and of the Resurrection of Christ. He then offered an explanation of these facts by saying that in Him God had fulfilled the promises made to the Fathers. And finally he concluded with the declaration, "Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins" (Acts 13:38).

The Gospel of the Lord Jesus Christ which Paul preached is the power of God unto salvation to everyone that believeth, as we shall see shortly. (Rom. 1:16) But first we may well consider just what the Gospel is. We need not look far for the definition, for the Apostle Paul gives us the inspired definition of the Gospel saying, "I declare unto you the Gospel which I preached unto you . . . how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." With this, in the latter part of the same chapter, he links the Second Coming of Christ (I Cor. 15:1-58). At once the harmony will be seen between this definition and Paul's message in the synagogue at Antioch of Pisidia. The Gospel of the Lord Jesus Christ consists in three simple facts: "Christ died for our sins" (I Pet. 2:24; I Pet. 3:18; Isa. 53:5-6); Christ rose from the dead for our justification (Rom. 4:25; Rom. 1:4); and Christ is coming again for our translation if we be living, for our resurrection if we have fallen asleep (I Cor. 15:51-58; I Thess. 4:13-18; Phil. 3:20-21). This was the Gospel which Paul preached to the Jews at Antioch and later to the Gentiles; and it is the Gospel of our salvation, if we have trusted the Lord Jesus Christ as our Saviour.

Before we take up the condition on which our sins are remitted, however, a word will be helpful as to the significance of the expression, "We declare unto you glad tidings, how that the promise which was made unto the fathers God hath fulfilled the same to us, their children in that He hath raised up Jesus again." The words, "We declare unto you glad tidings," in these verses translate the Greek verb which means to evangelize or to preach the Gospel. It is the verb form of the same word which is translated "Gospel" elsewhere. The "fathers" here are defined by the setting and by the expression, "us their children." The fathers were the fathers of Israel. It was to them that the promise was made. And while the Apostle Paul identifies this promise in part in quoting from the Old Testament distinct prophecies of the resurrection, his expression "The promise made unto the fathers" is more comprehensive, for it involves the promise of the "Seed" in whom families of the earth should be blessed, and the prophesied Lamb of Passover sacrifice, Who by His shed blood should protect God's people from judgment and provide the remission of their sins (Gen. 3:15, 21; Gen. 12:3; 15:5-6; Exod. 12:21-23; Lev. chapters 1 to 6, 17). To the fathers these things were given only by promise. They were saved by faith looking forward to the coming of Christ to die for their sins. But the blood of bulls and of goats did

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not take away their sins. These were taken away only when the Lord Jesus Christ came to put away sin by the offering of Himself. The promise made unto the fathers and fulfilled to their children was the promise of the Messiah, the Saviour not only of Israel but of the Gentiles as well, and it was a promise of the remission of sins. (Rom. 3:24-25; Heb. 10:1-4; Heb. 9:26-28; Heb. 10:10-18)

We need also to emphasize the meaning of the expression, "By this Man." God's promise of salvation is exclusively centered in His Son, Jesus Christ. There is no other ground on which He can forgive sins save the shed blood of His only begotten Son. "Without the shedding of blood is no remission" (Heb. 9:22). "Neither is there salvation in any other: for there is none other Name under heaven given among men, whereby we must be saved" (Acts 4:12). If men are to receive the forgiveness of their sins, it must be through the merit and the shed blood of the Lord Jesus Christ, for God has provided no other way. (Eph. 1:7)

III. FAITH IN THE LORD JESUS CHRIST THE CONDITION OF THE REMISSION OF OUR SINS (Acts 13:39-46)

Finally, the Apostle Paul preached faith in Christ as the only way in which sin could be forgiven, and he concluded his address with a solemn warning against the imminent danger of unbelief and its fatal consequences.

We have already seen that none other can give the remission of sins save the Lord Jesus Christ. The reason for this is very plain: None other could die for our sins, for none other could offer a perfect satisfaction to the claims of God's justice. This Jesus could do, and this He did. When, therefore, He forgives our sins it is on the ground that by His own blood He has paid the full penalty for those sins and thereby secured the right to forgive them. (Rom. 6:23; Heb. 2:9; I Pet. 1:18-19)

We would however, emphasize the teaching of the verse which says that "by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:39). Two things stand out preeminently in this verse—the utter inadequacy of good works (even those prescribed by the law of Moses) to secure the remission of sins; and the all-sufficiency of faith in the Lord Jesus Christ. In spite of the fact that God has plainly and repeatedly said it, how slow men are to believe that the only thing souls can do to be saved is to trust the Lord Jesus Christ as their Saviour! And how slow they are to believe that simply to trust Him, apart from any good works of any kind, is sufficient forever to secure pardon with God and to bestow the gift of eternal life. But such is the declaration of God's Word. Good works have no part in securing for us the remission of our sins. This can come only by faith in the finished work of the Lord Jesus Christ. (Eph. 2:8-9, 13; Titus 3:5; II Tim. 1:9; Rom. 4:4-5; Col. 1:14)

VITAL-TRUTH ILLUSTRATION

Stephen Grellet after much waiting on the Lord to show him His will, believed that he was directed by the Spirit to take a long journey into the backwoods of America, and preach the Gospel to some woodcutters who were felling the timber. He went on his way in great peace and joy of soul, direct to the place shown him in his prayers. When he got there, he found silence; the timber cutters had gone away, deeper into the forest. But he who had his message from God could not be deceived. Finding a large shanty that appeared to have been used for the meals of the men, he entered, stood up and preached the everlasting Gospel, finished and returned home, supremely happy in having done the will of God.

Years passed away and Stephen Grellet heard nothing of his visit in any way. He came to Europe and visited England. One day walking across London Bridge, a man somwhat rudely took hold of him with, "I have found you at last—I have got you at last, have I?" "Friend, I think thou art mistaken," said Grellet. "But I am not!" said the man; "did you preach on a certain day and at a certain place in America?" "Yes," said the good man, "But I saw no one there to listen." "I was there," said the man. "We had gone farther into the forest and were putting up more shanties to live in, when I discovered that I had left my level at the old settlement. So, after setting the men to work, I had gone back alone for it. As I approached the old place I heard a voice. Trembling and agitated I drew near and saw you through the chinks of the timber walls of our dining shanty. I listened to you and was deeply convinced of sin, but I left and went back to my men. The arrow stuck fast, and I was miserable many weeks. I had no Bible, no books of any kind, no one to speak to me about divine things, and I felt more and more wretched. At last I possessed myself of the Sacred Treasure and I read words whereby I obtained eternal life. I told my men the same blessed news and they were all converted to God. Three of them became missionaries and were mightily used of the Holy Spirit to bring sinners to the Saviour, and," added the stranger, "I became possessed of the very strong desire to see you and to tell you that your sermon in the old quarters had been the means of the conversion of at least one thousand souls."

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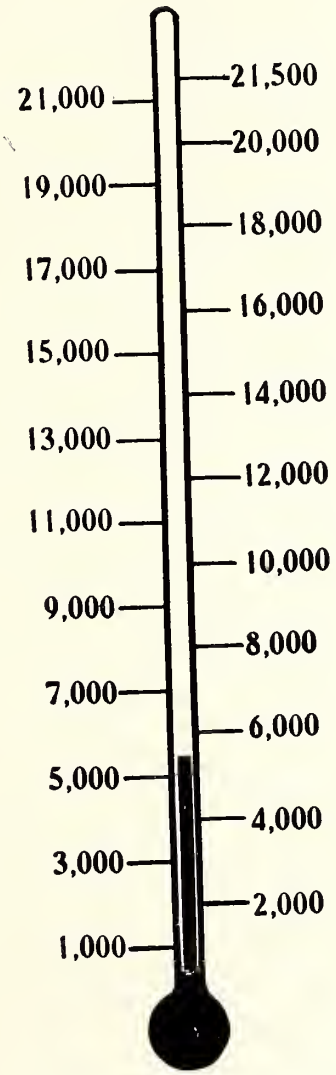
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I Cor. 10:11

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THE TRINITY
The triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno 4:24.

VERBAL INSPIRATION
The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN
The personality of Satan. Job. 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST
The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.

HELL
The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH
All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; I Jno. 2:16; I Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

Stewardship

STEWARDSHIP!

What a wealth of truth is deposited in the meaning of a single word in God's Word!

In this word, "stewardship," is involved first of all the thought of confidence—a man could not be a steward unless another had put confidence in him. According to the etymology of this word, and according to oriental custom, the steward was the manager of the household. He was entrusted with his master's wealth, and he was entrusted with the happiness and welfare of his family. How full was the confidence which his master often reposed in the steward is revealed in Joseph's position in the house of Potiphar (Gen. 39:1-6). Such is the confidence which our God has reposed in us. He has made us stewards in the household of faith!

Stewardship also involves the thought of responsibility. It is the business of the steward to do his master's pleasure, and to look after his interests, and the master holds him responsible for a faithful discharge of his stewardship. Surely it is a solemn thought that all of God's children are stewards, and that the day of reckoning is coming when we must give account of our stewardship. "It is required in stewards that a man be found faithful" (I Cor. 4:2).

The stewardship of which God's Word speaks is primarily a stewardship of truth. When speaking of the stewardship of the believer, the Spirit constantly calls attention to the fact that we have been entrusted with the mysteries of the gospel. In this connection the words "steward," and "stewardship," are seldom, if ever, used to refer to money or to material possessions. This is as it should be, for what lasting use can we make of money save as it is used to make Christ known? As we give to the poor we should regard our gifts as the means of opening doors of testimony, and should regulate our giving accordingly. We should never give in support of any organization, institution, or individual who professes to be doing the Lord's work without making sure that our gifts will support a faithful testimony to the truths of God's Word.

Then as to the use of our money for our personal needs, we should use only what is really necessary to provide a comfortable living, to do our work efficiently, and to maintain a good testimony; so as to give as largely as possible to spread abroad the knowledge of God's grace. The Spirit has placed the emphasis where it should be. The believer's stewardship, whether in the use of his energies, in the use of his faculties, in the use of his money, or in the use of his time, is a stewardship of testimony. God has entrusted us with the knowledge of the truths of His Word. We are responsible, by every possible means at our command, to minister these truths to others.

"As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God" (I Pet. 4:10). —H. A. W.

WE TRUST and pray that the "Stewardship Number" may be used of God to stir His people faithfully to discharge their stewardship. And surely it is not inappropriate, in such a number as this, that we should appeal to you, our readers, to ask Him what part He would have you to have in meeting the need in this hour of crisis in the work of dear old D. B. I. Turn to page 180. Open the insert to the coupon. Lay it before God. Ask Him what He would have you do. Then—"Whatsoever He saith unto you—do it!"

THE CRISIS! WHAT WOULD GOD HAVE YOU DO? SEE PAGE 182!

What One Family Did

THE Spirit of God is graciously moving in the hearts of His faithful children everywhere to send in their treasure, whether it be great or small, to relieve the Denver Bible Institute from the killing pressure of the rent drain which has been proving for many months such a menace to the testimony.

The gracious moving of the Spirit upon a family in Montana is full of blessing and inspiration. Read the letter which came to the Institute office with an offering for the L. J. Fowler Memorial Campus Fund, and join with us in unbounded thanksgiving to God.

Dean C. L. Fowler,
Denver Bible Institute,
Denver, Colo.

Dear Brother Fowler and Board of Directors:

We are indeed happy to have been moved by the Lord to send our bit toward the establishing of a permanent home for the Denver Bible Institute. Amount $221.75.

Our hope and prayer is that our gracious God and Father will guide and direct in this undertaking, and that His mighty hand will be held over this Institution and its officers in the years to come, protecting all against worldliness, Modernism, and the snares of Satan, for it seems it would be a pity to establish a home to be used in future years by the enemy—the Devil!

This little gift is from our whole family of six. Our three sons, while yet young are all anxious to attend Bible school some day. So I asked them all if they would care to give a little toward this new home. They all seemed very anxious, so in prayer we asked God to guide us. Then each was given a slip of paper and asked to write the amount and his name. They were told that this would mean other sacrifices, as they were all to draw on Daddy's small account. Each one must decide for himself, without any help except as the Spirit moved them. Only Mother and Dad knew the size of our savings. When the slips were opened and the amounts read we all felt that God had asked us to give liberally. The following is the result.

Betty, age 6	$2.75
David, age 8	4.00
James, age 10	5.00
Lee, age 12	100.00
Mother,	10.00
Daddy,	100.00
	$221.75

Yes, it's a happy privilege to be invited to do our part at this time, for "Ye are bought with a price," "Not with silver or gold but with the precious blood of Jesus Christ."

We are yours in Christ Jesus,
E. H. Hanson and family.

Indescribably beautiful!

Not only is God making provision for the crushing need of D. B. I., but He is using this very circumstance to bring great blessing into the young lives of this family, who under the wise direction of godly parents, are learning the matchless lesson of Christian giving.

And it is by just such sacrifice, and such giving that our Lord is bringing about the larger testimony and the fuller establishment of the work of dear old D. B. I.

Pray on, little flock. The need is tremendous and the time grows short! Pray on. Victory waits the faithful, by and by! Pray on, pray on!

Bravo!

THE Lord laid a unique idea upon the hearts of the Workers Group and some of the students at D. B. I.

The idea was, for as many as possible to secure work at a good wage and send their money in to D. B. I. to be used on the L. J. Fowler Memorial Campus Fund.

The idea met with universal favor. Result—One D. B. I. worker is now stenographer at the main office of the Western Union at Denver, another is employed on a farm, another has secured work as a hod-carrier, another a carpenter. One of the lady-workers has become cook in a Capitol Hill home while two more are Dining room assistants in a Summer Resort Hotel in Northern Colorado. And those who remain at the home-base are gladly assuming double responsibility in order to do their part in gathering the $21,500 by July 19th. Thus through the loving service and sacrifice of God's children, the great project of securing a site for the new home of D. B. I. is being brought to its consummation by the gracious hand of God.

Pray, Brethren, Pray!

THE CURRENT expense fund of the Denver Bible Institute is in greater need than for many days. This is not surprising in view of the special support which the special offering for the Campus is receiving, but it is a challenge for us to pray. We, therefore, call on our friends to pray earnestly for the daily needs of D. B. I. Pray, brethren, pray!

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THE CRISIS! $14,331 MORE NEEDED BY JULY 19! SEE PAGE 182!

THE GIFT OF GIVING

by The Editor

SHOULD all God's children give to His work? How does God measure our gifts? Is it pleasing to God to accept money from unbelievers? Should public appeals be made for money? In what realm does God classify giving? Read this scriptural discussion, by Dean Fowler. He answers these, and many other vital questions in connection with giving, in a satisfying and convincing manner. —*A. H. Y.*

THERE are two kinds of Christians. The Christ-centered and the self-centered. The Christ centered Christian is a growing Christian and a giving Christian; the self-centered Christian is a shriveled Christian and a withholding Christian. To be Christ-centered is to have the far-flung outlook; to be self-centered is to have ingrowing eyes. Christ-centeredness produces a loving heart of generous interest in the well-being of the souls all about us; but self-centeredness leads to cold-blooded stinginess and complacent unconcern as to the souls of men, or the needs of the Lord's work. The Christ-centered are blessed and a blessing; the self-centered are a curse and a hissing. Thanks be unto God for the Christ-centered Christian.

The Christ-centered possess the Christ and are possessed by Him. Consequently, the Christ-centered possess the Christ-spirit. The spirit of Christ is the spirit of giving for "He gave Himself." The Christ-centered revel in self-denial, their joy is self-renunciatory largess. They do not seek ease and luxury; but gladly leave all to follow Him. The Christ-centered recognize that believing in and following the Christ Who gave His all, may mean the self-same thing for them—the giving of their all for the work and service of the Lord. They see in the needs of their fellow-Christians, or the needs of the Lord's work, opportunities to bless and be a blessing. The Christ-centered are not constantly "in a stew" lest they be imposed upon. They give with simplicity. They trust God implicitly. The Christ-centered, by their faithful testimony and loving benefactions, project the power and blessing of their lives both far and near. The Christ-centered life is the generous, giving life. The giving-life is happiness.

But the self-centered are not so. They have missed the Christ-spirit. They have not found the joy of giving. They do not give forth the testimony. They do not give forth a life of kindly deeds to the poor and distressed. They do not give their means to the support of the Lord's work. They have lost the way. They are out of tune with God. Self-centeredness and godliness are incompatible. The self-centered have no convictions to give, no strength to give, no time to give, no money to give. Giving is out of their line. They are busy living their own lives. They may barter; but never give. When the self-centered give, it soon develops that they were reaching out for something for themselves. They didn't give after all. When the self-centered indulge in their normal, dull, and stupid stinginess, they fancy themselves quite practical. They are so engaged in the quagmire of self-interest that they have lost sight of the glory of self-forgetfulness, self-immolation, and self-dedication to the blessed service of the Crucified. The self-centered life is the grasping life and the grasping life is misery, plus.

The Apostle Paul speaks of spiritual gifts. Prominent among them being teaching, evangelism, pastors, etc. But in the twelfth of Romans, when the Holy Spirit gives a more extended list of these spiritual gifts, one is named which is not popular, and sometimes actually ruled out of public meetings as being "injurious to the testimony." We refer to the gift of giving—the gift of

THE CRISIS! WHAT WOULD GOD HAVE YOU DO? SEE PAGE 182!

giving money to the work of God. We are conscious that the exercise of this privilege is not recognized by many as being a spiritual gift; but recognized or not recognized, it is so classified in the inspired Volume.

> Having then GIFTS differing according to the grace that is given to us, whether prophecy, let us prophecy . . . or . . . He that giveth, let him do it with simplicity (Rom. 12:6, 8).

It is God Who has placed giving in its correct pigeonhole. Giving is a spiritual gift.

The importance of this subject is indicated by its frequent mention in God's Word, and by the startling variety of aspects in which it is presented by the several writers. The Lord does not place thought-provoking warnings on unimportant subjects in the beginning days of the dispensations; but on this subject He has placed the fate of covetous Achan before the eyes of Israel, and the fate of grasping Annanias and Saphira before the eyes of the Church. Furthermore, modern missionary reports indicate the sad plight of the Church in this hour, and reveal the necessity and importance of a sweeping revival of the gift of giving.

We submit a seven-fold discussion of the gift of giving as taught in the Word of the living God, asking God's blessing upon the testimony that all who peruse these lines may immediately begin to grow "in this grace also."

I. THE RECIPIENTS OF THE GIFT OF GIVING

WHO CAN claim this greatly misunderstood and often misapplied spiritual gift? Some may answer "the rich." Yes, but the Word of God does not stop with the rich. Upon the rich and poor alike God in grace has bestowed this desireable and developmental gift—the gift of giving.

There are some of the gifts of the Holy Spirit which Paul clearly indicates are not exercised by all. When he thrusts the pointed query at the Corinthians:

> Are all prophets? Are all teachers? (I Cor. 12:29),

he is evidently teaching them that they cannot all expect to be prophets and teachers. They cannot all expect to exercise those gifts which bear upon the public ministry of the Word.

But there are other gifts of the Spirit which just as plainly are given by God to all believers and are intended to be exercised by all Christians without exception. None can doubt that all believers are intended to manifest the gift of exhortation, when the Holy Spirit employs such language as:

> EXHORT ONE ANOTHER daily, while it is called Today lest any of you be hardened through the deceitfulness of sin (Heb. 3:13).

And that the poor have the privilege of ministering to others of their means thus enjoying the delights of the gift of giving, is shown when Paul commends the Macedonians for exercising this unselfish gift out of the depths of their poverty.

> Their deep poverty abounded unto the riches of their liberality (II Cor. 8:2).

Wondrous gift of giving, fraught with mighty blessing, from which no Christian, be he ever so poor, is debarred.

In the Romans Epistle, the Apostle gives a list of some of the gifts of the Spirit. The first three gifts named in this list are those which are for public service, and belong in the group of gifts which are not exercised by all believers. They are the gifts of prophecy, ministry, and teaching. (Rom. 12:6-7) The next verse groups together four of the gifts which all believers may exercise to some degree at least. These gifts which are common to the members of the body of Christ are exhortation, giving, rulership, and mercy. (Rom. 12:8)

The very next verse, (Rom. 12:9), introduces an exhortation concerning love, thus showing that the exercise of spiritual gifts without love is an empty thing. This is in fullest harmony with I Corinthians 13 which says,

> Though I have the GIFT of prophecy, . . . and have not love, I am nothing (I Cor. 13:2).

A spiritual gift may be exercised in an unloving spirit. It is possible to do the right thing in the wrong way. A man may give without loving; but he cannot love without giving. When gifts for the work of God are diminished, it may be known as a certainty that love in the hearts of God's children is languishing.

May God open our eyes to buy up our opportunities that we may live to love and give, in order that we may bring joy to His heart, and honor to His name.

Thus it becomes evident from a study of God's Word that the gift of giving is bestowed upon all who believe. The recipients of the gift are the members of the family of grace, and if they blindly exercise the gift without love they are "nothing."

Hence it is the joy and the privilege of every Christian to give. He has been given the gift of giving. Poverty does not disqualify. The poorest may have his part. The smallness of our gift does not exempt us from giving. The Lord Jesus made it very plain that in the heart of God there is high regard for the widow's mite.

There is a profound reason back of God's planning for all Christians to exercise this gift. The rea-

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THE STEWARDSHIP OF THE MYSTERIES

by MAURICE G. DAMETZ

> Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards that a man be found faithful (I Cor. 4:1-2).

THE CHIEF purpose and function of the Christian ministry is to propogate the glorious truths of God's Word. Paul was so concerned about this purpose characterizing his life, that he was determined that others should make no mistake in accounting him a faithful steward of Christ. And he stedfastly maintained this purpose clear to the end, for he said at the close of life, "I have finished my course, I have kept the faith" (II Tim. 4:7). Not only was his life the supreme human example of such a stewardship, but he consistently teaches the stewardship of testimony in his epistles. This teaching is summed up in two words —we are to "*keep*" and "*commit*" the doctrine.

What a tremendous need there is today for faithfulness in the stewardship of testimony! In these days of apostacy, when professed Christians are slipping from the old moorings, may we hear God's call back to the faith! May the determination of Paul and the other apostles be ours—to keep the faith, and commit the faith to others. Let us prayerfully consider our stewardship of testimony, realize its high importance, and give our lives wholly unto God in faithfully discharging it.

DAMETZ presents a revolutionary but thoroughly scriptural concept of Christian responsibility. Believers are stewards of truth. The truth which God's Spirit has made known to us is a sacred trust, to be guarded from all who would spoil us, and to be administered to those who are in need. Read, ponder, and act! Preach the Word; be instant in season, out of season.

I. THE STEWARD'S RESPONSIBILITY

THERE is not only the stewardship of our lives, and of the earthly goods entrusted to us, but there is the stewardship of truth. As the steward of the Eastern home is entrusted with the care and management of the household, so God has committed the gospel of His Son unto all the members of the household of faith.

> But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God which trieth our hearts (I Thess. 2:4).
>
> According to the glorious gospel of the blessed God, which was committed to my trust (I Tim. 1:11).
>
> O Timothy, keep that which is committed to thy trust avoiding profane and vain babblings, and oppositions of science falsely so called (I Tim. 6:20).

Stewardship involves two responsibilities, that of guarding the goods committed to one's trust, and that of administering those goods. God's Word clearly defines this twofold responsibility. Paul exhorted Timothy to "keep" or "guard" the truth which was committed to him (I Tim. 6:20); and Paul also exhorted Timothy to commit to others the truths entrusted to him, and that means to dispense or to administer the truth.

> The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also (II Tim. 2:2).

The Lord gives us the knowledge of the truth in order that we may pass it on to other souls; God blesses us that we in turn may bless others. The steward of testimony, then, is one who "*keeps*" and "*commits*" the truth of God's Holy Book.

God calls all Christians to be stewards of testimony. This privilege does not belong to a special few. As surely as God calls all Christians to a life of yieldedness to Himself, so surely does this call include testimony for Him. The stewardship of life is inseparable from the stewardship of testimony. He calls in clear tones:

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FOR US, who are deep in the Redeemer's debt, who have had much forgiven, who every day are bankrupt debtors to the measureless mercy of infinite love—for us no paltriness will suffice.

—Chas. H. Spurgeon

Present your bodies (Rom. 12:1).
Yield yourselves unto God (Rom. 6:13).

He calls with equal clarity:

Let your light so shine before men that they seeing your good works may glorify your Father Which is in heaven (Matt. 5:16).

That they may adorn the doctrine of God our Saviour in all things (Tit. 2:10).

Ye are the light of the world (Matt. 5:14).

Go ye . . . preach (Mark 16:15).

We should live for only two things, to know Christ, (yieldedness), and to make Christ known (testimony).

II. THE STEWARD'S QUALIFICATIONS

It is required in stewards that a man be found faithful (I Cor. 4:2).

The preeminent qualification of a good steward is faithfulness to his trust—not only to be faithful but to be found so, that when men look upon him with the eyes of critical scrutiny, they may discover him faithful. The steward should be characterized by unswerving obedience to his master's will, unselfish devotion to his master's interests, and perfect trustworthiness in his master's business.

This qualification should be manifest in both phases of our stewardship. We should be faithful in keeping the truth. The need is faithfulness, not simply in points, but in all points. God's Word is very clear on this matter. We are called upon to maintain sound doctrine, and the word "sound" means, "without a flaw."

Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers (Titus 1:9).

And we are not only to be found faithful in keeping sound doctrine, but also in giving it out.

As every man hath received the gift, even so minister the same to another, as good stewards of the manifold grace of God (I Pet. 4:10).

Preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine (II Tim. 4:2).

The Word is equally clear concerning the personal life of the steward. Not only is he to keep sound doctrine, and be zealous in giving it forth; he is also to have a sound Christian character which will stand every test. Orthodoxy is important, zeal in service is to be greatly commended, but "Orthopraxy" as one has called it, is equally essential. The steward is responsible to maintain good works.

Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God Who giveth us richly all things to enjoy;

That they do good, that they be rich in good works, ready to distribute, willing to communicate (I Tim. 6:17-18).

And let ours also learn to maintain good works for necessary uses, that they be not unfruitful (Titus 3:14).

Our entire manner of living is to be changed, our lives are to adorn the doctrine of God our Saviour in all things. We are by works, by actions and speech to make the gospel of our Lord Jesus Christ beautiful and attractive.

Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus (II Tim. 1:13).

Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again;

Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things (Titus 2:8-10).

The deacons of the Metropolitan Tabernacle of London once said to Dr. A. T. Pierson, "We feel that we have had two sermons; one from God through you, and one in you." And this should be true of all who profess Christ, that our testimony of life and lip shall be a consistent message and reflection of Christ. This is our solemn responsibility as stewards. Child of God, seriously face the heart-searching question—as a steward of God am I faithful in keeping sound doctrine, in giving forth the testimony, and in living a godly life? Let us not forget that God holds us accountable for our stewardship.

III. THE STEWARD'S MESSAGE

GOD has entrusted to us, as stewards, the "Mysteries" of His Word. We are called "stewards of

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the Mysteries of God." This is a title of dignity. By "Mysteries," God does not mean fancies, nor trifles, but the wonderful, majestic truths of His Word. In God's Word a mystery is a truth hidden from the unregenerate and unwilling, but revealed to God's willing and obedient children. We, the servants of God and His stewards, should be faithful as treasurers and dispensers of the secret, wonderful truths rooted in God. We have mysteries to keep in trust and to disseminate—tremendous truths, deep truths of the Word of God. What are some of these mysteries?

First is the *Mystery of godliness.*

> And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory (I Tim. 3:16).

This is the great foundation fact of the gospel. God became man. "The Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14). He Who spoke worlds into being and flung planets into space was cradled in a manger. Marvel of marvels, miracle of miracles, God, the Wonderful, the Counselor, the Mighty God, the Father of Eternity, the Prince of Peace, came down to earth; God was manifest—God was in Christ reconciling the world unto Himself. This is the mystery of godliness which we have to keep and proclaim. What a tremendous message!

Another mystery given us in trust is the *Mystery of the body.*

> For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,
>
> If ye have heard of the dispensation of the grace of God which is given me to you-ward:
>
> How that by revelation He made known unto me the mystery; (as I wrote afore in few words,
>
> Whereby, when ye read, ye may understand my knowledge in the mystery of Christ;)
>
> Which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit (Eph. 3:1-5).

This is a truth peculiar to this age—revealed only to Paul the apostle to this age—that both Jews and Gentiles, by faith in Jesus Christ, are made members of the same body, the body of Christ, the Church. The middle wall of partition between Jew and Gentile is broken down and they through Christ, are made "one new man" in Him (Eph. 2:14-15). The very moment the sinner comes to the Cross and accepts Christ as his Saviour and Substitute, that moment is he made a member of the Body, of which Christ is the Head; and the union continues for eternity. This is the message committed to us. Tell it forth to others!

We are also entrusted with the revelation of the *Mystery of iniquity.*

> For the mystery of iniquity doth already work: only he who now letteth will let until he be taken out of the way:
>
> And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming (II Thess. 2:7-8).

This is the very opposite of worldly wisdom and blind optimism. Instead of the world getting better the mystery of iniquity is at work, and iniquity is increasing and abounding. The passage prophesies the coming of the lawless one, the Antichrist, and indicates that the spirit of antichrist is already here, or in other words, the coming of the lawless one is in preparation. Iniquity and lawlessness are on every hand today. The apostacy of the Church accelerates; the shadows are deepening; "evil men and seducers" are waxing "worse, and worse." (The general trend is "worse and worse" instead of "better and better.") Soon Christ will come to catch away His church, then the Man of Sin will appear. These tremendous truths should be increasingly proclaimed, as we are on the eve of the Lord's return.

It is needful also that we have full knowledge of the *Mystery of Israel's blindness.*

> For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in (Rom. 11:25).

We need to understand and proclaim God's purpose for Israel. "Blindness in part" has been their condition throughout this age. They have been scattered, downtrodden, and persecuted. They have shifted from nation to nation finding no rest; it is all because they have been blind, rebellious, and stiff-necked. But this

THE giver who is so dull of soul that he gives only under human pressure and responds only to strong emotional appeals will know nothing of the true grace of giving.

—Lewis Sperry Chafer

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blindness is only *until* the fulness of the Gentiles be come in. Even now, the Jew is coming to the front in the attention of the world. Why this prominence? "Summer is nigh!" The fig-tree is about to bud once more. Dispersed Israel is about to be regathered. Her sin is about to reach its climax. The time of Jacob's Trouble is near at hand, after which the Deliverer out of Zion will come, and Israel shall be restored (Rom. 11:26).

There is another exceedingly important mystery—the *Mystery of the Rapture.*

> Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,
>
> In a moment, in the twinkling of an eye at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed (I Cor. 15:51-52).

This is the goal of the Church—the catching up to glory. "We shall not all sleep." A generation of living believers shall be caught up to be with the Lord and shall not see death. Paul by divine inspiration speaking to us says, "I have a secret to tell you, we shall not all sleep."

> But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.
>
> For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.
>
> For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.
>
> For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:
>
> Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord (I Thess. 4:13-17).

The heavens shall open! The Lord shall descend! The dead in Christ shall rise! The living shall be caught up and changed! What a marvelous instant it will be! What a day of surprises! In one marvelous moment of time God will tear from earth's clasp millions who have died in the faith, and in the same act will sweep into the waiting heavens millions of living believers. This is a miracle, a mystery beyond human comprehension.

Space will not permit us more than to mention the other mysteries committed to us. There is the mystery of Babylon (Rev. 17); the mystery of the indwelling Christ (Col. 1:27); the mystery of the seven stars (Rev. 1:20); the mystery of faith (I Tim. 3:9); the mystery of His will (Eph. 1:9); the mystery of the wisdom of God (I Cor. 2:7); and the mystery of the Kingdom (Mark 4:11).

What a deep reservoir of truth God has given to us! What rapturous and thrilling revelations: and what solemn warnings! Remember, we are made stewards or treasurers of these truths. Ours it is to search out the deep things of God and to give them forth to men. And when we speak forth these truths entrusted to us, we will do no better than to use Bible words and phraseology. "Spiritual things are spiritually discerned." Scriptural truths are best explained by Scripture. No words, or philosophies of men can touch the glories of the divine mysteries. Dear reader, "keep" these mysteries, and "commit" them to others.

IV. THE STEWARD'S REWARD

FAITHFUL stewardship will not be overlooked—God will not forget our labor of love; He will give rewards in proportion to our faithfulness.

> For God is not unrighteous to forget your work and labour of love, which ye have shewed toward His Name, in that ye have ministered to the saints, and do minister.
>
> And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end (Heb. 6:10-11).

To those who have faithfully *kept* and *committed* the truth, God will reward, and will say "well done."

> His Lord said unto him, well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord (Matt. 25:23).

Paul in admonishing Timothy said, "O, Timothy, keep that which is committed to thy trust," and immediately before, he had said, "Laying up in store . . . a good foundation against the time to come" (I Tim. 6:19-20). Let us faithfully keep or guard the testimony, and in view of the pitiable condition in the churches let us be instant in season, out of season administering the mysteries. The central purpose of the ministry is to give a faithful and fruitful account of his stewardship of truth. Let us faithfully *"keep"* and *"commit."*

> Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord (I Cor. 15:58).

Mammon is the largest slaveholder in the world.

—Frederic Saunders

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THE DEACON'S TENTH

by MARY S. CHAPMAN

LIBERALITY and revival go hand in hand. They are retroactive. Generous giving brings rich blessing, and the depth of our blessing may usually be gaged by the spirit of our giving. This helpful little story suggests some of the blessings of systematic giving. It is reprinted by the courteous permission of the Layman Company.

YE SEE the elder had preached a most powerful sermon on Christian givin,' in which he took what I called purty strong ground. Among other things, he said we'd ought to do as much for our religion as the old Jews did for theirs, an' while it was all right to lay up for a rainy day, an' to get ahead if we honestly could, we should set apart at least one-tenth* of our income as the Lord's money.

"Now, I think the elder went a leetle too far," says I to my wife, Huldy, as we was a drivin' home from meetin'. "Givin' is well enough, but I get a'most tired a hearin' these ministers forever a dingin' about it."

"Waal, Lyman," says Huldy, "why don't you try givin' a tenth—try it for a year anyhow."

"My!" says I, "as if I don't give more'n that now; it's two shillin's, an' fifty cents, every time I turn around, to say nothin' o' the contributions to big objects. If I get home with a dollar in my pocket I think I'm a lucky fellow."

"Then, I'm sure," says Huldy, with that queer little smile o 'hern, that she sometimes has, "it'll be a real savin' to ye to go into systematically a givin' yer tenth."

Now, I hadn't any idee of doin' it, an' keepin' a reckonin' of what I contribute—in fact, I thought that verse about not lettin' yer right hand know what yer left was a doin' was rather again it, but somehow Huldy has a cool way o' takin' things for granted an' though the mildest of all women, she ginerally manages to carry her p'int.

Next mornin' I see her a makin' a book out o' some sheets o' paper, an' rulin' 'em off, and stitchin' on to 'em a pasteboard kiver an' on the outside she writ in big letters that was as plain to read as printin', "The Lord's Money." This she handed to me an' said nothin'.

That very week I got pay for my wheat; it was an uncommon good crop; it come to six hundred dollars. I was a settin' by the fire a countin' it up with some satisfaction, when Huldy jest stuck under my nose that book, "The Lord's Money."

"What's that for, Huldy?" says I.

"Why, for the tenth," says she.

"Bless my soul!" says I, a wrigglin' an' twistin', "that would be sixty dollars; I can't stan' that."

She didn't say anything, but set a watchin' me, an' I knew it warn't no use a dodgin' her, so I took six ten-dollar bills, all crisp an' new, an' laid 'em in a pile.

"Yis, yis," says I, a tryin' to screw my face into a smile, an' to act as if I'd been a calkerlatin' all the way through to give 'em.

Ye see there was an awful sight o' old Adam in me. I jest set there a begredgin' that money. I most wished the wheat hadn't come to so much. Then I happened to remember what the elder had said in his sermon—that it would be a mighty hard wrench on us at first to give a tenth—that when the fingers had got crooked up a graspin' this world's goods 'twas hard to get 'em straightened out, but that when we'd become used to this way o' givin', we'd enjoy it an' be blessed in it as much as in prayin' an' readin' the Scripters. A thinkin' on that sermon, I made up my mind I'd

* Some are so obsessed by the "grace" system of giving that they cry out against tithing and would legalize all believers to their "grace" methods. We understand their obsession. We know that we are not under the Law, but under grace. We recognize that from the standpoint of the Law, the Word of God does not command believers living in this age to tithe. But we recognize also that from the standpoint of grace, leading us forth to do more than the Law ever could constrain us to do, a tenth is about as low as we would dare to begin. True it is that we should not stop with the tenth, but certainly believers living in the blessed light and liberty of grace should not do less than those who lived under the Law. At least the tithing method is systematic, and in this eminently scriptural, which is more than can be said for the hit-and-miss giving of many who cry so vehemently against tithing.
—H. A. W.

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double my subscription for the elder's support, an' that would just take the sixty dollars.

As I harvested my crops an' sold 'em, I was astonished to see how the Lord's pile grew, an' I had to think it over middlin' sharp to know where to invest it so 'twould do most good, an' I was gettin' over the wrench a little until my interest became due. The year before old Uncle Nat had died, an' most onexpectedly had left me five thousand dollars. If the legacy had dropped down from the skies I couldn't have been more surprised. Now I had three hundred a comin' in from it, and it most killed me to take thirty on't an' put it aside for the Lord. I couldn't help whinin'.

"Now, Huldy," says I, "don't ye believe the old Jews deducted their taxes afore they laid by their tenth?"

"I dunno," says she; "we might read up Leviticus an' Numbers an' Deuteronomy an' see."

"Bless my soul, Huldy," says I, "I'd ruther pay the whole thirty dollars then wade through all them books. "An' then," says I, a thinkin' hard, "accordin' to what these agents that come around beggin' say, I s'pose it would be a pecooniary speckerlation to give to the Lord. They tell about throwin' out crackers an' coming back loaves, an' show how them is blessed in their basket an' in their store that bestow their goods on the poor. Anyhow, I've made up my mind to try it."

"Now, Lyman Tubbs, don't ye go into this tenth business with no such worldly motives. If ye do ye'll be worse than Ananias and Sapphira, who was struck dead at once. Not but that the Lord has said, 'I will never leave thee nor forsake thee,' and 'prove me now herewith,' but if we undertake to drive a sharp bargain with Him, ye'll find out that He'll git ahead of ye every time. No, He's given us all we have, an' I'm thinkin' He'll ask us some mighty close questions about the way we've used it."

Huldy didn't very often preach, but when she did her sermons were what I call p'inted.

Times passed on, an' I got used to givin' my tenth. I didn't squirm over it as I did; in fact, I got kinder raised, and to feelin' liberal. I didn't sell so much as a turkey without puttin' aside tithes of it.

It happened in the summer that my wife's cousin Silas an' his family came to see us, an' I was a braggin' about my givin' my tenth, an' I supposed he'd never heerd o' sech a thing; but Silas says, says he, "I've done it ever since I was converted. I airn two dollars a day, an' every Saturday night I jest lay aside one dollar and twenty cents, an' I pray over it; it's sacred; it's the Lord's money."

"Don't ye take yer livin' out o' it first?"

"Yer what?" says Silas, amazed. "It's jest so much I airn, an' the ability to airn it comes from the Lord, an' I joyfully give back to Him the little part."

"But," says I, "ain't that kinder resky? Ye might be took sick, or yer work give out; I should be a little fearsome."

"These are the promises," says Silas: " 'My God shall supply all your needs,' an' 'Lo, I am with you.' They are all yea an' amen."

Waal, if I didn't feel small after that. I had simply given a tenth of all I'd sold an' grumbled over it at that, an' there were all these broad acres that had fed us, an' those big trees in the woods that kept us warm—blessin's that I hadn't counted, an' here was Silas with nothin' but his hands, an' yet so willin' hearted an' doing so much. When I carried him an' his folks back to the city I jest filled my wagon box full o' things, an' felt as if I was a givin' directly to the Lord.

One day the elder an' his family was over to our house, an' we was a talkin'. His son Fred was a playin' with my Thomas—they was awful good friends—an' says the elder, "If I had as much money as you have, Deacon Tubbs, I'd send Thomas to school, an' ask the Lord to make a minister o' him."

"Bless my soul!" thought I, "that's the last thing I want him to be." Ye see I had other things for my boy, but I said nothin.'

My next neighbor, old Mr. Hodges, had a son who went to the city an' studied law, an' got to be a judge, an' comes home in his big carriage once in a while to visit the old folks, his wife an' children dressed to fits, an seein' them I had a natural hankerin' for Thomas to turn out like that, I was a sayin' this to Huldy when the elder's folks was gone.

THE poor man should no more omit giving because of his poverty than an illiterate man should omit praying because of his grammar.

—Dr. Henry A. Grismer

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"Now, Lyman Tubbs," says she, a lookin' at me with them great, earnest eyes o' hers, "would you really like to have our Thomas jest like old Mr. Hodge's son—a breaking the Sabbath, he an' his boys, a shootin' ducks an' a drinkin' an' a playin' cards? Be you a deacon an' a member of the church an' not feel as if 'twas bigger business to persuade men to forsake their sins an' to love the Lord Jesus Christ?"

Ever since Silas was here my mind has been dreadfully took up with somethin' he was a tellin' me. He said some good Christian men had hired rooms in the worst part o' the city an' made them bright an' attractive, an' was a singin' hymns an' a preachin' to the folks, all without money an' without price, an' some sech work as this is what I'd been a wishin' my boy could do, an' jest then Thomas came in an' stood beside his mother. He had the same hair as hers an' the same brown eyes, an' somethin' told me that if he took to preachin' he'd be one of the convincin' sort, for I must say that nobody's words ever took hold of an old sinner like me as Huldy's does.

Well, my tenth money grew; half the time I didn't know what to do with it. I was over to the elder's one day an' he was tellin' me of a school nearby which he thought would be a good place to send our Thomas—he'd noticed how crazy the boy was for books an' learnin', an' the minister said he'd a cousin livin' jest out o' the village that would take care o' Thomas, an' board him, an' he'd be under good Christian influence.

"What do you say, Huldy?" says I, as soon as I'd got home.

"I'd like him to go," says she, "an' for the elder's boy to go with him."

Sure enough, he should, an' that would be a use for the rest o' the tenth, an' Thomas an' Fred was awful good friends; they were like David an' Jonathan, an' what do you think, there was a revival that, jest like a big wave, struck that school, an' in fact the whole community, an' both the boys was converted, an' you can't think how I felt, so glad about it, an' kinder streaked, too, for I knew it warn't none o' my doin,' I'd been sech a poor, good-for-nothin' Christian all my life, it was enough to set my Thomas again' the Lord.

We got the good news on Saturday mornin' an' in the afternoon was the covenant meetin'. It was jest about a year from the time that Huldy handed me the "Lord's Money" book. I remember how I got up in the meetin' then and talked, not because I'd any thing to say, but bein' a deacon, I felt as if I ought to, an' told the brethren I hadn't made no progress, an' all that—jest what I commonly said. How could I talk that way now when I'd had a year o' sech oncommon blessin', an' with Huldy beside me a cryin' for joy because our Thomas had been converted. No, I couldn't keep from breakin' down, an' thankin' the Lord for His goodness to me an' mine, an' I knew that givin' my tenth, though it had come so begredgin'ly, had been a help to me. I warn't sech a small, waspish critter as I was afore.

IF YOU are rich and do not give, you are not rich in the sight of God; despite your wealth you are a pauper.

—P. W. Thompson

The next year I was man enough to divide my tenth with Huldy, an' sech good times as we had investin' it. Now, Huldy was great on what we call the "Inasmuch charities"—"Inasmuch as ye have done it unto one o' the least o' these," etc. She was always a findin' some bed-ridden old woman to help, or crippled child, or some other case o' need, while I couldn't hardly sleep o' nights a thinkin' o' the great West, with the foreigners a comin' into it, an' of the poor freedmen of the South, or of the great heathen world that so needs the gospel. We'd spent hours an' hours a talkin' it over, an' as we did so we'd get nearer to each other, an' I trust nearer to the Lord.

It's now been a good many years that we've been a tryin' this tenth business, an' I wouldn't go back to the old helter-skelter way o' givin' for anythin'.

Huldy has jest been to the city to see the children, an' she came home with her face all aglow. Our Thomas an' the minister's Fred, who married our Mary, have gone into business together, an' are doin' first rate; but that isn't the best of it; they've started a mission in the wickedest part o' the city, and Huldy said it did her old soul good to hear those young voices a tellin' them poor, ignorant ones of the love of Jesus, an' to see 'em listenin' an' a comin' into the kingdom.

As I'm closin' I've got this much to tell you: If you want to be a happy Christian you must let your prayin' and praisin' an' givin' go together, an' I will say that Huldy never did a better thing for me than when she gave me "The Lord's Money" book.

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HAS THE Y. W. C. A. COMMITTED ITSELF TO A MODERNISTIC PROGRAM?

by Pastor Paul Holsinger

WHAT a power in God's hands such organizations as the Y. M. C. A. and the Y. W. C. A. could be, if only they were true to God's Word. But great sadness fills the hearts of God's loyal servants as they realize that the spiritual usefulness of these two great institutions has been crushed in the coils of Modernism. Holsinger discusses some of the lastest evidence of this heart-breaking condition.

THE recent National Convention of the Y. W. C. A. held in Sacramento, California, startled the Nation by a radical move. Local papers came out with startling headlines: "Modernized declaration is adopted by the Y. W. C. A. (This was not repudiated by them!) New Code declared to be less orthodox and wider in Scope—'God' substituted for 'Jesus Christ.' Vote 594 to 25!"

My purpose shall be to show that the new declaration of purpose of the Y. W. C. A. is two-faced, that it is drawn up to satisfy the nominal Christian and also to be highly acceptable to the Modernist and unbeliever. Far from being "less orthodox" it is "not orthodox" and its scope takes in the whole world from the out and out infidel to the Modernist, preaching from the Christian pulpit. I will also show they have committed themselves to a Modernistic purpose and program.

First, as to the two-faced character of the declaration, that it appeals to Christian and unbeliever: Because it is not definitely orthodox, the way of salvation through the blood of Christ and faith in Him is left out. This is characteristic of Modernism. It is evident, therefore, that in this declaration there is an attempt to make some concession to the unlearned believer and pacify him and at the same time to teach Modernism and satisfy those of that persuasion. The attempt to beguile the nominal Christian appears if you note carefully that in the Y. W. C. A. statement certain "religious phrases" are employed and also "Jesus" is mentioned; but any one versed in "sound gospel teaching" would recognize all to be "unscriptural"—as we shall see later on.

But some might first ask: "What is this Modernism? Why become excited over the name 'Modernism' and even Modernistic terms used in the Y. W. C. A. declaration?" Because Modernism is another name for Unitarianism and for Naturalistic philosophy and certain words and phrases "teach this doctrine." Naturalistic philosophy is the result of the evolutionary theory that matter has within it all necessary activity and potentiality, that is, what we see today is but the consequence of the working out of the INHERENT NATURE OF MATTER." Apply this principle to the Word of God and you must deny all SUPERNATURAL ELEMENT. It therefore becomes a book of folklore and human legend; it is essentially man's book; it is not inspired nor does it contain any revelation from God. Again apply this principle to our Lord Jesus Christ and at once you give Him the eternal status of a mere man. He is shorn of His deity and becomes only the "highest of men." This is a deadly thrust at the Lordship and honor and Person of our blessed Saviour! Our salvation is consequently at stake! This teaching leads to the logical conclusion that man never fell, nor has he sinned; there is therefore no need of atonement such as Christ made, and instead of a sacrifice for our sins the Cross is a "bloody blunder." What is salvation to the Modernist? Merely a matter of man "realizing the spark of divinity within him and fanning it until it flames into a higher consciousness."

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As Mr. Morrison of Chicago, a Modernist editor, said (speaking of the Fundamentalists): "Their God is not our God; their Christ is not our Christ, their Bible is not our Bible; and their Salvation is not our Salvation!" This being admitted, it also means: "Their destiny is not our destiny!" Fundamentalism is to Modernism as light to darkness; their tenets are farther apart than the north pole and the south, for in them is involved the conflict of Christ against Satan and of God's righteousness against man's unrighteousness. The Christian must be on his guard! We cannot parley with this "strong delusion," no, not for a minute! I will now prove that the Y. W. C. A. has committed itself to Modernism.

HERE is the first statement of the declaration of the Y. W. C. A.

> We the members of the Y. W. C. A. unite in a desire to realize full and creative life through a growing knowledge of God.

This is the first sentence! What is this creative life? It is a watch-word for Modernism! It is that "spark of divinity within" which needs fanning. It is man, his own Saviour; man, working out his salvation. As a Modernist has said: "Salvation . . . is the realization by an individual of his highest capacities, the entering into the best and noblest possible living." Thus realizing your highest capacities develops into "creative life." But man does not need "creative life;" he needs "eternal life," and possession of this is impossible apart from Christ: "This is Life Eternal that men might know Thee, the only true God, and Jesus Christ Whom Thou hast sent" (John 17:3). "Creative life" is man developing what he has by means of education and culture and reformation; but "eternal life" is the result of the life of God dwelling in man and effecting His regeneration on the basis of the acceptable sacrifice and shed Blood of the Lamb of God. "Creative Life" developed apart from Christ spells wrath, and judgment, and eternal hell; "Eternal Life" as the gift of God means eternal favor and enjoyment and blessedness. "For He that hath the Son hath life; he that hath not the Son of God hath not life" (I John 5:12). Shut off from Christ man faces an eternal, Christless doom!

But some might say: "They retain the name God and say this 'creative life' is the result of a 'growing knowledge of God.'" This is another pet phrase of Modernism! However, this God of the Y. W. C. A. could mean evolution or electricity or Mahomet or Buddha or any pagan deity! The name "God" is a favorite blind with a Modernist; and in the name "God" can be included all the idolatry of the ages. The Lord said to the Samaritan woman, although they were worshipping God, "Ye worship ye know not what!" (John 4:22). To recognize Christ as God makes worship Christian; but to attempt to honor God apart from Christ makes it PAGANISM."

THE second statement reads:

> We determine to have a part in making this possible for all people.

Here is their commitment and consecration to the WHOLE MODERNISTIC PROGRAM. Note: "WE DETERMINE"—to make Christ known? To unfurl the banner of the Cross? To know nothing save Jesus Christ and Him crucified? No! "They determine to make THIS LIFE POSSIBLE—and "This Life" goes back to CREATIVE LIFE which we found was the result of "an expanding idea" of "evolution of the ego," or any other imagination of man! God did not say He sent His Son that whosoever followed Him should obtain "Creative life!" The Y. W. C. A. thinks men need "Creative life" therefore they are DETERMINED to make it POSSIBLE for all people. They plan to make it inclusive: "for all people!" That is they will not do what has not been done before, they will give to Modernism a MISSIONARY SPIRIT! Like the prophets of Baal they will sacrifice and inflict themselves to spread the most insidious heresy and blasphemy of all time.

To understand the program to which the Y. W. C. A. thus commits itself, it is also essential to know that this "creative life" is developed through education which enables man to "realize his highest capacities." But how unscriptural this is: God does not desire to use anything of the flesh, He sets it aside for it is "enmity against God and not subject to the law of God, neither indeed can be!" (Rom. 8:7) God's Word says, "Put off the old man with his doings." "Put off concerning the former walk the old man, which is corrupt according to the deceitful lusts." What man needs is life from above, not the cultivation and white washing of his old corrupt nature. Also consider how the Y. W. C. A. will make this possible. Education will free man from the slavery of himself for they believe knowledge is power. It is man's way against God's, for the Word says: "We preach Christ crucified . . . to those who are saved; Christ the wisdom and the power of God." (I Cor. 1:23-24) They cast their vote in favor of education and against "the foolishness of preaching."

THE last sentence of the Y. W. C. A. purpose seeks to gloss things over and give it a kind of "Christian sentiment."

> In this task we seek to understand Jesus and follow Him.

But I will show that this reveals the Modernist's way of redemption, and also contains a blasphemous stigma against our blessed Lord and Saviour. Note the subtle way in which all these phrases are worded, so that, from one point of view—a hasty and superfi-

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In those precious souls that shall come up to Heaven from Africa, India, China, and the home land, that have been won through our giving, we shall see our gold and diamonds again.

—*Oscar Lowry*

cial Christian—by pinching his conscience could accept it—or tolerate it—while on the other hand, it would be highly acceptable to a Unitarian, agnostic or infidel. Let us consider and see if this is correct.

"In this task we seek to understand Jesus and follow Him." This is ingratiating and insinuating! They will at least name Him on their program! They will "seek to understand JESUS." Why understand Him? So they can get "all people" to realize their "creative life" and in this task of spreading and teaching Modernism they will "seek to understand Jesus, and to follow Him," insinuating that He will lend His aid and Person to teaching the blighting propaganda of hell! This is an insult to the Person of our blessed Lord for they try to LINK HIS PRECIOUS NAME to the APOSTACY of which they are guilty! They have committed themselves to the Modernistic program which denies every fundamental doctrine of the "faith once for all delivered unto the saints;" and they would connect His precious name to the worst and most subtle heresy since the days of Arius. These people are like Micah and his idolatry in the seventeenth chapter of Judges who gets a Levite to become his priest and to take care of his images (creations of his mind, creative life!) and says: "Now I know Jehovah will bless me because I have a Levite as a priest." Just because he connects Jehovah's name to his idolatry he thinks he will be blessed! As Mr. Rideout says, in speaking of Micah's idolatry, "It was not apostacy in the sense that it was the throwing overboard of everything that was called God . . . not obliterating every trace of God and His authority. It was men bringing in—Israelites by race (religious people) men who would DEVOUTLY use the name of Jehovah, and devoutly call in the aid of His services—a system of their own, and LINKING God's holy NAME with it." He further states: "I am sure that our knowledge of the Word of God will show us that this kind of idolatry, while it is more subtle than the other, is more dangerous, because of this very subtlety. The thing that can easily pass current among the professing people of God as being His will, is *far more* dangerous than that which has printed upon its very forehead the names of blasphemy, so that anyone can see that it is a distinct and absolute substitution for God." This is a deadly parallel to the Y. W. C. A.'s action and we are dwelling upon this point so that it will become definite. Satan today is an angel of light. During the first centuries of our era he manifested himself as a "roaring lion." These are the last days and the Word says, "For this cause God shall send them strong delusion that they should believe a lie." Why? "Because . . . they received not the LOVE OF THE TRUTH . . . but had pleasure in unrighteousness" (II Thess. 2:10-12).

Against the insinuation of the Y. W. C. A. in the name of God I protest! But this is not the first time He has been betrayed in the "house of His friends.(?)"

Furthermore, God does not ask people to understand "His Son." He says, "In these last days He has spoken unto us by His Son" (Heb. 1:1). Again: "This is My beloved Son in Whom I am well pleased, hear ye Him!" All we need to do is to believe, but the devil would beguile us with the thought that it is first necessary to "understand Jesus!" While men are attempting to "understand Him" they are sliding into hell. If this were the condition of salvation all the world would have an ALIBI because THEY DID NOT UNDERSTAND. Our law courts proclaim that ignorance of the law EXCUSES NOBODY. Some folks think God will not hold them responsible because they cannot understand the light! That is exactly what He does: He holds them responsible. "This is the condemnation, that LIGHT is come into the world, and men loved DARKNESS rather than LIGHT" (John 3:19) "BECAUSE their deeds were evil." (The Y. W. C. A. took this stand just after their cigarette-smoking and flapper champion PREACHER had spoken to a gathering where ALL THE CHURCHES CAME TOGETHER except Grace Tabernacle—Thank God for the exception!) Also consider that we shall NEVER UNDERSTAND HIM in the fullest sense; else we would be equal with God, which is impossible, for we are finite and He is infinite. The Gospel does not say UNDERSTAND but the gospel proclaims with the sound of many waters: "BELIEVE! BELIEVE!! BELIEVE!!!" "He that believeth on Him is not condemned but He that believeth not is condemned

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Money is rightly used only as it brings glory to God; and this should be the aim every Christian has in all money making and money spending.

—*Chas. A. Cook*

already!" (John 3:18).

Consider also their last words: "We seek . . . to follow Him." Is that what salvation is? They set aside their old purpose which was: "To lead students to faith in God through Jesus Christ." This would mean salvation; but the new purpose would mean a terrible wakening in the pit of hell! No one is saved by "following Christ." An infidel once spoke to Dr. Stearns and said, "It is not necessary to accept the Cross and the Blood but to follow Him as our great Example." Dr. Stearns said, "And can you follow Him?" "Oh yes," replied the infidel, "I only need to walk in His steps." The preacher then said: "Can you take this step: "Which one of you convicteth Me of sin?" The man waited a moment and then said: "Well, no, I see it is impossible for me to take that step." Dr. Stearns answered: "Then you do not need Christ as an example, you need Him as Saviour."

Some might think that this matter is over-drawn but here is a statement by a Modernist (and I have been told it was also recently made by a Unitarian minister): "His (that is, Christ's death) supreme example is the highest presentation of principle, by the activity of which in the individual, all that is here called atonement or salvation is affected." This illustrates what they MEAN by "follow Jesus." And every person should be warned regarding this "way of salvation." It is the broad way, and one can walk along this way without a qualm of conscience not realizing his need of changing his manner of life. It is the world's "way of salvation," and it gives an easy excuse to get away from the condemning power of the Cross. The world rejects the Cross and Calvary and Christ; they will be content with "Jesus" if Christ is left out, but this is the part of His name that speaks of His mission and redemption. How they love to sit at His feet and look to Him as a teacher and laud Him to the skies but such "laurel leaves of praise" conceal underneath "the thorny crown of rejection." Salvation is the result of accepting Christ as the Saviour Who took our place upon the bloody Cross of Calvary! "Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God" (I Peter 3:18). Taking Christ as an ideal, means nothing unless as Saviour He is real in your life by faith.

Even after all this, some might say, this preacher is making a straw man, the Y. W. C. A. does not mean to REJECT CHRIST FROM THEIR PURPOSE AND PROGRAM. But they gave themselves away when the new statement was handed to the press, for A REASON was ATTACHED to the DECLARATION. They declared it was made less orthodox and "'God' was substituted for 'Jesus Christ' so IT WOULD APPEAL TO A WIDER CLASS!" (And this statement was not repudiated as it came out in flaring headlines.) Therefore, their real purpose and plan was published and they meant to STAND BY IT! Christ was *voted out* so that the world *could come* in! To what class do they seek to appeal? The Modernistic class who controls the organization—the Unitarian class—the Christ rejecting class of this world! The new statement appeals to the unbeliever who does not like to be shut up alone to Jesus Christ for salvation. Their action also cuts at the nerve of any Evangelistic program, for that went with their old declaration to lead students to have faith in God through Jesus Christ. The Modernistic program was SUBSTITUTED and therefore CHRIST AND HIS PROGRAM went out also!

John said, "Hereby know we THE SPIRIT OF GOD: every spirit that confesseth Jesus Christ is come in the flesh is of God: and every spirit that confesseth not . . . *is not of God.* And this is THAT spirit of Anti-Christ, whereof ye have heard that it should come; and even now already is it in the world." They denied Christ! "He that is not for Me is against Me!" To deny Christ is to be anti-Christian; to be anti-Christian is to be PAGAN!

This is a free country. If they want to reject Christ they can do so. But let them also put from their association the name of "Christian." It is hypocrisy to fly under false colors. Sincere believers in Christ should protest this action in no uncertain tones. Peace is to be desired, but not peace at the cost of compromising the Work and Person of the One Who died for us. No, never! God says: "From such . . . turn away," and, "avoid them." (Romans 16:17; Titus 3:10)

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REPORT OF WORLD'S CHRISTIAN FUNDAMENTALS ASS'N CONVENTION IN CHICAGO

May 13th to 20th

by PASTOR J. C. O'HAIR

THE DECENNIAL Convention of the World's Christian Fundamentals Association, held at Chicago last month, bore aggressive testimony to the fundamentals of the faith. Dr. O'Hair's report will be of great interest to all who love the truth. We are especially happy to note, in the resolutions which Dr. O'Hair reports, the strong and Scriptural stand which the Association took on the subjects of War and Pentecostalism. The Fundamentalists are to be commended most heartily for this action.

DURING the past eleven or twelve years, which covers the period that I have resided in the city of Chicago, I know of no divine movement that has brought greater blessing to our city than the spiritual feasts which were spread before us in the Tenth Annual Convention of the World's Christian Fundamentals Association.

During the eight days from Sunday, May 13th through Sunday, May 20th, two or three meetings were held every day in ten or twelve churches located in or near Chicago. Faithful men and women who love the Lord Jesus Christ and the eternal Word of God were gathered to pray and sing praises unto Him and to feed their souls upon the Living Bread as able messengers of God presented the unsearchable riches of Jesus Christ in the power and demonstration of the Holy Spirit. Meetings were held in the following churches:

North Shore Congregational Church
(Headquarters)
Wilson Avenue and Sheridan Road

Cicero Congregational Church
52nd Avenue and 24th St. (Cicero)

Englewood Presbyterian Church
64th and Yale

First United Presbyterian Church
Oak Park Ave. and Jackson Blvd. (Oak Park)

Portage Park Tabernacle
(Large Tent)
Irving Park Blvd., one block west of Cicero Ave.

Bethany Reformed Church
111th Place and Perry Avenue (Roseland)

Salem Free Church
(Two Churches)
McLean, Mozart and California Sts.

College Church of Christ
East Franklin and North Washington Sts.
(Wheaton)

Union Gospel Tabernacle
Racine, Wisconsin

The Belden Ave. Baptist Church
Chicago, Illinois

Central Baptist Church
529 Jefferson Ave., (Gary, Indiana)

Moody Memorial Church
1620 North Clark St., near North Avenue

The following is a list of the ambassadors of Christ who expounded the Scriptures during the eight days:

Dr. W. B. Riley, Minneapolis, Minn.
Dr. W. M. Robertson, Vancouver, B.C.
Rev. P. W. Philpott, Moody Church, Chicago, Ill.
Rev. Harry Anderson, Los Angeles, Calif.
Rev. Wm. McCarrell, Cicero, Ill.
Dr. Harry Rimmer, Los Angeles, Calif.
Dean Clifton L. Fowler, Denver, Colo.
Rev. Henry Bultema, Muskegon, Mich.
Rev. Gustav Johnson, Minneapolis, Minn.
Rev. Chas. Fisher, Winnepeg, Can.
Dr. Norman B. Harrison, St. Louis, Mo.
Dr. Marion McH. Hull
Dr. DeHaan, Grand Rapids, Mich.
Rev. H. H. Savage, Lansing, Mich.
Pastor Drake, Terre Haute, Ind.
Dr. Leander S. Keyser, Springfield, Ohio

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Much credit is due to our able President, Dr. William B. Riley, Pastor of the First Baptist Church of Minneapolis, whose untiring and sacrificial efforts had much to do with the success of the Convention. But the hearty and efficient co-operation of the Chicago committee was of almost equal value. Without boasting we can truthfully say that we have here in Chicago a splendid group of sound, sane, fundamental preachers and leaders. Large groups of Scandinavian Christians together with many others gathered to hear Pastor Rood, who gave forth strong evangelistic messages, and Pastor Gustav Johnson, the mighty prophet of God, whose timely messages left impressions that shall abide forever.

Pastor Johnson lives in Minneapolis where he has one of the largest Swedish churches in this country.

Mr. Harry Rimmer gave several wonderful messages on Science and proved himself a great favorite with the young people. Large crowds gathered wherever he spoke.

We were glad to welcome to Chicago for the first time Pastor DeHaan who is doing a mighty work for God in the Reformed Church in the city of Grand Rapids, Michigan.

Dr. Norman B. Harrison, Pastor of the Brookes Memorial Church of St. Louis, gave a great message on the mission and ministry of the Holy Spirit.

Dean Clifton L. Fowler captivated his audiences with his wonderful message on "What Made Peter Wobble." Many testified that they were blessed and helped in a real way by this message.

The music and singing during the eight days added much to the pleasure and profit of the Convention. Those who served as musicians and scloists and song leaders were as follows:

Mr. and Mrs. Arthur G. Slaight
Mr. Harry D. Clark
Mr. and Mrs. Walter McDonald
Mr. Chas. Burkett
Mr. H. Wieand
Mr. John Troy
Mr. Harry Davis
Mr. Marshall

Delegates came from all over the country from the Atlantic to the Pacific coast. There were prayer circles and missionary conferences. One day of the Conference was given over to the missionary cause.

A number of the speakers gave out the Word of God over the new 5,000 watt Radio Station of the Moody Bible Institute. Also over Radio Station W.P.C.C. owned and operated by the North Shore Congregational Church, which was the headquarters for the Convention during the eight days.

As Pastor of this church I can testify truthfully that no series of meetings ever held in this church ever brought to our people such real spiritual blessing. We are more than grateful to God for the great privilege that has been ours to serve as hosts to these men of God. There is no fellowship on earth that can be compared with that of sane, sensible, spiritual men and women who love the Lord Jesus Christ in sincerity and in truth.

During the eight days the fundamentals of the faith were emphasized over and over. In very few of the messages was the blessed truth of the Lord's return omitted.

Some of the servants of God who came to the Convention, somewhat disheartened and discouraged, went away revived, full of enthusiasm and hope, determined to go back to the fray to contend for the faith once for all delivered unto the saints, as never before.

A delegation of business men and preachers came from Indianapolis to invite the World's Christian Fundamentals Association to hold their eleventh annual convention in that city during May 1929. The invitation was unanimously accepted.

On Sunday night, May 20th, the closing session of the Convention, Dr. James M. Gray spoke to a large audience in the Salem Ave. Free Church, the English Department, and at the same hour in the Scandinavian Department, Dr. Gustav Johnson spoke to an over-flow crowd by means of a loud speaker in the basement. A great conviction, as well as great blessing, came upon the people.

We must not overlook the most excellent ministry of Dr. W. M. Robertson of Vancouver, B.C., whose messages were clear and full of Scripture.

In the Cicero Congregational Church where Rev. William McCarrell is pastor, a large crowd heard all of the speakers; and many of the delegates visited the Fisherman's Club in that church which meets every Saturday afternoon. They are reaching thousands with their testimony and tracts in Cook County.

Dr. William B. Riley spoke to the largest gathering of the Convention at Headquarters the closing night, giving an evangelistic message and an appeal, to which fourteen responded.

Dean Clifton L. Fowler, closed at Racine, Wisconsin, in the Union Gospel Tabernacle, with two great services on Sunday, May 20th. The churches of Oak Park and Portage Park Gospel Tent reported great blessings under the Dean's ministry.

From now on we shall continue to praise our God for the Tenth Annual Convention of the World's Christian Fundamentals Association held in Chicago.

We call your attention to two of the most important resolutions that were passed by the Convention;

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resolutions which we know will be of interest to all sane and sound fundamentalists in this country:

I. WAR

Whereas, we recognize with deep regret that human failure and sin inevitably result in war and strife, and

Whereas, we believe in the use of every righteous means to secure and maintain peace with honor, and

Whereas, all the dreams and hopes of mankind looking to the establishment of world peace and the outlawing of war by human means, are scripturally doomed to disappointment, since there is no hope of lasting peace in the earth until the Lord Jesus Christ returns as the Prince of Peace, and

Whereas, the Federal Council of the Churches of Christ in America has been engaged in an unbiblical and unpatriotic campaign to undermine the program of our government, and

Whereas, the government has no means of defense except the lives and manpower of its citizens and

Whereas, it is a useless tragedy to send untrained men, even of the highest courage, against trained forces, thus increasing the horror of slaughter, and

Whereas, our youth have the right to every possible means of surviving future wars.

Be it therefore resolved, that the World's Christian Fundamentals Association endorses the Citizens Training Camps, the R.O.T.C., and such kindred organizations as the government shall use to equip our citizens in the intelligent defense in the event of future wars.

II. PENTECOSTALISM

Whereas, the present wave of modern Pentecostalism, and the speaking with unknown tongues, and the present wave of fanatical and unscriptural healing have become a menace to many churches in our land and are injuring the sane testimony of Fundamental Christians,

Be it resolved, that the World's Christian Fundamentals Association in this Convention go on record as unreservedly opposed to modern Pentecostalism, the speaking with unknown tongues, and the teaching of general healing in the atonement, and the perpetuation of the miraculous sign-healing of Jesus and His apostles which is claimed the present churches are unable to perform because of unbelief.

THE GIFT OF GIVING

(Continued from page 168)

son is found in a fact which only a few are willing to recognize—all our money is God's! We are not owners, from His standpoint; we are but stewards. We cannot expect to have a balanced view of the Christian life and its problems, until we have acknowledged God's ownership and our stewardship.

A steward is responsible for the faithful *distribution* of that which is entrusted to his care. A steward is not a safety deposit vault. A steward is a *distributer.* Since his money is owned by the Lord, the steward will one day give full accounting to God for his sinful hoarding, his extravagant expenditure, his self-seeking philanthropies, or his heaven-directed distribution of that which God has committed to his watch-care.

> It is required in stewards that a man be found faithful (I Cor. 4:2).

The ownership of God and the stewardship of the Christian are clearly taught in the inspired Word.

> The silver is Mine and the gold is Mine, saith the Lord (Hag. 2:8).

At the close of I Chronicles, the record of David's gathering together of the material to be used in the building of the Temple is set forth. It is a catalogue of astonishing wealth—brass, and iron, and marble, and wood, and precious stones, and gold, and silver in lavish abundance. And the clear record is that this great mass of riches has been made ready for the building of the Lord's house because "with a perfect heart the people offered willingly to the Lord. (I Chron. 29:9). As a result of this mighty offering King David is stirred of the Holy Spirit to praise the Lord and in this inspired prayer, appears another declaration of God's ownership.

> Both riches and honor come of Thee, and Thou reignest over all (I Chron. 29:14).

And Moses is moved to warn Israel of the deceitfulness of riches, and to remind them that when the power of wealth comes to them, they should not become highminded, forgetting Him Who is the rightful Owner of all wealth.

> Beware that thou forget not the Lord thy God . . . when . . . thy silver and thy gold is multiplied . . . for it is He that giveth thee power to get wealth (Deut. 8:11, 13, 18).

THIS IS PAGE 182! READ THE INSERT!

And the Apostle Paul is not one whit behind the other writers of Scripture on this subject; for in that thrilling epistle of correction and rebuke—I Corinthians—he says,

> What hast thou that thou didst not receive? Now if thou didst receive it, why doest thou glory, as if thou hadst not received it? Now ye are full, NOW YE ARE RICH . . . (I Cor. 4:7-8).

In the light of these clear declarations from God's Word, we have but one conclusion open to us. God is the Owner of all wealth. Whatever we possess is from Him.

When God indicates that all believers should practice the gift of giving, he is moving in a sphere where He has peculiar and special rights. "The silver and the gold are the Lord's." It is a positive injury to the Christian's life for him to think of the money which comes into his hand as his own. His spiritual growth can only be maintained by his constant recognition of God's ownership. The fact of God's ownership will become firmly fixed in his soul only when he has learned that zenith-lesson of the Christian life—the lesson of systematic practice of the gift of giving.

How wise, how far-seeing, how consistent, how keenly awake to the need of breaking down the selfishness in every one of us was the Heavenly Father, when He ordained that the recipients of the gift of giving should be ALL who shall look unto Him by faith in our Lord and Saviour Jesus Christ—every member of His body.

II. THE MEASURE OF THE EXERCISE OF THE GIFT OF GIVING

GOD'S MEASURE for the exercise of the gift of giving is according to a man's "ability." God never expects more than a man is able to give, neither is He pleased with less.

The teaching of the Scripture on this point is clear to demonstration. Christians cannot say that God has left them uninstructed and in the dark on the subject of giving; for the unfoldings of the Book leave no room for the vaporings of the caviller, nor opportunity for the miser to interpret the message away. The language is so clear as to be a daring challenge to faith.

> Let every one of you (note: the gift of giving is to be exercised by ALL believers) lay by him in store (for "the collection" being taken), AS GOD HATH PROSPERED HIM (I Cor. 16:2).

"As God hath prospered him." Proportional giving is God's plan, and God's inspired direction to Corinthian believers.

The method followed by the disciples when a need arose among the believers of the early church furnishes striking confirmation of this truth.

> The disciples, every man ACCORDING TO HIS ABILITY, determined to send relief unto the brethren which dwell in Judea (Acts 11:29).

But Paul's later discussion of proportional giving in his Second Epistle to the Corinthians, sheds almost unexpected light on this important theme. He says,

> If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not (2 Cor. 8:12).

This amazing passage gives us an insight as to what proportional giving is to the mind of God. He lets us catch a glimpse of the slant of the divine thought when a believer exercises the gift of giving. God's eye does not look at the size of the gift to determine if it is proportional; but at the size of the pile the giver has left. This is made most plain by the words, "It is accepted according to that a man hath." The Apostle is clearly teaching, that if "a man hath" so much left that it is evident that his thought for himself is greater than his thought for the support of the gospel, or the need of others, then his gift—no matter how large—is measured by the size of his remaining bank account. Since all things are naked and open before the eyes of Him with Whom we have to do, we may rest assured that no man shall escape the perfect accuracy and justice of the divine measure. What we give will be measured by what we have left. When we exercise the gift of giving, God looks at our balance instead of our gift. The reason He is looking at what we have left is that

He who has wealth to distribute must do it with a single eye to God's service. —*Rom. 12:8, Way*

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it all belongs to Him to begin with. Infinite wisdom! Impeccable fairness! Marvelous patience!

This is precisely the attitude of mind in which the Saviour viewed the giving of those who cast their money into the treasury of the temple. He saw many that were rich cast in much. He saw a poor widow cast in two mites. It was her all. It was her living. And the divine interpretation of her gift was,

> This poor widow hath cast more in than all they which have cast into the treasury (Mark 12:43).

And then lest there might be some who did not understand the ground on which He had arrived at such a conclusion, He said,

> For all they did cast in of their abundance; but she of her want did cast in all that she had (Mark 12:44).

His frank explanation of His judgment concerning the gift of the woman is like a flash of radiant lightning in its brilliancy. He had His eye on what was left after the gifts were given. His one emphasis is, when the rich had given "much," they still had "abundance"; but when the widow had cast in her "mites," she had nothing left but "*want.*" With the two remainders clearly in mind, our Saviour pronounces His astonishing judgment, that the widow had given more than all the rest. Our Lord measured both the widow's gift, and the gifts of the rich, by what they had left. In the light of such standards for the exercise of the gift of giving, is it not high time for some of us to revise the method, the quantity, and the quality of our giving?

But lest God's measure for the exercise of the gift of giving be perverted by some unwilling ones, the Apostle Paul discusses proportional giving a little more explicitly.

> I mean not that other men (the poor who may be stingy) be eased, and ye (the better-fixed who may be generous) burdened:
>
> But by an equality (proportional giving), that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality (proportional giving):
>
> As it is written (Paul proves his case from Scripture), He that had gathered much (the rich) had NOTHING OVER; and he that had gathered little (the poor) had NO LACK (2 Cor. 8:13-15).

And once more the Spirit of God leads us back to the divine basis for determining that which is proportional giving—"nothing over," "no lack." That this lofty standard of proportional giving is exceedingly hard on the flesh needs not be said. Nevertheless, there it stands in God's Word. What shall we do about it? Shall we maintain the common attitude of indifference and sloth? Or shall we "walk with Jesus all the way?" "The willing and obedient shall eat the good of the land."

If this principle of propotional giving as set forth in the Word were lovingly and faithfully practiced by Christians rich and poor, the cause of Christ would never suffer lack. Specially advising Timothy how to deal with rich Christians, Paul said,

> Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, Who giveth us richly all things to enjoy;
>
> That they do good, that they be rich in good works, READY TO DISTRIBUTE, WILLING TO COMMUNICATE (I Tim. 6:17-18).

Again we catch the inspired indication that God is calling on His people for proportional giving. Those who are rich in money are to be rich in good works, and the specific character of the good works they are to be rich in is stated—"ready to distribute" and, "willing to communicate."

But some Christian may now be saying, "I give a tenth and that is all God expects." To which we must reply—the tenth is the standard of legalism. The grace standard of proportional giving is very likely to carry the believer far beyond the circumscribed limits of tithing. The tithe is a good place for a poor man to start in order to systematize his dealings with God. But if a rich man allows himself to remain in the narrow confines of the tithe, he need not expect his soul to escape the blight of lickpenny-parsimoniousness. One great writer expresses it thus—

> Some Christians talk of a tenth . . . I do not say how much is enough for poorer Christians, but I am sure for rich ones this is a very paltry sum to carry to Him Who gave all for them. (John Angell James in "Christian Stewardship")

John S. Huyler, the wealthy head of the Huyler Candy Stores of our country, caught a glimpse of the value and power of proportional giving. He said, "At first I gave a tenth, then a fifth, then a fourth, then half;" then he said, "I quit keeping count." It is such an exercise of the gift of giving that gladdens the heart of God.

Believer in Christ Jesus, are you ready for God to measure your gifts unto Him by what you kept back for selfish purposes?

III. THE SPIRIT OF THOSE WHO EXERCISE THE GIFT OF GIVING

"GOD looketh on the heart." This truth has special bearing on the exercise of the gift of giving. God is reading our hearts as we render our gifts unto Him, and is always grieved when He finds us staggering under mixed motives, or double mindedness. The one attitude of soul which brings joy to the Father is an attitude of complete devotion and consecration, involving an utter willingness to give all unto Him the instant the need arises.

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What the Bible teaches concerning the spirit that God expects in the heart of the one who is giving to the cause of Christ is shown in the following passages:

> For if there be first a willing mind, it is accepted . . . (2 Cor. 8:12).
>
> For to their power, I bear record, yea, and BEYOND THEIR POWER, they were WILLING of themselves (2 Cor. 8:3).
>
> Every man according as he purposeth in his heart, so let him give; NOT GRUDGINGLY, or of necessity: for God loveth a CHEERFUL giver (2 Cor. 9:7).
>
> I thought it necessary to exhort the brethren, that they would go before unto you, and make up before hand your BOUNTY, whereof ye had notice before, that the same might be ready, as a matter of BOUNTY, and NOT OF COVETOUSNESS (2 Cor. 9:5).
>
> How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their LIBERALITY (2 Cor. 8:2).
>
> But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully (II Cor. 9:6).

A glance at these passages, and we know at once the spirit which God desires in the Christian as he gives of his means unto the work of the Lord. It is the spirit of willingness, sacrifice, cheerfulness, and liberality. It is a spirit which is the exact opposite of grudging and covetousness. Such a spirit makes no room for the niggard and the skinflint. Avarice and cupidity have been laid aside with the rest of the deeds of the flesh, by the man who has committed his all unto God. Giving, even down to the last penny, becomes a refreshment, a delight, to that one who has caught a glimpse of the sacrifice of the Lord Jesus.

What an inspiration the joyful giver is to his fellow Christians. That giver who parts with his money, finding joy in honoring God with his substance, is such a comfort to God as well as the rest of the believers, that God's special love for such a one is declared by Paul. "The Lord loveth a cheerful giver" (II Cor. 9:7).

The Bulletin of the Christian Missions in Many Lands tells an illuminating story.

> In a Mission congregation in Jamaica, a collection was to be taken for missionary purposes, and one of the brethren was appointed to preside, and resolutions were adopted as follows:
>
> "Resolved: First, that we will all give.
>
> "Resolved: Second, that we will all give as the Lord has prospered us.
>
> "Resolved: Third, that we will give cheerfully."
>
> Then the contribution began, each person, according to custom, walking up to deposit his gift, under the eye of the presiding officer. One of the well-to-do members hung back until he was painfully noticeable; and when he had at length deposited his gift, the brother at the table remarked: "Dat is 'cordin' to de fust resolushun, but not 'cordin' to de secon'." The member retired angrily to his seat taking back his money, but conscience or pride kept working till he came back and doubled his contribution, with a crabbed, "Take dat, den."
>
> The brother at the table again spoke:
>
> "Dat may be 'cordin' to de fust and secon' resolushuns, but it isn't 'cordin' to de third."
>
> The giver, after a little, accepted the rebuke and came up a third time with a still larger gift and a good-natured face. Then the faithful president expressed his gratitude thus:
>
> "Dat's 'cordin' to all the resolushuns."

IV. THE TEACHER OF THE GIFT OF GIVING

WHO should teach the people of God how to exercise the gift of giving? If the minds of Christians were in a normal condition on the subject of giving, it would not be necessary to raise such a question. But believers have been misinstructed. The Bible answer to the question is—the pastor, or minister should teach the members of the flock in the biblical exercise of this neglected gift.

But for the preacher to speak of giving has become unwelcome in many churches and Christian assemblies. Christians say that giving is a private matter between them and God, and that the business of the minister is to preach the gospel and leave such personal subjects alone. This sounds plausible, but when examined in the light of the Word is found to be misleading. It is true that the business of the preacher is to "*preach the gospel,*" if you mean by "the gospel," the whole counsel of God—His holy Word. But if you mean that the preacher is only to discuss the doctrines of salvation, then you are mistaken, and you have placed a limitation on the message of God's minister which is little short of calamitous. The business of the preacher is to obey the Word of God which says to him,

> PREACH THE WORD; be instant in season, out of season (2 Tim. 4:2).

This is inspired orders! This is final instructions! When the members of the flock give their pastor instructions as to what he should preach, this is God's immediate reply, "Preach the Word." Furthermore we are clearly told what the Word is to be used for.

> All Scripture is given by inspiration of God and is profitable
> (1) for doctrine,
> (2) for reproof,
> (3) for correction,
> (4) for instruction in righteousness (2 Tim. 3:16).

The business of the preacher is to "preach the Word" to his flock, giving them with the other scriptural truths the "*doctrine*" of the gift of giving. If they fail to follow the "*doctrine,*" he is to continue preaching the Word to them, giving them "*reproof*" for their failure to obey the "*doctrine,*" and follow with "*correction*" of their disobedience, and "*instruction in the righteousness,*" which they have failed to attain. And we are

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emphatically told this steadfast campaign of preaching the Word is to be carried on with "all longsuffering and doctrine" (II Tim. 4:2). From these inspired statements it becomes evident, that since the doctrine of the gift of giving is in the Bible, the business of the preacher is to preach it.

Paul's dealing with Titus concerning the task of getting the Corinthians to give to the support of the Lord's work, shows that the preacher should teach the flock in exercising the gift of giving. He says,

> We desired Titus, that as he had begun, so he would also finish in you the same grace also (2 Cor. 8:6).

Titus had "begun" teaching them this "grace." Paul now expresses to Titus his desire that he (Titus) would complete the job. Evidently Paul exhorted Titus on this subject, and found that Titus' heart was filled with "earnest care" concerning the Corinthians, that they might be taught to give largely, and consequently Titus was quickly responsive to Paul's exhortation. Listen to Paul's words on this point—

> But thanks be to God, Which put the same earnest care into the heart of Titus for you.
> For indeed he accepted the exhortation; but being more forward of his own accord he went unto you (2 Cor. 8:16-17).

If preachers should not urge their flock to give to sacred causes why was Titus commended by Paul for doing it? If the minister of God should hesitate and blushingly apologize for presenting the need of money, why did Paul "thank God" when he found Titus "straining in the collar" to get at the Corinthians to take up a collection?

Titus was a success at raising money for the work. Titus faithfully taught the Corinthians the grace of giving. Paul commended him highly for what he had already done, and sent him back to Corinth to "complete" what he had "begun." What clearer reply could be found to the question before us—"Who should teach God's people to give?" It is God's purpose that the preacher shall teach the flock this wholesome and selfishness-destroying "grace."

And let it be remembered that while God's Word instructs the preacher to teach the flock to exercise the gift of giving, the specific direction concerning where a believer will place his offerings must be based on the Word of God and the personal dealings of the Spirit of God. To get one's instruction from man as to *where* to give is inane. To get one's instruction from the Lord is divine. Here is a place for the preacher to manifest real spiritual finesse. He should teach his flock to give. He should teach them to give liberally and gladly. He may even present definite needs of specific institutions, but the final dealing is by God Himself through His Word and by the Spirit. Giving which has been despoiled of this last element has lost its very life-blood.

And there is another danger—the danger of a wrong motive creeping into the heart of God's minister, particularly if the money which the saints are giving is for his own remuneration? Yes, there may be indeed the danger, but there is also in Christ Jesus the victory.

The true motive which God places in that preacher of the Word who is serving with the "shepherd heart," is shown by Paul's way of receiving a gift of money which came to him from the Philippian believers.

> Notwithstanding ye have well done that ye did communicate (Paul's delicate way of alluding to their gift) with my affliction.
> Now ye Philippians, know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated (another reference to their gifts) with me as concerning giving and receiving, but ye only.
> For even in Thessalonica ye sent once and again unto my necessity.
> NOT BECAUSE I DESIRE A GIFT: BUT I DESIRE FRUIT THAT MAY ABOUND TO YOUR ACCOUNT (Phil. 4:14-17).

Paul's eyes were fixed on the things of eternity. He had the right motive. He was seeking spiritual blessing for the Philippians. He saw, and taught, that it was their *giving* to God's work that would produce glorious eternal reward—"fruit," and not their selfish withholding. He was seeking their spiritual good instead of his own temporal gain. He saw what so few see today—that we only *keep* for eternity that which we gladly *give* in Jesus' Name. His motive was the unselfish motive of seeking eternal gain for them. He yearned that they might lay up treasure in heaven by open-handed giving now.

There is an epitaph in an English Church yard written by one to whom this truth had evidently been made plain.

> What I spent, that I had;
> What I saved, that I lost;
> What I gave, that I have.
> Carve your name high over shifting sand,
> Where the stedfast rocks defy decay;
> "All you can hold in your cold dead hand,
> Is what you have given away."
> Build your pyramid skyward and stand,
> Gazed at by millions, cultured they say—
> "All you can hold in your cold dead hand,
> Is what you have given away."
> Count your wide conquests of sea and land,
> Heap up the gold and hoard as you may;
> "All you can hold in your cold dead hand,
> Is what you have given away."

Then let us learn to give—give aboundingly, give cheerfully. And let us humbly respond to those who faithfully teach God's holy Word on the gift of giving. Let us give so happily, that in eternity we shall have "fruit" that shall "abound" unto our "account."

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V. THE APPEAL FOR THE EXERCISE OF THE GIFT OF GIVING

IS IT scriptural to ask believers for money to carry on the Lord's work? The only possible answer to this question, in view of Paul's definite teaching, and the fact that he himself asked them to give is—yes, it is scriptural to ask God's people to give. In fact, so clear is the evidence that we are compelled to say that it is unscriptural for a minister to fail in instructing his flock in the gift of giving.

So important does the Holy Spirit regard the normal appeal for the exercise of this wondrous gift, that we find repeated references, instructions, and admonitions, concerning it in the writings of Paul. In I Corinthians, he says,

> If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? (I Cor. 9:11)
>
> Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?
>
> Even so hath the Lord ordained that they which preach the gospel should live of the gospel (I Cor. 9:13-14).

In Romans the testimony is clear, that the exercise of this gift is a duty.

> If the Gentiles have been made partakers of their spiritual things their duty is also to minister unto them in carnal things (Rom. 15:27).
>
> He that giveth (exerciseth the gift of giving), let him do it with simplicity (Rom. 12:8).

In Galatians the reference is in the form of a command.

> Let him that is taught in the Word communicate unto him that teacheth in all good things (Gal. 6:6).

In I Timothy the exercise of the gift of giving is particularly set forth as at least one way whereby believers may show double honor to the faithful laborer in the Word and doctrine (teaching).

> Let the elders that rule well be counted worthy of double honor, especially they who labor in the Word and doctrine.
>
> For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn: and, The laborer is worthy of his reward (I Tim. 5:17-18).

In I Corinthians, while discussing the subject of the support of ministers Paul propounds a group of questions which brings the mind around with a shock.

> Who goeth a warfare any time at his own charges (at his own expense)? who planteth a vineyard and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? (I Cor. 9:7)

In 2 Corinthians when speaking to the believers concerning their exercise of this gift, Paul teaches, that their giving is the proof of their loving.

> Show . . . the proof of your love, and of our boasting on your behalf (2 Cor. 8:24).

Could language be more plain? Could inspired teaching be more searching? Paul is asking them in so many words, to give their money for the collection being taken up; but the revelation of truth which he incorporates in his appeal is astounding. "Show the proof of your love." If you don't love you might give, but not likely. If you do love, you will give without doubt. Hence, to give is to show the proof of love, and this is what Paul frankly asks them to do. Give and prove! And this letter was read to the whole Church.

It is evidently quite scriptural to publicly ask for money, and to use telling argument in order to bring believers who might be sluggish in the practice of this gift, gladly and willingly to "Show the proof" of their love.

But some one might make the protest—"Why does Paul talk thus, when we know that he did not take remuneration for his preaching work in Corinth, and frequently refers to the fact that he preached the gospel to them free? Yes, Paul did preach to the Corinthians without charge; but he afterward saw the serious mistake he had made, and seeks the forgiveness of the Corinthian believers, because he failed to teach them to practice the gift of giving.

> For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? FORGIVE ME THIS WRONG (2 Cor. 12:13).

Paul saw how he had weakened and emasculated the Corinthian Church, so that it was inferior to other churches. He had made them self-centered, instead of Christ-centered. He had let them think it was a good thing not to talk about money for the Lord's work. He had let them receive of his spiritual things, without giving of their carnal things. He had unintentionally fostered selfishness. The gift of giving was not practiced by them because of Paul's neglect. He saw his error and was Christian man enough to openly nail his own sin, and to say to them—"Forgive me this wrong."

Another objection to taking offerings, which is sometimes pressed quite vigorously, is that unbelievers are present and consequently nothing should be said about money. The Word of God does not bear out such an idea. Paul's letters were read when the Christians of that early day came together. When the Christians had their meetings unbelievers were not forbidden. This is known from history and also from Scripture:

> If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, OR UNBELIEVERS, will they not say that ye are mad?

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> But if all prophesy, and there come in one that BELIEVETH NOT, or one unlearned, he is convinced of all, he is judged of all (I Cor. 14:23-24).

This shows instantly, that the common thing during the apostolic days, was for unbelievers to be present in the meeting of the believers. It also shows that anything that might occur among believers which God did not desire unbelievers to witness becomes the subject of a special warning and prohibition. If God had desired unbelievers absent when the appeal for money is made, He may be safely trusted to have issued the orders. No such orders were ever issued. Unbelievers were commonly present in the meetings of the churches. Paul's letters were to the churches at different points and were read when the churches were gathered together. Paul's words just quoted from I Corinthians reveal clearly that he knew that unbelievers would hear the messages read, yet with this knowledge clearly in mind, Paul has a good deal to say about giving in I Corinthians; and in 2 Corinthians actually devotes two whole chapters to the subject, the unbelievers present in the meeting notwithstanding.

That the mind of the Apostle Paul was keenly alert concerning the unbelievers who would hear the reading of his letters is clearly shown in I Cor. 16:22.

> If any man love not the Lord Jesus Christ, let him be Anathema Maranatha (accursed—Jesus is coming).

A staggering note of warning to unbelievers!

For men to say that the money needs of the Lord's work should never be mentioned in the presence of unbelievers is "thinking above that which is written." It is true that the Scripture furnishes no examples of unbelievers being directly asked for financial help for the work of God; but it is also true that the offerings of unbelievers, when presented for the Lord's work, are not rejected. Cornelius was an unbeliever; but he gave alms and the Scripture presents the story of his almsgiving, not condemning him; but rather commending his generosity. Hiram, King of Tyre, makes gigantic offerings of Cedars of Lebanon, gold from Ophir, and servants and artificers to Solomon to help him build the temple—a house for the Lord. Nobody seemed to object to Hiram's offerings, and there is no record of his accepting Israel's God as his, although he speaks patronizingly of the Lord on several occasions.

In the light of the Scriptures considered, we may unhesitatingly say, the appeal for the exercise of the gift of giving should be faithfully presented to God's people. It should be presented whether unbelievers are present or not. Unbelievers should not be solicited; but their voluntary gifts should not be spurned. Let it be noted—the teaching of God's Book on this point, as on all other points, is delightfully free from the rigors of legalism, or the extravagances of fanaticism. The teaching of God's Word when rightly understood, leads invariably to poise and balance of thought and life.

VI. THE METHOD OF EXERCISING THE GIFT OF GIVING

THE GIFT of giving should be exercised prayerfully. God's child should be earnestly, willingly, and faithfully waiting on the Father to direct as to the exercise of his immeasureable privilege of distributing the money over which he is steward.

Stewardship will either completely die out or become a pride-filled thing if the Christian neglects humble waiting on the Lord for guidance concerning each benefaction. When the steward has not received instructions from the Master, the gift is likely to become what "I gave" instead of what "He gave through me." When a gift is bestowed without prayer the steward is in danger of thinking he is giving what he owns instead of what he owes. And prayerlessness will produce joylessness. The joy of giving rests entirely in that glorious inner knowledge that the gift is being bestowed because the will of God has been sought, found, and acted upon. Reduce the prayer life, and you reduce the ineffable delight of giving. Reduce the delight of giving and you will finally stop the giving itself. No prayer life eventually means no stewardship.

The gift of giving should be exercised systematically:

> Upon the first day of the week let every one of you lay by him in store as God hath prospered him (I Cor. 16:2).

Two self-evident goals are here being aimed at by the Holy Spirit.

First, the discipline of the individual soul. The loving Father knows the value of training His child in stedfastness and regularity. He calls on the whole family of grace to practice a systematic exercise of this neglected gift. He clearly says "every one of you." He just as clearly says "upon the first day of the week." His meaning is not ambiguous. He is inviting his own into the spiritual development, enlargement of outlook, increase of systematic appreciation, and discipline of soul which accrues to the systematic giver.

The second goal has to do with the individual or activity which is blessed by the giving. When the Lord taught regular giving, He knew that the needs of His servants were regular needs. Christian institutions must meet daily obligations. Assemblies, Faith Mission Boards, Bible Institutes, Orphan's Homes, all institutions that depend on the free-will offerings of God's people need the loving friendship of systematic givers.

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The two goals being sought by the Holy Spirit are a revelation of the tender watchcare of the Lord. He is seeking to discipline all His children by teaching them regularity of sacrifice, thus producing strength and breadth of Christian character. He is at the same time seeking the fullest provision to meet the needs of His ministering servants as they preach the Holy Word in the home land or in the spiritual fronts of earth's remotest bounds.

The gift of giving should be exercised thankfully:

> Thanks be unto God for His unspeakable gift (II Cor. 9:15).

This passage stands at the close of Paul's two great chapters of instruction on the gift of giving. After covering the ground of the believer's giving, Paul brings his discussion to its climax by the word "*Thanks.*" This is divine revelation showing a unique method of giving. The Christian, acting as steward for his Lord and Master, is to make gifts to the needy, thanking God as he gives. He is to be offering thanks for God's gift to him. The passage sheds wondrous light on this whole subject. Believers are to exercise the gift of giving with their eyes fixed on that stupendous, infinite, and celestial manifestation of giving which God staged at Calvary, the giving to man of the Lord and Saviour Jesus Christ. It is as though God were saying in most delicate inuendo, "Gaze at My great Gift, and you will become a great giver." A glimpse of the sacrifice of God at Calvary, will produce sacrifice in God's child from day to day. God's whole plan is that His amazing giving of His *best* shall excite us to the giving of *our* best. Could anything be further from legalism or coercion? Could any plan be more gracious?

The gift of giving may be exercised by means of a pledge:

> Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful (rendered by some students 'hilarious,' by others 'gleeful') giver (II Cor. 9:7).

The word rendered "purpose" is the outstanding word of this passage. It means to "deliberately purpose," to "mentally determine," to "pledge." Grove, Thayer, Wescott & Hort, Donnegan, and other authorities show this word to be a word of very strong significance, denoting "to prefer," "to choose," "to determine," "to resolve," "to decide," "to do by deliberate purpose," "to prefer one thing rather than another." It is worthy of special note that God has used several words in the Greek New Testament to signify "purpose," but this particularly strong word is used only once, and that in connection with the giving of our money unto God. The Holy Spirit saved the powerful word to be used in teaching that thing which the natural man rebels against. God is saying in effect, "Let every man prefer to support the cause of Christ rather than any other cause; let him become settled, decided, and determined what he shall give to this cause; and let him do it ungrudgingly and not niggardly, for it is a cheerful giver that God loves."

This remarkable teaching in the writings of Paul is confirmed in the Old Testament. It is valuable to recall as we turn to our Old Testament passages, that individual spiritual truth is the same in every age, and that the hyper-dispensationalist who would forbid our using the Old Testament in such a fashion is seeking to rob us of a portion of our most precious heritage—God's inspired message to the soul!

A clear passage on pledging is found in the Psalms:

> Vow and pay unto the Lord your God: let all that be round about Him bring presents unto Him that ought to be feared (Ps. 76:11).

The word "vow" means promise, or pledge. The inspired instruction doesn't call for much explanation—"vow and pay." It doesn't take the Holy Spirit long to tell the Lord's people how to handle their giving to the work of the Lord. "Vow and pay!"

> But I will sacrifice unto Thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord (Jonah 2:9).
>
> When thou vowest a vow unto God, defer not to pay it; for He hath no pleasure in fools: pay that which thou hast vowed (Eccl. 5:4).

These Scriptures show us indubitably that it is harmonious with God's Holy Word for Christians to practice the gift of giving by means of a preliminary pledge, which is to be followed by the actual gift.

God's revealed methods of giving are wholesome, practical and spiritual. He bids us exercise the gift of giving prayerfully that we might walk in His will, systematically that we might grow in grace and the work be regularly provided for, and thankfully that our crucified Lord might be honored in every exercise of the giving gift. And when the circumstances call for it the pledge method may be employed to the glory of God.

A WORD IN CONCLUSION

GIVING is victory. Giving is God's plan. Giving lines up with God's thought when He imparted to every Christian the gift of giving. Withholding is sin. Withholding will narrow the life, cramp the soul, retard the cause, and grieve God.

> There is that withholdeth more than is meet, but it tendeth to poverty (Prov. 11:24).

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The "poverty" produced by withholding is the poverty of soul here and now, and the poverty of rewards then and there. The soul of the withholding Christian will shrivel as his wealth increases, and the work will suffer accordingly. When men acquire riches they become either "benefactors or exactors." When the Spirit of the Lord Jesus is controlling in the souls of men they know and exercise the thrilling and vibrant victory of unhampered giving.

The question may arise—just what is the distinction between the gift of giving and stewardship? It may be said in general, that the gifts of the Spirit are God's enablings for service. The gift of giving is that gift which *enables* believers to enter generously and uncritically into the needs of God's people and God's work. Stewardship is the active exercise of the gift. The gift itself is the abstract enabling. Stewardship is the enabling finding expression in action. The gift is present in the believers because God in sovereign power has placed it there. Stewardship is practiced by the believer because he has yielded himself to the Lord to be used by Him. Since this study is a discussion of the *exercise* of the gift of giving, it is by that very fact an investigation of Christian stewardship. What a comment on the Christian lives of today that God actually enables us to do the things that we are unwilling to do!

Thus we see, that since God gives the gift of giving to all believers, and the gifts are God's enablings, the Christian who is holding back is guilty of unwillingness and unfaith in the very presence of ample and sufficient, divinely provided strength to do the full and complete will of God. This is worse than sinning against light. This is sinning against grace!

When the gift of giving is not practiced, when stewardship is not kept alive among the people of God, they pay a terrible price of spiritual depletion and decay. When Nehemiah perceived that "the portion of the Levites had not been given them" (Neh. 13:10) it was not long before he found all the evidence of the spiritual declension which invariably follows when there is a dearth of giving. It really costs more to withhold than it does to give.

The need of the hour in the work of the Lord is earnest Christians who have been awakened by God on giving; Christians who recognize their gift of giving; Christians who will unhesitatingly take a mighty step of faith and give as they have never thought or guessed or dreamed before.

Every act of faith is an adventure in the realm infinite. God is looking for men with a relish for such adventure. "Without faith it is impossible to please Him." Stewardship faithfully exercised presupposes divine guidance.

Hence all true stewardship is an adventure in naked faith. An earnest Christian in a far away city was moved of God to materially aid in the work of one of America's Bible Institutes. He entered into the exercise of his gift of giving without ever having seen the officials or the faculty of the Institution referred to. He went on an adventure of faith. In making offerings to the school his letters of Christian love ran like this "God has laid it upon my heart to make this gift." With this servant of God, giving became a specific part of his life of simple trust. This is God's plan. This is the biblical exercise of the gift of giving. This is true stewardship. And out from this man's life there now flows rivers of living water reaching literally thousands of lives through the institution which he as God's steward has fostered in an adventure of faith. Child of God, open thine eyes to the crushing need of the hour, awake from thy deadly slumber, and let thy God move thee to thy knees, that there thou mayest be stirred of Him into an exercise of thy gift of giving. It will be a thrilling adventure in stewardship. Thy life shall be utterly changed. Thou shalt be poorer in this world's goods and richer in glory. Bestir thyself quickly. Haste to the conflict. The work of the Lord suffers. Missions and training schools about the globe languish. Souls perish for the want of the bread of life. Open thy soul and open thy hand. "Give not from the top of your purse but from the bottom of your heart." Give, and thou shalt learn to live, and thou shalt bear "fruit" that shall abound to thy "account" when the books shall be opened in that great day.

Use your money while you're living,
Do not hoard it to be proud:
You can never take it with you—
There's no pocket in a shroud.

Gold can help you on no farther
Than the grave-yard where you lie,
And, though you're rich while living,
You're a pauper when you die.

Use it then some lives to brighten,
As through life they weary plod,
Place your bank account in heaven
And grow richer toward your God.

Use it wisely, use it freely,
Do not hoard it to be proud:
You can never take it with you—
There's no pocket in a shroud.

—Selected.

Oh, give me grace to love Thee intently that I may know how to give.

—*Andrew Murray*

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LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON
Illustrations by ALBERT MYGATT

TUNE IN ON DEAN FOWLER'S RADIO SUNDAY SCHOOL LESSON EXPOSITION

Every Saturday evening Dean Fowler broadcasts the International Sunday School Lesson Exposition from Radio Station K. O. W., of the Associated Industries of Denver, Colorado. The Music Department of the Denver Bible Institute furnishes a number of sacred musical selections on the same program, which covers one hour. Tune in next Saturday evening and get the blessing of Dean Fowler's Lesson Exposition; then if you appreciate it, write to Radio Station K. O. W., Albany Hotel, Denver, Colorado, and tell them that you are grateful to them for putting such a ministry on the air. STATION K. O. W. DENVER, 218 METRES, 1370 KILOCYCLES; 8:00 TO 9:00 O'CLOCK, MOUNTAIN TIME, EVERY SATURDAY EVENING.

Third Quarter, Lesson 6 **Sunday, Aug. 5, 1928**

PAUL IN A PAGAN COUNTRY

Lesson Text: Acts 14:1-28
Read also Matthew 5:10-16

Golden Text:

"I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need" (Phil. 4:12).

To understand the book of Acts it is essential that we understand the truth about the Body of Christ and Paul's peculiar relationship to this truth. Though we are to study the book of Acts for most of this quarter, and other Scriptures dealing with the life of Paul in the next, the lesson schedule affords no special opportunity to study this key truth. It is therefore necessary for us arbitrarily to decide where we can best include it, and today's lesson seems most appropriate because of the light which the truth we shall study sheds on the general subject of healing and consequently on the miracle narrated in our lesson text. We shall, therefore, consider first the peculiar dispensational significance of Paul's ministry and then discuss four characteristics of a faithful minister as revealed in the Apostle Paul.

I. THE PECULIAR DISPENSATIONAL SIGNIFICANCE OF PAUL'S MINISTRY

The Apostle Paul was given a place in the revelation of dispensational truth which no other man ever had, for to Him alone was committed the revelation of the truth concerning the Body of Christ which is the special truth for this age. Clearly to understand this gives one the key to his ministry and to many things in the Word of God which otherwise would be perplexing.

Paul was given a unique revelation of the truth concerning the Body of Christ. This he declares in Ephesians 3:1-9. From this Scripture, which is too long to quote here, we may learn four facts:

1. He was given a revelation concerning the Mystery, which is the Body of Christ (See verse 6. Also see Col. 1:24-26).
2. This Mystery in other ages was not made known to the sons of men.
3. The revelation of the Mystery was given exclusively to the Apostle Paul: It was given to him to make ALL men see what is the fellowship of the Mystery.
4. This particular revelation, therefore, was given to none other of the writers of the Bible.

That Paul's claim was no empty boast is evident from other considerations. The peculiar character of his message is clearly seen when one tries to find any teaching about the Church which is the Body of Christ in any of the other books of the Bible save the writings of the Apostle Paul. It is not to be found in them. Paul's writings alone contain the revelation of the Mystery, the Church which is the Body of Christ. That his claim was valid also appears in the study of the prophets for they foretold the sufferings of Christ and the glory that should follow, but they spoke of those two events as though they immediately followed one another and said nothing about the great period of time which has already intervened between them. In their writings, this age is represented only by a great unexplained gap. It is sig-

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nificant, therefore, that the Apostle Paul should say in other Scriptures that the revelation of the truth concerning this Mystery Body of Christ, was given to "fulfil" or complete the Word of God. (Col. 1:25) Evidently, this is but another way of saying that men would know nothing about this period save for the revelation which God had given him.

But though he was given a peculiar message pertaining to the Church, Paul lived in the Transitional period. During those days the Spirit of God was still extending to Israel His offer of the Kingdom. This offer continued to the end of the incidents narrated in the book of Acts, and it was not until their dispersion at the Fall of Jerusalem, 70 A.D., that Israel's opportunity finally ended and the Kingdom was postponed. All through this period, however, Israel's rejection was becoming more apparent and God was turning from His special dealing with Israel to a special dealing with the Gentiles. The book of Acts is the story of this transition. At least three times in the book, the Spirit records that He led the Apostle Paul to tell the Jews that God's message was being withdrawn from them and given to the Gentiles (Acts 13:46; 18:6; 26:17-18; 28:28). This transition is especially evident also in the fact that in the first part of the book, Peter, the Apostle of God to the circumcision is put to the forefront; while in the latter part of the book, Paul, the apostle of God to the Gentiles, is given a place which almost entirely eclipses Peter. (Gal. 2:7; Rom. 11:13)

It is significant however, that the book of Acts says nothing about the Church which is the Body of Christ. That this Church began on the Day of Pentecost is evident, for men are made members of that Body by the baptism of the Holy Spirit (I Cor. 12:13), and this began first on the Day of Pentecost. (Acts 1:5) All through the book of Acts the salvation of souls is recorded who (we know from other Scriptures) became members of the Body of Christ instantly on their conversion. But never in this book is it mentioned that these people became members of the Body, for the Body itself is not mentioned. And though it tells the story of the life and ministry of the man to whom God gave the revelation of the truth concerning the Mystery—the Church which is the Body of Christ, not one word is said about that peculiar message of the Apostle Paul. God gave the Apostle Paul the ministry of making all men know the truth about the Mystery, but Luke was the writer of the book of Acts. This truth was not, therefore, spoken of in the book of Acts. On the contrary, throughout the book of Acts we find the Apostle Paul preaching the gospel of the Kingdom, but from his epistles we know that he wrote back to his converts and taught them the truth about the Mystery, Christ's Body, the Church. This in itself serves to emphasize the transitional character of the book of Acts and the peculiar character of Paul's Body teaching.

This explains why Paul wrought so many miracles. Those miracles stood connected, not primarily with the revelation of the Church which is the Body of Christ, but with the closing Kingdom testimony to Israel, which the Apostle Paul bore even to the time of his imprisonment at Rome, as we are informed in Acts 28:30. We have before pointed out that healing stands primarily connected with the Kingdom testimony. When we consider that he was bearing a Kingdom testimony as well as the special message which God had given him it is not surprising, therefore, to find the Apostle Paul working many healing miracles. It is in connection with his ministry of Kingdom truth that the story of his miracles is told. We find very little about miracles in the epistles in which he reveals the truth about the Mystery—the Church which is Christ's Body. He does mention working of miracles and gifts of healing as among the gifts given to members of the Body in I Cor. 12:7-11, but it is evident that these gifts were given to accredit the Kingdom testimony which he and other members of the Body bore in the opening days of this age—or in other words during the transitional period of which we have just spoken. When the Apostle Paul speaks of the gifts given especially for the benefit of the Church which is the Body of Christ, however, he most significantly omits every mention of the miracle gifts and speaks only of those which have to do with the preaching and teaching of the Word of God. (Eph. 4:11-12) This in itself is sufficient evidence to prove that the miracles which the Apostle Paul wrought were credentials of the Kingdom testimony which he bore, and that they were related primarily to the closing age and the closing testimony to Israel, rather than to the new age which was just then beginning and in the last days of which we live. It should be apparent, therefore, to the thoughtful student, that healing is not God's order for this age. We may learn many valuable spiritual lessons from the healing miracles recorded in the Bible, but we should not expect to duplicate such miraculous experiences. At the same time let us not forget that God still answers prayer. Let us not hesitate to pray for the sick, realizing that while miracles are not His order for today, yet He is meeting the needs of His people, and if it be His pleasure He will enable the sick to recover.

II. FOUR CHARACTERISTICS OF A FAITHFUL MINISTER AS EXHIBITED IN THE APOSTLE PAUL

Now we must turn for a few moments to the consideration of four characteristics of a faithful minister as we see them exhibited in the incidents from the life of the Apostle Paul which are assigned for our study today.

(a) The first characteristic of a faithful minister is boldness in the service and testimony of our Lord. Of this we read in verses 1-5. Verse three says definitely that in the face of opposition from unbelieving Jews, Paul and Barnabas abode a long time in Iconium "speaking boldly in the Lord." The minister of the gospel is an ambassador of the Lord Jesus Christ, sent into a sinful world to bear His testimony. He is, therefore, unfaithful to his trust and a traitor to his Sovereign if he cringes in the presence of His enemies (II Cor. 5:19-20). If we would be faithful in the service of our Lord we must be bold: we must not fear the face of man (Ezek. 2:6-8; Jer. 18:17). Oh, how this age does need in its preachers such boldness as we see in the Apostle Paul. Such boldness and plainness of speech is a normal result of faith, and it evidently is the fruit of an earnest prayer life and a life of absolute surrender to the will of God. (II Cor. 4:13; Acts 4:23-31; Eph. 6:19-20; Rom. 6:13; Rom. 12:1-2)

(b) The second characteristic of a faithful minister which appears in this narrative is that he must use discretion. Though for a long time he abode in Iconium, boldly speaking in the name of the Lord, there came an hour when the opposition waxed so hot that Paul fled to Lystra and to Derbe. There is a place where boldness becomes rashness. So long as we are assured that God is leading us to give our testimony in the teeth of opposition, we should give it without flinching or faltering. But we must recognize that God does not lead His people to be foolhardy, but rather expects us to use God-given discretion. That rashness which the old nature would produce in us, as a perversion of scriptural and godly boldness, would lead us to do things which would give unnecessary offence to our enemies, or it would lead us to run unnecessary risks of life and limb rather than to take normal steps to protect ourselves from harm. Paul and Barnabas were in the will of God in staying at Iconium and preaching there in spite of the fierce opposition which they encountered. But they were also in the will of God in fleeing to Lystra and Derbe when the opposition had become such that discretion dictated such a move. Let us seek Christian balance on this subject. We should be willing to suffer for the testimony of our Lord Jesus Christ and for His great Name's sake

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if necessary, but when it is possible without compromising the testimony or proving unfaithful to a God-given trust, let us exercise prudence and not run unnecessary risks (Prov. 3:5-6; Prov. 2:11).

(c) The third characteristic of a faithful minister which the Apostle Paul manifests is humility. After the working of the miracle on the impotent man, those poor pagan people would have worshipped Paul and Barnabas, supposing them to be gods. No doubt this would have tickled the vanity of many a preacher who courts popularity for himself! But not so with these faithful ministers of the Cross! They were mere men with like passions as other men, and they were well aware of that fact, so they cried out against their blasphemy and forbade the sacrifice. Well might many a modern who bows down at the shrine of the human intellect be instructed by this example. Surely humility is a prime requisite for a faithful service for without it we will arrogate to ourselves that which belongs to God, and will bring upon ourselves His chastening instead of enjoying the manifestation of His power and blessing. (Isa. 57:15; I Pet. 5:5-6)

(d) And finally, we learn here that a faithful minister must be characterized by perseverance. Though impelled by discretion to leave Iconium for Lystra, and later to leave there and go to Derbe; and though they had been mobbed at Iconium and Paul had been stoned at Lystra; those two mighty men of God did not hesitate to return to the same places where they had suffered, there to bear testimony again to the grace of God and to confirm the souls of the disciples. If we would serve God acceptably, we must let Him work in us the virtue and grace of a godly perseverance. We must not give up too easily. We must be willing to suffer for His sake and then (if thereby we may best serve Him) to return to the scene of our suffering, willing to risk further suffering in order that the testimony of our Lord Jesus Christ may go forth (I Cor. 15:58).

Of course we do not mean to say that these four virtues are all that are needed in the life of a minister. There are others which are of the utmost importance, which we have not discussed here, but which are truly fundamental to the things which we have seen. Among them may be named: First, a personal faith in the Lord Jesus Christ as our Saviour; Second, a life utterly yielded to the Lord Jesus Christ to do His will and not our own; Third, a steadfast faith in the Word of God; Fourth, implicit obedience to His will as it is revealed in the Word; And fifth, a vital personal fellowship with the Lord Jesus Christ in a life of prayer. These things are not mentioned in our lesson, it is true, but such holy boldness, such normal discretion, such humility, and such perseverance as we have seen in our lesson can spring only from a life which is characterized by these other things. Let us not forget that God has called all Christians into a life of service for Him. Let us seek earnestly and scripturally to cultivate in our lives these virtues which make for an effective and faithful ministry in that service. Let us give heed to the admonition of the Apostle Paul, "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample (Phil. 3:17).

VITAL-TRUTH ILLUSTRATION

An Egyptian service of the pre-dynastic period, portraying the worship of Amen-Ra, an ancient sun-god, as "a preparation for Christianity," was held yesterday afternoon at St. Marks-in-the-Bowerie. Following the usual opening of an Episcopal service, curtains were drawn, concealing the altar, and the Rev. William Norman Guthrie led the congregation in a responsive chant to Aten (Amen-Hotep IV).

"Hail to thee, beautiful God of every day! Beautiful is thy arising in the horizon of the sky," read Dr. Guthrie.

"Beautiful is thine arising, O living Aten, Orb of Light, O first beginning of life. When thou arisest in the eastern horizon thou fillest every land with thy beauty," replied the people. "Thou art beautiful to behold, great, glistening, high above the whole earth. Thou art Ra, the Sun God, and thou carriest all away captive!"

A short silence followed the chant, then at the word from Dr. Guthrie the congregation kneeled and began a prayer of adoration to Amen-Ra, "the God of Heaven."

From the old ceiling of St. Mark's the huge lanterns cast rainbow hues upon the kneeling congregation. Lights of green, blue, red and amber shades played here and there in the church as the monotonous tones of the ancient ritual were repeated. A single white light, high above the altar, shone upon Dr. Guthrie as he addressed the ancient god. The playing of a harp accompanied the prayer. In many ways the scene resembled that of a vast cave dimly illuminated by the colors of the spectrum.

"Hail to thee," the prayer continued, "Amen-Ra, Lord of the thrones of the earth, Ancient of Days, Lord of the Ages, Upstayer of things that are, Foremost of the gods, Maker of men and beasts and herbs."

At the conclusion of the prayer a canto prepared from "The Gospel of Osiris" was read from the pulpit by Miss Sydney Thompson. This gave the mystical legend of Isis and Osiris, which writers seeking recourse to pagan mythology to account for Christian tradition, often connect with the Virgin Birth. In "Ancient Egypt, the Light of the World," Gerald Massey also compares the myth of Queen Isis with the New Testament story of the raising of Lazarus from the dead.

—New York Times, March 19, 1923.

It seems almost incredible that such a blasphemous thing could occur in a professedly Christian Church. But such is the logical result of modernistic teaching, for Modernism is a reversion to heathenism. And the priest of Jupiter was no more wicked in his attempt to pay divine honors to Paul and Barnabas than is the Modernist in his self-deification.

Third Quarter, Lesson 7 **Sunday, August 12, 1928**

THE COUNCIL AT JERUSALEM

Lesson Text: Acts 15:1-35; Galatians 5:1-5
Read also Psalm 133

Golden Text:

"If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

No truths of God's Word are more vital than the truths pertaining to Law and Grace, and no truths are more generally misunderstood, or perverted. Our lesson today brings before us the distinctions between the two, and involves their essential differences. As we approach this exposition we do it with the earnest desire that God may use this discussion to make the truth clear and plain, for we are well aware of its vital importance.

I. A VITAL INTERROGATION
(Acts 15:1-6)

The question at issue between Paul and the false

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teachers from Judea was this: "Is it necessary to be circumcised, and to keep the Law in order to be saved?" And this was the question at issue when the Council met at Jerusalem.

This is a vital question. It is one which demands a clear answer. There is nothing more important to a man than the salvation of his soul. It makes a tremendous difference how that salvation is to be secured. A mistake here is fatal! Upon the answer to this question hangs the eternal destiny of souls!

But before we consider the answer we need to realize that the principle involved in this question is much more far reaching than appears at first. The question may be extended beyond the works prescribed by the Law, to any kind of work. It might well be stated, "Is salvation obtained by works, or is it by Grace?" The works of the Law are undoubtedly the highest and best of those on which men are depending for their salvation. So the answer to our first question will answer the second; and the answer is sorely needed, for by far the greatest percentage of mankind is seeking salvation by works. Everyone who is at all conversant with religious conditions in this world must agree that Sir Monier Williams' description of oriental religions, namely, that the keynote of all is salvation by works, could be applied with absolute fairness to every religion in the world outside a scriptural faith in Christ. Even many who name His name insist on adding their own good works to His in the effort to save themselves. Inasmuch as at least ninety per cent of the world's population is depending on works for salvation, the answer to our question is exceedingly important. Do we get salvation by keeping the Law, or by the Grace of God without the works of the Law?

II. A POTENTIAL INDICATION
(Acts 15:7-9)

Surely the answer to our question is suggested in the testimony of the Apostle Peter. Referring to his experience in the house of Cornelius, he told how God had sent him to the Gentiles, and how, when they heard the gospel and believed, God saved their souls and gave evidence of this fact by giving them the Holy Spirit and the manifestation which frequently accompanied the baptism of the Holy Spirit in those transitional days, namely, the speaking with tongues. (Acts 10)

The very heart of this argument lies in the words, "God made no difference between us and them" (vs. 9). The "us" of this verse were circumcised Jews; the "them" were uncircumcised Gentiles. And those Gentiles were still uncircumcised when God purified their hearts and gave them the Holy Spirit. Since God made no difference between the circumcised Jews, who believed the gospel, and the uncircumcised Gentiles, who also believed the gospel, surely circumcision and other works of the Law cannot be as important as the false teachers from Judea would make them. In the identical manner in which God dealt with those who were circumcised, and with those who were not, therefore, we have an exceedingly significant indication that the answer to our question must be, "Salvation is by Grace without the deeds of the Law" (Rom. 2:11-12; Rom. 3:22-28).

III. AN ILLUMINATING DESIGNATION
(Acts 15:10)

Peter's next words, like a flash of lightning, revealed the real character of the Law and its utter impotence in the salvation of a soul: "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?"

The Law is an unbearable yoke! The fathers did not keep it; they could not. And if anyone doubts the statement, let him read the story of the fathers as it is written in the Old Testament. One reading will be enough to convince him that indeed they were not able to bear this yoke. "All that the Lord hath spoken we will do," had been the word of Israel at the giving of the Law (Exod. 19:8). But Moses' back was hardly turned before they went whoring after a golden calf and plunged headlong into the sinful, licentious orgies which characterize idol worship (Exod. 32:1-35). When Moses saw their sin he smashed the tables of stone to bits, but he did not more thoroughly break them than the people had broken the commandments which were written upon them. Indeed, the fathers were not able to bear the yoke of the Law, neither were the disciples, nor the apostles.

We may as well admit it—it is a natural impossibility for any man to keep the Law. Not that there is anything wrong with the Law; it is holy, and just, and good (Rom. 7:12). But the law is weak through the flesh (Rom. 8:3). The "flesh" nature in every man is a rebel against the Law of God. He is not subject to it, neither indeed can he be (Rom. 8:7). Herein lies the reason why it is impossible for men to be saved by keeping the Law. Salvation on this basis necessitates perfect obedience to every one of the requirements of the Law, in thought, and word, and deed; and this no man can render. Indeed, the Law is a yoke which no man can bear! (Gal. 3:10-13, note especially vs. 10)

IV. A CONCLUSIVE DECLARATION
(Acts 15:11)

But as clear as the evidence is, thus far, we need not rest even here; for the next words of the Apostle Peter put the answer to the question beyond any possibility of a doubt: "We believe that through the Grace of the Lord Jesus Christ we shall be saved, even as they" (Acts 15:11). To this statement of the Apostle Peter agreed the whole assembly of Apostles and Elders, and the message which they sent to the Church at Antioch was in this spirit.

The fathers were saved by Grace, not by the deeds of the Law. Such is the plain statement of this verse. The Law had shadows of good things to come, it is true, but they were not saved by those shadows. The ordinances and sacrifices and commandments of the Law, to the believer of the Old Testament served simply as a testimony concerning the Saviour Who was to come and do what the Law never could do. And as those believers offered the offerings which the Law prescribed, they were simply testifying their faith in the coming Saviour. They were not saved because they kept the Law, for the Law could never take away their sin, but they were saved by the faith in the coming Saviour which their offerings and sacrifices testified. (Heb. 10:1-14)

In this verse Peter testified also the ground for his own personal assurance of salvation. It was not the keeping of the Law but the Grace of God. Such must be the ground of assurance for every soul who knows he is saved. The Scriptures clearly and repeatedly declare the truth which Peter stated in these verses. We are saved by Grace, and not by the deeds of the Law. "For by Grace are ye saved through faith", says the Apostle Paul, "and that not of yourselves; it is the gift of God: not of works, lest any man should boast" (Eph. 2:8-9). "And if by Grace, then is it no more works: otherwise Grace is no more Grace. But if it be of works, then it is no more Grace: otherwise work is no more work" (Rom. 11:6). "Not by works of righteousness which we have done, but according to His mercy He saved us" (Titus 3:5). "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and Grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9). How many more might be added to the list had we space to do it, but all agree in this: men are saved by the Grace of God without the deeds of the Law. (Rom. 3:10-20;

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Gal. 2:16; Gal. 3:10-13; Gal. 3:21-22; Gal. 3:24-26)

It should be noted here however, that while men are saved by Grace without the deeds of the Law, simply through their faith in the Lord Jesus Christ, God reckons them righteous with the righteousness of perfect Law keeping. This is what is meant by the expression, "Do we then make void the Law through faith? God forbid: yea, we establish the Law" (Rom. 3:31). In His own Person our blessed Lord Jesus perfectly fulfilled the Law of God; but when He died on the Cross He took on Himself the guilt of our transgressions of the Law and paid their full penalty. Our sins were reckoned to Him. Now when we believe in Him His righteousness is imputed to us. Trusting in Him we are as righteous in God's sight as His Son, for we are robed in His righteousness. What a marvelous transfer! How it does reveal the depths of the riches of His Grace. Hallelujah! what a Saviour! (Rom. 4:4-8; Col. 2:10; Heb. 10:10-14; Rom. 3:22-28)

It is to be noted too, that the marvelous offering of our most precious Saviour provided for our souls such complete deliverance from the power of sin that the righteousness of the Law may be fulfilled in us as we look to Him. Bear in mind, however, that this fulfilling of the righteousness of the Law in us is very different from the bondage of Law keeping, for it is Christ living out His life in us, according to Galatians 2:20; and it is made possible only as we let the new nature, given us by God's Grace in the new birth, control our mind. (Rom. 8:3-5)

V. AN ESSENTIAL DISTINCTION

Finally we believe it will be helpful if we outline a few of the distinctions between Law and Grace which are implied in the striking declarations of our lesson. These two are as opposite as the poles. If we would be faithful ministers of Christ we must never confuse them. Here are a few of the most vital points of distinction which are taught in God's Word.

1. The Law kills. (Rom. 7:9-13; II Cor. 3:7)	1. Grace gives life. (Rom. 6:23; Eph. 2:4-5)
2. The Law convicts. (Rom. 3:19)	2. Grace justifies. (Rom. 3:24)
3. The Law condemns. (Gal. 3:10)	3. Grace saves. (Eph. 2:8-9)
4. The Law demands perfect works of men. (Gal. 3:10)	4. Grace testifies the finished work of Christ. (II Cor. 8:9)
5. The Law brings under bondage. (Gal. 5:1; 4:9, 21)	5. Grace causes men to reign in life. It sets them free (Rom. 5:17, 21; Gal. 5:1)

VITAL-TRUTH ILLUSTRATION

Dr. A. J. Gordon was once travelling on a train and fell into a debate with a fellow passenger in regard to justification by faith. The other man thought that one was saved by what he did and not by what he believed. Just then the conductor came along and looked at their tickets. When he was gone Dr. Gordon said, "Did you ever notice how the conductor always holds his light to the ticket, and takes no pains whatever to inspect the passenger?"

The other man asked what of it, and Dr. Gordon replied, "Only this, that the railroad is supposed to be dealing with men, and not with a bit of colored pasteboard called a ticket." The other man caught his meaning at once, for he had just been saying, "I tell you, God deals with men, not with a little bit of theological scrip called faith; and when the Almighty admits one to heaven, he makes rigid inquiry about his character, and not about his faith."

So now Dr. Gordon asked him, "Why should not the conductor look at the man, and let the light shine into his face, instead of giving so much attention to the ticket?" "Because the ticket stands for the man," was the reply. "Yes, and faith stands for the man. The one has paid his fare and complied with the conditions of the corporation, and the ticket shows he is right with the company; the other has met God's conditions, among which are holiness, righteousness and obedience. The first step toward heaven is obedience; and the Bible says, 'And this is His commandment, that we believe on the name of His Son, Jesus Christ.'"

—Condensed from The Moody Church News.

Fourth Quarter, Lesson 8 **Sunday, August 19, 1928**

PAUL CARRIES THE GOSPEL INTO EUROPE

Lesson Text: Acts 15:36 to 16:15
Read also Isaiah 60:1-6

Golden Text:

"And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us" (Acts 16:9).

Paul practiced what he preached. To Titus he said, "Young men likewise exhort to be sober minded; in all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil to say of you" (Tit. 2:6-8). And to Timothy he said, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12). That Paul was exhorting these young men to do only what he himself had done is evident from his words to the Philippians, "Be followers together of me, and mark them which walk so as ye have us for an ensample" (Phil. 3:17). Inasmuch as the Holy Spirit declares that Paul is an example for believers, we may profitably study the most minute details of his life of which God's Word tells us. With this as the clue in the investigation of today's lesson, we discover many rich and at first unsuspected truths of practical value for our personal lives.

I. AN EXAMPLE OF PASTORAL OVERSIGHT (Acts 15:36)

Paul sets before us a wholesome example of pastoral care for those to whom he ministers. "Let us go," said he, "and visit our brethren in every city where we have preached the Word of the Lord and see how they do." Two things may be learned from this.

(a) We should be vitally concerned for the spiritual welfare of all to whom we minister. This excuses none of us, for God has called all believers to minister to others. The form and sphere of our ministry will differ, but the responsibility is common to all. One may have a special evangelistic ministry; another may have the more settled ministry of pastor or teacher. One may do public work; another may be especially called to personal work. But in whatever sphere we serve, and whatever may be the form which our service takes, we all are

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responsible for the souls of others. This we have discussed before. From the Apostle Paul's care for those to whom he had preached the Word, however, we may learn an additional truth—that he who ministers to souls should not assume that his initial testimony ends his responsibility. Rather he should follow up those to whom he has ministered the Word of God with earnest care for their further spiritual welfare. One of the tragedies of many evangelistic meetings is the fact that so many souls who were stirred by the Holy Spirit and led to the Saviour during the meetings are left unshepherded, to drift back into the world after the meetings are over. May God give His children a shepherd's heart that they may watch for the souls of His children with a deep concern for their spiritual good! (Heb. 12:12-15; Heb. 3:13; II Cor. 8:6, 16-17; I Pet. 5:1-5; Gal. 6:1)

(b) We should submit ourselves to those who pastor us because we know that they watch for our souls. A pastor who is worthy of the name is not content with winning souls for Christ. He seeks to confirm them in the faith and to produce growth in grace in their lives. What loving, earnest care for the good of souls is betokened by the Apostle Paul's desire to visit again the brethren to whom he had spoken the Word, that he may see how they do! Such is the heart of a pastor. Surely to realize that the pastor watches for his soul with such a tender solicitude should constrain the believer to submit himself to his pastor's ministry and authority. (Heb. 13:17; I Pet. 5:1-5; Rom. 1:10-12)

II. A MATTER OF CHRISTIAN UNITY
(Acts 15:37-41)

From Paul's experience with Barnabas, we may learn some practical lessons about Christian unity, for this was what was involved in the dispute between them.

(a) First of all, we should note that it is God's desire that Christians shall maintain unity among themselves. That this is His purpose for His children is revealed in many admonitions to this effect which we find scattered throughout His Word. (Phil. 4:2; Phil. 3:15-16; Phil. 2:2; Phil. 1:27) God's standard of unity is perfect, extending even to the thoughts of our hearts and the words of our mouths. (Rom. 15:5-6) But such unity can be maintained only by earnest endeavor. (Eph. 4:3) The "endeavoring" which is enjoined upon us is exhortation. Unity can be maintained among Christians only as they are faithful in exhorting one another. (Heb. 12:15; Heb. 10:24-25) From what followed there can be no doubt that Paul endeavored to exhort Barnabas, and it became a disputation only because Barnabas was so strongly set in his opinions that he would not respond to the exhortation. But surely it is not too much to expect that believers shall endeavor to maintain unity among themselves when we consider that we all have the mind of Christ. (Phil. 2:5; I Cor. 2:16)

(b) Second, we learn from the Scripture that the possibility of unity is limited by the willingness of both parties. That it is not always possible to establish or maintain unity on account of the hardness of some of God's children is suggested in the word "endeavoring," which implies that our endeavor may not meet with success. And also from Rom. 12:18 which says, "If it be possible, as much as lieth in you, live peaceably with all men." In this we see the same suggestion. The evident blessing of the Spirit of God in the life of Paul and the clarity with which he was directed of the Spirit, indicates that Paul was not at fault in the incident under discussion. He had done the best he could to maintain unity. Had he been at fault, the Holy Spirit would have been grieved, and his fellowship would have been hindered. On the other hand we cannot help but regard it as very significant that from this time forward Barnabas disappears from the pages of Holy Writ and is lost to sight. Evidently, the division between Paul and Barnabas grew out of stubbornness on the part of Barnabas.

(c) In the matter of Christian unity, however, we should emphasize our personal responsibility. If unity is broken, it should never be because we failed to walk with God. We should do everything in our power to maintain it, by prayer, by instruction, by exhortation, and by openness to instruction and exhortation. This is clearly taught in Romans 12:18 to which we have already referred. "If it be possible, AS MUCH AS LIETH IN YOU, live peaceably with all men." In other words, this verse says, "So far as you are concerned—on your part at least—live at peace with all men. If any other condition is to prevail, let it be on their part, not on yours."

III. A PRINCIPLE OF SIMPLE EXPEDIENCY
(Acts 16:1-5)

Paul's dealing with Timothy sets before us a scriptural example of the outworking of the scriptural principle of expediency. This we believe, may be briefly comprehended in two considerations.

(a) For the sake of our testimony we may be led of the Spirit of God to do things which ordinarily we would not feel called on to do. This we believe was the principle actuating Paul in his having Timothy circumcised. He did this for the sake of his testimony with the Jews. In like manner we who know well that Sunday is not the Sabbath, and that the believer of this age is under no scriptural obligation to observe the Sabbath, yet may well refrain from doing on Sunday many things which would cause weak brethren to stumble. In other words, our liberty in Christ should never become the occasion of stumbling to those who are weak in faith. (I Cor. 6:12; I Cor. 10:23-33; I Cor. 8:4-13; I Cor. 9:19-22; Rom. 14:1-3, 14-23; Rom. 15:1-2)

(b) We should beware, however, lest we abuse this principle of expediency until it becomes compromise. On this occasion, for the sake of the weak consciences of the Jews, Paul circumcised Timothy. When, however, false teachers would make it a test of salvation and spiritual fitness in the case of Titus, he refused to yield on the same thing which he had considered expedient in the case of Timothy. Here another principle comes into force—the principle of sound doctrine. So long as it was merely a matter of the weak consciences of some of the brethren, circumcision could do no harm and might become the means of blessing in relieving the testimony of prejudice. But when it became a doctrinal issue, then for the young preacher to be circumcised was no longer expedient and should by no means be practiced, for to do so under such circumstances would be to give place to legalizers and to contradict the doctrines of Grace. We need Christian balance on all things in the Christian life, and Paul's handling of these two different incidents seems to be a clear example of a God-given balance. (Titus 2:3-5; Gal. 6:12-15)

IV. A QUESTION OF DIVINE GUIDANCE
(Acts 16:6-10)

One of the most striking characteristics of this lesson is the language which the Spirit employs in speaking of Paul's journeys in verses 6-10. Note particularly the expressions: "forbidden of the Holy Ghost," "the Spirit suffered them not," and "assuredly gathering that the Lord had called us for to preach the gospel unto them." It is quite evident that Paul was directed by the Holy Spirit on this missionary journey. This raises a question about divine guidance.

(a) The question is this, should we expect visions and voices and other miraculous experiences by way of a call to service? To this we must answer, no! Paul had such a vision, so did Peter, and such visions are matters of common report in the book of Acts. But let us remember those apostles were living and serving in an age when such

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miraculous experiences were the rule rather than the exception. That God can give visions and revelations we cannot doubt, but that He does so in this age is very doubtful, for now "we walk by faith and not by sight" (II Cor. 5:7). The most forcible argument, we believe, in favor of this position is the fact that never in those Scriptures which particularly deal with this age is there any teaching which would indicate that believers living in this age should expect such visions. The silences of Scripture are as eloquent as its utterances. We believe, therefore, that in the absence of any Scripture which would warrant our expecting such things in this age, we should be very careful in such matters lest we go beyond the Word of God. Our natural impulse is to crave thrilling experiences, such as seeing a vision or hearing a voice; but let us remember that God's Word has been given for our instruction and admonition. And let us recognize that it is more sure than any voice or vision could ever be. Such was Peter's estimate of it, and such we should regard it. Believers never have given the Word of God its rightful place in their lives. Had they done so, many earnest believers would have been saved from fanaticism which otherwise mars their lives. (II Pet. 1:16-21, note especially vs. 19; II Tim. 3:16-17)

(b) It is, however, the believer's privilege to be guided by the Spirit. While we should not expect visions and voices, the Scriptures plainly define the essential conditions for a consistent experience of guidance: first, there must be a life yielded to God to do His will and not our own (Rom. 12:1-2); second, there must be a willing and prayerful heart of seeking to know His will (John 7:17; James 1:5); third, there must be a judgment instructed in the Word of God and trained to function under the direction of the Word (Ps. 119:105; II Tim. 3:16-17; Col. 1:9); and finally, there must be a soul attuned to the Spirit's touch. The light of God's Word on any specific question is absolutely final; but in many problems of the Christian life, while there are general principles to guide us, there may be a choice confronting us in which the two alternatives are equally scriptural. In such a case the Spirit's touch, directing the judgment, swaying the will, and recognized in prayerful contemplation, must be the deciding factor. (Eph. 5:17-18) Evidently all of these factors were at work in the Apostle Paul as he journeyed, but most evident among them in the Scripture narrative is the Spirit's touch. The Apostle Paul knew what the will of the Lord was. So may we, if we will fulfil the conditions. The Scriptures whose references we have given above prove it beyond the possibility of a doubt.

(c) It might be well, however, to call attention to the fact that the Spirit's guidance may just as well be negative as positive. Paul was just as much in the will of the Lord when he refrained from going to Asia and Bithynia as when he went down to Macedonia. In the one case the Spirit forbade him; in the other the Spirit constrained him. In both cases he was walking in the Spirit. As another man of God has well said, "The stops as well as the steps of a good man are ordered of the Lord."

V. AN ELEMENT OF MISSIONARY RESPONSIBILITY

Finally, we come to the missionary appeal of this lesson. The need to which the man of Macedonia testified became a prime motive power in constraining Paul to go to Macedonia. While we realize that we could not ask for such a vision as that which he had, yet we may learn a practical lesson here, inasmuch as we have the plain teaching of God's Word to the effect that it is His will that all shall hear the gospel and that all believers shall preach it. The need of the unsaved should be a challenge to the believer to preach Christ. How can we sit idly waiting for a "call" to service, when millions are perishing on every hand without the knowledge of the Lord Jesus Christ and the Word of His salvation? For shame! We need to learn to remember the Scripture which says, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I John 3:17). If this principle be true as pertains to this world's goods, how much more is it in force in matters of spiritual blessings! How can any soul excuse himself for sitting idly by and seeing souls plunging headlong into hell without raising his voice to tell them of the Saviour Who died for them that He might save them? Away with soft and silly talk of a "call" to service! Even though God's Word did not specifically teach that every Christian is called to service, as it does, the need itself should be call enough to constrain every Christian to give himself to the limit in making Christ known. (II Cor. 5:14-21; Rom. 12:1-2; Prov. 11:24-25; Prov. 11:30; Matt. 4:19)

VITAL-TRUTH ILLUSTRATION

At a Y. M. C. A. Bible convention in Kansas in 1896, the Lord seemed to speak to a number of men regarding the needs of Ecuador; so much so, that though without definite knowledge, three men offered themselves for that field. Others arranged to support them. When they arrived in New York City and called on the Ecuador consul to arrange for passports, etc., he asked them their business, and when informed, reached for a copy of the constitution of that country and showed it to them. There was an article which said: "The religion of Ecuador is the Roman Catholic apostolic religion to the exclusion of all others." There was no opportunity even for an argument in this case, and they returned to their rooms wondering what it all meant. They were men of prayer, and took the matter to the Lord; and strange, and still not strange to say, He still said "Go to Ecuador," and He made the leading so clear that a few days later they bought their tickets and sailed for Panama.

While waiting on the Isthmus, they heard of a revolution that was then on in Ecuador, and they did not understand at that time all that was meant by South American revolutions. At the given time they sailed from Panama to Guayaquil, arriving there just a few days after the Liberal party, who were the revolutionists, had overthrown the old Conservative government, and the new government was then holding a convention in the city to frame a new constitution. Among the first things they did was to cut out the article on religion and substitute for it another, granting religious liberty. Then these missionaries saw how God had been so mysteriously leading them. They, with others, banded themselves together as the Gospel Missionary Union.

—Condensed from Moody B. I. Monthly.

Third Quarter, Lesson 9 **Sunday, August 26, 1928**

PAUL IN A ROMAN PRISON

Lesson Text: Acts 16:16-40
Read also Isa. 55:6-13

Golden Text:

"Rejoice in the Lord alway: and again I say, rejoice" (Phil. 4:4).

God's children know many truths as doctrine of which they are ignorant when it comes to their practical application. Many can cite Scripture passages from memory

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who would be at a loss if asked to explain how the truths which are revealed in those passages work out in every day Christian living. For instance, most of us are familiar with the Scripture which says, "Delight thyself also in the Lord; and He shall give thee the desires of thine heart, Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass" (Ps. 37:4-5). And perhaps as many are familar with that other Scripture which says, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways asknowledge Him, and He shall direct thy paths" (Prov. 3:5-6). But comparatively few can either speak intelligently of the many directions in which these truths find practical application or testify from personal experience of what it means so to trust God. Our lesson today is an excellent example of the practical outworking of the Scriptures to which we have referred. The lesson can therefore be used both for instruction in the doctrines and for instruction in their practical application.

I. THE CONFLICT OF THE BELIEVER

The believer is in constant conflict with three great enemies, the world, the flesh and the demons. These are the tools of that arch-rebel against God's will, and captain of the hosts of evil, called the devil and Satan. "We wrestle not against flesh and blood," says the Apostle Paul, "but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). "Abstain from fleshly lusts," says the Apostle Peter, "which war against the soul" (I Pet. 2:11). "Be not conformed to this world" (Rom. 12:2), is another appeal of the Spirit through the pen of the Apostle Paul, and James supplements this with the declaration, "The friendship of the world is enmity with God" (James 4:4). And by the pen of John the Spirit sums it up in the words, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (I John 2:15-16). These three war against the soul of the believer—the world, the flesh and the demons.

In the experience of the Apostle Paul, told in the first verses of our lesson, we find a good illustration of the believer's warfare. They had come to Philippi in obedience to a clear indication of God's will. They had come there to preach the gospel. Now as they go about their Master's business, the demons make their attack. Through the lips of the poor slave girl whom they possess, they cry out, "These men are the servants of the Most High God which show unto us the way of salvation." Who can tell what were the accents with which this cry was uttered? Perhaps it was in accents of mockery and ridicule. But even if this were not the case, surely it was not calculated to build up their testimony for a poor demon-possessed slave girl to be following them day after day with such cries. Though that demon was telling the truth, we may be sure he was attempting thereby to accomplish an evil end and to wreck the testimony of God's servants, for the demons have no sympathy with the preaching of the gospel, neither have they any part in it. At any rate, the Apostle Paul, perceiving that it was a demon who thus so persistently annoyed them, commanded him in the Name of the Lord Jesus Christ to come out of her, which he did.

Immediately, the second assault was made, for the world (consisting in this case of the owners of the slave, of the guard, of the magistrate, and of the jailer) straightway manifested its enmity against those who were preaching the gospel of the Lord Jesus Christ. The owners hailed them before the magistrates, there making false accusation against them, and the magistrates having beaten them, committed them to prison, where the jailer made them fast in the stocks.

And, though the record does not speak of it, we may be well assured that the old sinful, flesh nature within those two preachers made a savage attack on their faith when they found themselves in such a plight. On the surface it must have appeared that the purpose of their coming to Philippi had been frustrated. No doubt they were tempted to murmur, and to complain, and to be discouraged at their lot.

How good it is to know that these foes of our souls are already defeated! They were defeated at the Cross of Christ. Of the flesh, God's Word says "Our old man is crucified with Him that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6). Of the demon powers, we are told that "Having spoiled principalities and powers, He made a show of them openly, triumphing over them in it" (Col. 2:15). Of the world, the inspired apostle writes, "But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world" (Gal. 6:14). And of the Saviour's victory over the commander-in-chief of these powers of evil we are told "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil" (Heb. 2:14). The believer is constantly subject to the assaults of these enemies of our souls, but he need have no fear, for the Captain of our salvation has met and defeated them and it is written, "We are more than conquerors through Him that loved us" (Rom. 8:37).

II. THE WATCHCARE OF THE FATHER

How complete is the believer's victory over his enemies and how utterly needless it is for him to worry, no matter how untoward his circumstances appear to be, is also clearly illustrated in the experience of the Apostle Paul. In the attack of the demons he came off victorious, for the poor slave was freed from bondage and the demons were dispossessed. In the case of the representatives of the world, the magistrates, it was not twenty-four hours, after they had beaten Paul and committed him to prison, before they were crawling on their knees beseeching him to depart out of the city. And as regards the attack by which the old nature doubtless sought to discourage them, their victory was evident in that when things looked darkest and their sufferings were most severe they prayed and sang praises unto God. That prison experience was no defeat for those servants of our God! It was a victory! Trusting Him Whom they served, they made their dungeon a pulpit and evangelized the inmates of that Roman prison, causing their prayers and their testimonies and their songs to echo and re-echo through its darkest recesses. And finally, to cap the climax, God permitted them to lead a soul from darkness to light, from death to life, from the power of Satan to the glorious liberty and salvation of Christ.

In this we see the watchcare of the Father. "We know that all things work, (literally God works all things) together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28). It might have seemed that the prison experience would make it impossible for them to reach the "man of Macedonia" whose cry for help had been used of God to lead them to this place. But in the good providence of God that very imprisonment became the means of their meeting that man and leading him to trust the Saviour. Thank God! And not only so, but the prisoners became a congregation to whom, by their prayers and songs of praise they preached the unsearchable riches of grace in Christ Jesus. Who knows but that when our sheaves are gathered and counted, there may be many souls there to the account of Paul and Silas who were led to the Saviour by means of their midnight testimony in that dark and fearsome prison?

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Let us learn a practical lesson from this. Had Paul and Silas been sitting there in the dark murmuring and complaining about their hard lot, they would have missed the glorious opportunity which the Lord had given them to do His service. But this was not their spirit. They trusted their God, they committed their way unto Him and surely He directed their paths. So, too, let us trust in God at all times, and be instant in season, out of season, preaching His Word. (II Tim. 4:1-2)

III. THE POWER OF THE GOSPEL

And now we come to the very heart of our lesson. It is verse 31 in which we see the power of the gospel. Having brought them out of the prison, the jailer fell down before Paul and Silas asking, "Sirs, what must I do to be saved?" To this they gave answer, **"Believe on the Lord Jesus Christ, and thou shalt be saved."** Four things were involved in this.

(a) The first is the imperative need of faith. This appears in the jailer's cry, "What must I do to be saved?" The jailer was condemned and he knew it. This is but a picture of all men by nature. Naturally they are lost and undone sinners with no future before them but the eternal pangs of hell fire. They have "sinned and come short of the glory of God" and "the wages of sin is death" (Rom. 3:23; Rom. 6:23). They are among those of whom the Scripture says, "The wicked shall be turned into hell" (Ps. 9:17). But our blessed Lord Jesus Christ has died for them. His blood has been shed as the price of their salvation. His death answered for all their sin. Why then are they condemned? The answer of God's Word is clear and unmistakable, "He that believeth on Him is not condemned; but he that believeth not is condemned already because he hath not believed on the Name of the only begotten Son of God" (John 3:18). That was the state of the jailer. He was condemned because he had not yet believed on the Lord Jesus Christ, which is the only reason any man must ever suffer the righteous judgment of God.

(b) Next we see the act of faith. The first word in the apostle's answer was "Believe." Now the faith that saves a soul is a definite act or decision of the will. It is a decision to accept the Lord Jesus Christ as one's Saviour. It is not primarily assenting to the truth about Him, but a personal appropriation of His grace. Of course we must be persuaded of the truth of a thing before we will accept it and trust in it. We would not eat a dinner, no matter how attractive it appeared, without faith in the reality of the food. But we might have faith in the reality of the food and yet starve to death because we did not eat it. So it is not enough for a soul to be persuaded that Jesus is the Saviour; he must receive Him as his Saviour. It is not enough to say of His finished work, "That is true;" by faith we must say, "He is mine." That this is the real meaning of faith in the Scripture appears very plainly in John 1:12, "But AS MANY AS RECEIVED HIM, to them gave He power to become the sons of God, EVEN TO THEM THAT BELIEVE ON HIS NAME." The jailer needed to perform an act. He needed to accept the Lord Jesus Christ as his personal Saviour.

Let it be noted however, that faith was all that was necessary. They did not say, "Believe and hold out stedfast to the end." They did not say, "Believe and quit your meanness." They did not say, "Believe and be baptized," or "Believe and join the church." No! As good as these things are, they have no part in our salvation; nor, indeed, have any good works of any kind whatsoever. Rather they come as the fruit of salvation. Simply to trust the Lord Jesus Christ as our Saviour is all we need to do in order to be saved. That soul who trusts in Him is a child of God, saved by His grace for eternity. (John 5:24; Eph. 2:3-9; Titus 3:5).

(c) Third, this verse teaches us the Object of faith. It says, "Believe on the Lord Jesus Christ." There are some who talk of a generalized "faith" so much that they make no mention of the Saviour. They talk as if faith were enough to save a soul, irrespective of what is the object of that faith. Indeed, some go so far as to say, "It does not matter much what a man believes, so long as he is sincere in his faith." That is an awful lie! Many a man has gone down to death because he placed faith in something which could not save. Faith will never save any soul apart from the finished work of Christ. We need to "believe" indeed, but to be saved we must believe in the only One Who can save us, of Whom Scripture says, "Neither is there salvation in any other, for there is none other Name under heaven given among men, whereby we must be saved" (Acts 4:12). It stands to reason, of course, that to believe in the Lord Jesus Christ is to believe what the Bible says about Him and not to believe in some fanciful Christ conjured up by our own vain imagination.

(d) And finally, we note the result of faith. Believe on the Lord Jesus Christ and thou shalt be saved" is the whole of the apostle's answer. That soul who creeps by faith to the foot of the Cross of Christ is saved regardless of anything else. Be his faith ever so weak and trembling or strong and confident; be his life debased or moral; when a soul comes to the Lord Jesus Christ, trusting Him as his Saviour, that soul is saved, and all the malignity and power of Satan cannot change that fact. "Him that cometh to Me," said our gracious and mighty Saviour, "I will in no wise cast out. For I came down from heaven, not to do Mine own will, but the will of Him That sent Me. And this is the Father's will Which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day. And this is the will of Him That sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day" (John 6:37-40).

VITAL-TRUTH ILLUSTRATION

As the Paul party sets out to preach, Satan goes also to church. The exorcism of the demon lands Paul and Silas in jail. The Devil has broken up the meeting. Well, has he? The stocks is not such a bad pulpit, and Paul and Silas began with a midnight devotional service. In the inky blackness of the inner and outer prisons there is an eagerly listening congregation.

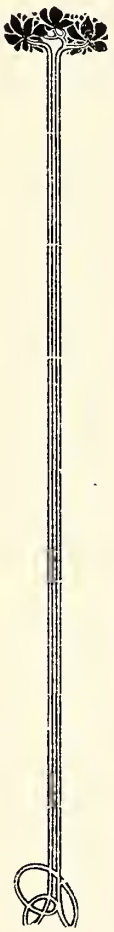
Who sent that earthquake? Dr. McNeely of Newark believes that Satan did, in a second attempt to break up the meeting. If so, it increased the attendance by the addition of the jailer and his family, who are the first to come to the altar. Paul preaches from one of the greatest salvation texts for all centuries. Doubtless myriads have looked up the Philippian jailer in glory to say, "We came in on that, too."

A teacher, wishing to test the up-to-dateness of the general knowledge of her pupils, asked them, "What is the most important event that has taken place during the past week?" The hand of a little boy shot up without the slightest hesitation, as he eagerly said, "Teacher, I know!" "Well, my boy?" said the teacher. "Father got converted, teacher!" came the triumphant reply.

—From The Sunday School Times.

THE CRISIS! WHAT WOULD GOD HAVE YOU DO? SEE PAGE 182!

CLUB THE MISSIONARIES!



150 MISSIONARY SUBSCRIPTIONS HAVE EXPIRED!

We cannot renew them without special provision!

Our club rates offer a splendid opportunity for God's stewards to minister to these missionaries through the monthly visits of this faithful messenger.

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Dear loyal friends, you have never yet failed, through your gifts to make it possible for us to continue this cherished ministry. We believe you will not fail us now. Send in your check for a club of five or more (at the rate of $1.25 per subscription) and work with us to extend the blessings of the testimony to these dear servants of Christ through another year.

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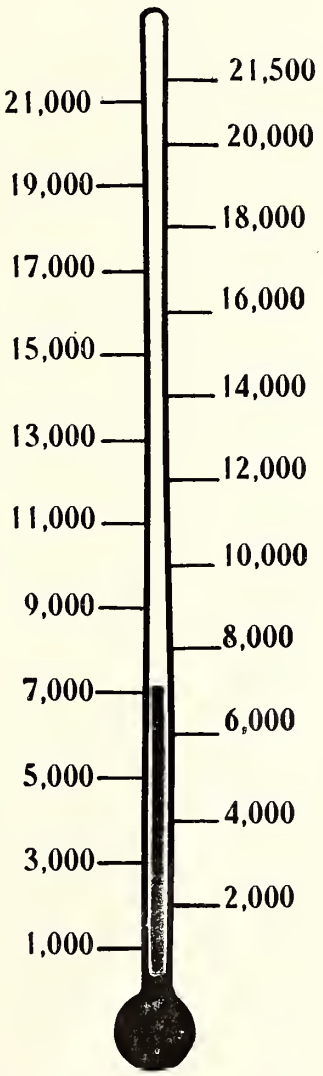
THE CRISIS! $14,331 MORE NEEDED BY JULY 19! SEE PAGE 182!

JULY 19 IS NEAR!

$14,331 more is needed by that day

to purchase the L. J. Fowler Memorial Campus for the permanent Home of D. B. I.

ARE YOU DOING WHAT GOD WOULD HAVE YOU DO TO HELP ? PRAY ! BOOST ! GIVE !



ARE YOU DOING WHAT GOD WOULD HAVE YOU DO TO HELP ? PRAY ! BOOST ! GIVE !

THIS THERMOMETER RECORDS ACTUAL CASH IN HAND

Two thirds of the time is gone! One third of the money is in!

Are you doing what God would have you do to help? **See page 182!**

The Denver Bible Institute

2047 Glenarm Place, Denver, Colo.

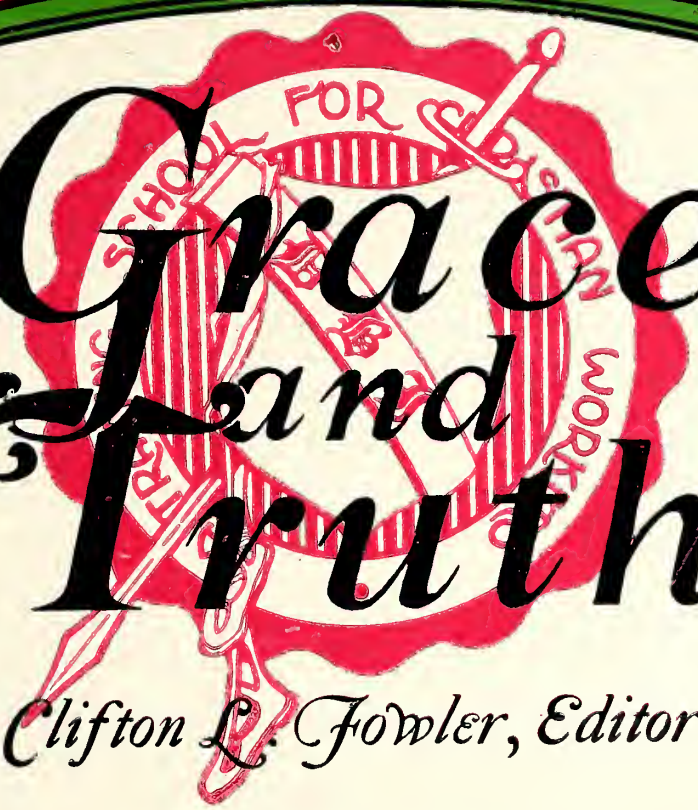
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Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

II Cor. 9:7

"Grace and Truth"



Clifton L. Fowler, Editor

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Clifton L. Fowler *Editor-in-Chief*

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Jesse Roy Jones
Maurice G. Dametz
R. S. Beal

C. R. Lindquist, Book Reviews
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John I. Paton, Business Mgr.
R. E. Obitts, Editorial Sec'y

Contributors:
Frank S. Weston
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H. G. Dietz
W. B. Riley
Joshua Gravett
E. B. Hart
R. E. Neighbour
J. C. O'Hair
Aaron Schlessman
I. M. Haldeman
Albert Mygatt

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DOCTRINAL STATEMENT of the Denver Bible Institute and of "Grace and Truth"

THE TRINITY
The triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno 4:24.

VERBAL INSPIRATION
The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN
The personality of Satan. Job. 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST
The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.

HELL
The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH
All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; I Jno. 2:16; I Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

The Saving Message

THE Saving Message!

The Apostle Paul testified of the Saving Message when he wrote, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth."

The Saving Message presents our Lord Jesus Christ as man's only hope of salvation. As defined in the fifteenth chapter of First Corinthians, the Saving Message consists in three cardinal facts: Christ died; Christ rose; and Christ is coming again. It explains these facts, showing how that in His death Christ bore God's judgment against our sins and redeemed us by the shedding of His own blood, that in His resurrection He testified His own deity and the acceptableness and perfection of His offering for sins, thereby making possible our justification and our living a life of victory over the natural but desperate wickedness of our own hearts, and that in His second coming Christ will accomplish the redemption of our bodies, and will bring His children into the full experience and enjoyment of their salvation. The Saving Message declares that our Lord Jesus Christ is THE WAY, that no man cometh unto the Father but by Him, and that there is salvation in none other, for there is none other name under heaven given among men whereby we must be saved.

The Saving Message declares the grace of God. Concerning our salvation it testifies with the words which the Saviour uttered upon the Cross, "It is finished." It insists that man can add nothing to the finished work of Christ, saying to all that believe, "By grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast." It emphasizes the utter worthlessness of our works and magnifies God's grace in its further argument, "And if by grace then is it no more of works, otherwise grace is no more grace; but if it be of works, then is it no more grace, otherwise work is no more work." And it concludes that a man is justified by faith without the deeds of the law.

The Saving Message is a Message of gracious invitation to sinners. It asserts concerning the Lord Jesus Christ: "To Him give all the prophets witness that through His Name whosoever believeth in Him shall receive remission of sins," and adds, "By Him all that believe are justified from all things from which ye could not be justified by the Law of Moses." And then to the sinner, cowering and cringing before the holiness and justice of God it says, "Believe on the Lord Jesus Christ and thou shalt be saved."

Dear reader, this message is God's message to you! Have you believed in the Lord Jesus Christ? If not, trust Him now and be saved—it was for you that He died and rose again. But if you have trusted Him, rejoice in the salvation which He has given you, and forget not that Christ died for us that we which live should not henceforth live unto ourselves

THE ZERO HOUR

JULY 19th is at hand!

On that day we must pay $19,000.00 to complete the purchase of the "L. J. Fowler Memorial Campus." Much of this amount has been provided, but the need is still great.

The Zero hour is striking! Let God's intercessors not slack in the prayer barrage! God is faithful! He will provide! Victory lies ahead! In God's Name we must go forward!

STOP THAT RENT DRAIN!

THE LAST CALL! WHAT WOULD GOD HAVE YOU DO? SEE PAGE 216!

but unto Him that died and rose again. Let the Son of God live out His resurrection life in you, and in His strength, constrained by His love, tell forth the Saving Message, that others may hear and hearing may believe unto life everlasting. —H. A. W.

The L. J. Fowler Memorial Campus Fund

OF COURSE you will want to know the most recent news about "The L. J. Fowler Memorial Campus Fund," so the Editor has asked me to write another word about it just as we go to press. We are especially happy to have this opportunity, inasmuch as this is the last word we will be able to get to you before July nineteenth.

I wish I could give you all the intimate and tender details of many of the gifts which have brought rich blessing to our hearts (and tears to our eyes many times) in their evidence of the burden which the Spirit of God is laying upon the hearts of His children to help meet this great need.

The happy mother of two little boys living on a farm in Kansas, writes:

> As you will note, we originally planned to send $5.00. Tommy and Laddy have been earning ten cents a week each, helping with the chores, and when I asked them what part they wanted to have in giving to this cause that is so dear to our hearts, Laddy said, "I want to give all I have got!" which is eighty cents. Tommy said he would like to give $1.00. So we have decided to add enough to theirs to make the whole amount $10.00.

Thank God for the little folks, and thank God for parents who wisely seek to develop in their children the grace of giving.

Another friend, a school teacher who is out of a position for the first time in years, writes,

> I am sending you my cream check, which is my living.

Immediately we thought of the widow's mite, and of the Saviour's commendation of her spirit of sacrifice. Surely God will reward such giving!

One very little fellow (four years old), a member of our Sunday School, has been saving his pennies for weeks in one of the little "Lord's Treasury" boxes, and yesterday he brought in $5.01 as an offering to help meet the need. The little folks in the Margaret Ramsey Children's Home, of the Denver Bible Institute (nine of them in all, only four of them over six years old), have been earning every penny they can and saving them for this need. The other day they called Dean Fowler in and handed him two "Lord's Treasury" boxes, containing $10.00 in pennies, "to help buy the new Campus for D. B. I.," and at the same time they told him they were going to try to get $5.00 more. Another little chap, about the same age as the first, whose father is a wholesale vegetable merchant, went out into his neighborhood and sold vegetables to the neighbors (his father supplying the vegetables), in order to earn money to help meet the need, and in one week he brought in $1.60 as his earnings.

It is in such ways that God is supplying the funds for the purchase of the new property. We would that we might tell you more, but must refrain. We are impressed that the gifts which God's people are sending involve real sacrifice, and they have occasioned much thanksgiving to God on the behalf of all who have been standing by so loyally, many of whom will read these lines.

The fund still continues to grow. Today, July 9, in round figures it stands as follows (other figures in this issue extend only to July 3):

Needed by July 19		$21,500.00
Cash received	$12,000.00	
Unpaid pledges	1,500.00	
		13,500.00
Balance needed		8,000.00

Surely the goal is near, and we regard it as nothing short of miraculous that in the short time since this need was first made known, $13,500.00 should have come in. *God is answering prayer!*

But the $8,000.00 still needed is a challenge and a call to further prayer. Let us unite our hearts and voices in earnest supplications and crying unto God with the full assurance that ***He will supply,*** for has He not said,

> "Call upon Me and I will answer thee and show thee great and mighty things which thou knowest not!"?

—H. A. W.

Dean Fowler in the East

MANY of our friends have requested that we let them know when Dean Fowler will be in their neighborhood, that they may have the opportunity to sit under the testimony of this dear man of God, whose teaching ministry God has so mightily blessed. We take pleasure in announcing some of Dean Fowler's engagements for the latter part of August and the first of September:

Aug. 11-19—Gull Lake Bible Conference,
Gull Lake, Michigan
Aug. 20-26—Calvary Baptist Church,
Rev. T. M. Wright, Pastor,
Muskegon, Michigan
Sept. 2—North Shore Congregational Church,
Dr. John C. O'Hair, Pastor,
Chicago, Illinois

Tentative arrangements have been made for other engagements which we hope to be able to announce in our next issue. Please pray for Dean Fowler and for God's blessing upon his testimony as he ministers the Word during these summer months. —H. A. W.

THE LAST CALL! $12,500.00 NEEDED BY JULY 19! SEE PAGE 216!

SOME FRUITS OF THE GOSPEL AT D. B. I.

by W. R. GORSAGE

BECAUSE the Denver Bible Institute exists for the training of men and women for Christian service, it is at once understood that in its activities there is unlimited opportunity for the preaching of the gospel, which under God's blessing yields much precious fruit. The opportunities for giving forth the message of Jesus and His love are found in such activities as the teaching of Sunday School and Bible classes; supplying in churches; the conducting of special services in hospitals, sanitoriums, shops, factories, laundries and missions; open air services; visiting of the sick; house to house visitation; the conducting of gospel services in the many mining camps on the outskirts of our city; etc. The conditions under which the message is given forth are varied but the object is always the same—the gathering of precious fruit which will redound to the glory of our Lord throughout the endless ages of eternity. Wtih the earnest prayer that many believers may receive blessing and encouragement in their efforts to win souls for the Master, we relate a few of the many incidents in which God gave us the privilege of seeing the fruit of our labor.

I.: HOW A RAILROAD OPERATOR WAS SAVED

A BUSY pastor of one of our Denver churches was asked by one of the members of his congregation to call on a sick friend whom he had never met. Being unable to respond at the time, this pastor appealed to the Practical Work Department of the Institute. The Christian worker who was assigned this task, found the friend, whom we will, for convenience call Mr. G..... living in a very small two-room apartment, located in the poorer section of the city. The worker made known his mission and was introduced to Mr. G....., a man about fifty years of age, who was lying upon a bed in one corner of the room. His pale, ashen face and wasted form at once spoke to the worker of tuberculosis in advanced stages

Greetings exchanged and the object of the worker's visit explained, Mr. G..... remarked: "Well, I hope you aren't like some of the Christian people who have come here a few times. They call themselves Pentecostalists, and I don't particularly care for them. Being quickly assured there was not the slightest relationship, he continued: "I have spent most of my life as a railroad operator, working seven days a week. I have never laid any claims to being a Christian, in fact, I have not attended church very often; but I think I know what Christianity is, for my mother was a Christian."

WE TAKE pleasure in sharing with our "Grace and Truth family" some of the blessings which have come to us here at dear old D. B. I. this year in seeing the power of the Gospel at work, saving the lost and transforming the saved. Gorsage, who furnishes this intensely interesting and profitable narrative, is Director of Evangelism in the Denver Bible Institute.

The worker detected the disappointment in this man's soul—his *soul's* need had not been met. Was this the brand of Christianity his mother had embraced, or was he to be disappointed again? Silently lifting his soul to the Lord in prayer for wisdom and judgment, the worker felt directed of the Lord to talk to Mr. G..... about railroading, having himself spent a number of years in railroad service. So with this point of contact it was not many moments before these two were exchanging "railroad talk" as only those who have spent years in the service know how to do, until a casual observer would have said they had known each other for years. Having Himself directed, God marvelously used this very thing to

THE LAST CALL! WHAT WOULD GOD HAVE YOU DO? SEE PAGE 216!

pave the way for days and months of future fellowship and confidence.

At the end of an hour the Christian worker remarked that he had another appointment and must be going, to which Mr. G..... replied: "I surely am glad you came along. I have been wanting to talk to someone about railroading for a long time, and while wife will talk to me, she doesn't quite understand. I wish you would come again. I have surely enjoyed your visit."

The worker replied that he, too, had enjoyed the visit and the recounting of "railroad days," but added: "I have a better job now; one that is still more interesting."

"Oh," responded Mr. G....., "I forgot you were a *preacher!* How ever did it happen that a railroader became a preacher?"

This remark, of course, gave the coveted opportunity for the worker to tell of the love of the Lord Jesus Christ for his soul, of his personal acceptance of Him as Saviour, and to give forth the personal testimony of what it meant to know one was eternally saved through the vicarious offering of the Lord Jesus Christ *"once for all;"* "not by *works*, but by *faith*." Then he said: "I wish you, too, were a Christian. You have missed a great deal in this life by not becoming a Christian, though no doubt you have thought all along you were having a fine time."

"I must confess," said Mr. G....., I have been a very sinful man, but I intend to make a change sometime."

The worker then pressed him to make a decision for Christ, to make the change then and there, suggesting in railroad termology that "old railroad ties wear out."

"Yes," replied Mr. G....., "I know I am wearing out pretty fast. I have been in bed now about three months; but I tell you what I'll do; I'll wait until I am up and can come to church; then I will confess Christ right."

Not thinking it wise to press the issue too much just then because of former prejudice, the worker had a word of prayer with the sick man and took his leave, his soul being flooded with the assurance that God Himself was drawing this man unto Himself. He wondered, too, how long he would hold out in his excuse that he wanted to accept Christ when he could come to church. His body was so frail and weak; would he wait too long?

Upon returning to the School the Christian worker entered Mr. G.....'s name on the list for prayer, it being the practice of students and workers in their various prayer meetings, to bear all such needs to the Heavenly Father. Little did he realize how many times this request would be voiced before he would see the answer to his prayer!

THE GOSPEL of the grace of God. This is the good news that Jesus Christ, the rejected King, has died on the Cross for the sins of the world, that He was raised from the dead for our justification, and that by Him all that believe are justified from all things.

—C. I. Scofield

Several days slipped by and then the Christian worker again called on Mr. G..... As on the former occasion, several minutes were spent in the exchange of railroad experiences, but soon the worker directed the conversation along spiritual lines by inquiring if Mrs. G..... were a Christian. She replied that she had been but was not now. This afforded an opportunity for the worker to present the wonderful truth of the eternal security of the believer. He then appealed to Mrs. G..... to come back to the Lord, not to be saved, but because she was saved. With tears streaming down her face, Mrs. G..... made her decision, while her sick husband listened intently to every word that passed between the two. Then the worker turned to Mr. G..... with the remark: "I have been praying much in the last few days that you might accept Christ. Will you not join your wife in this noble stand for God?"

Mr. G..... replied: "I have been a very wicked man. I have lived a fast life. Don't you think there are some sins that will not be forgiven a man?" God's Word was the answer. "'Whosoever will, let him come and take of the water of life freely.' The Bible says: 'Jesus came to seek and to save that which was lost.' Are you a lost man?"

With tears in his eyes Mr. G..... replied: "I am."

"Would you like to be sure of heaven?" inquired the worker.

THE LAST CALL! $12,500.00 NEEDED BY JULY 19! SEE PAGE 216!

"I would."

"Then," said the worker, "God is offering Christ to you this moment. He is the Way, the Truth and the Life. Will you have Him? Will you accept God's free gift?"

"But," objected Mr. G....., I do not believe it is so easy for one who has been so wicked and who has spent his life in sin, to become a Christian."

Again the Word answered: "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." The worker spent some time in showing him the difference between a gift as pertaining to salvation, and remuneration for service as pertaining to a consistent Christ life.

Said Mr. G....., "That sounds wonderful, but surely you are mistaken. I just can't believe that God is good enough to save a man that way."

The struggle continued thus week after week, month after month, until eighteen months had passed. During this time the request for prayer which had been made in the beginning, had been repeated many times. "If we ask anything according to His will, He heareth us and if we know that He heareth us, whatsoever we ask, we KNOW we have the petitions that we desired of Him." Mr. G..... was still confined to his bed. The Christian worker continued his friendly visits every few weeks, always urging an acceptance of the Christ on this man in whom Satan had so blinded his eyes that he could not see the grace of God as it was extended to lost and dying humanity. The Christian worker wondered again and again if he would wait too long. How could the frail body contain the soul much longer?

I AM the messenger: I tell the Master's message: if you do not like the message, quarrel with the Bible, not with me: so long as I have Scripture on my side I will dare and defy you to do anything against me.

—Spurgeon

And then one day, just a few weeks ago, the same worker called again. Strangely enough this time very few moments were spent in the exchange of "railroad" banter, for almost immediately that greetings were exchanged Mr. G..... asked: "Will there be positions in heaven granted because of faithful service down here?"

The worker asked him and his wife to turn to First Corinthians 3:11-15, for they both held Bibles in their hands, and at the words, "Other foundation can no man lay than that which is laid which is Jesus Christ"—the worker paused and reminded this old veteran railroader that one of the first things to be done when building a railroad was to lay the foundation (the road-bed). And so it was with the Christian life. A man could not live a Christian life until he was a Christian, no more than a railroad company could run trains without having a good road-bed, and God's road-bed for the Christian life was Jesus Christ. Having provided the foundation, God exhorted men to build thereupon. At this point the three, Mr. G....., and his wife, and the worker, read verse fourteen: "If any man build thereupon he shall receive a reward . . ." Here Dr. Scofield's footnote was of real blessing (the worker had recommended the Scofield Reference Bible to them in the early days of his visits in which he explained that salvation was a free gift and rewards were merited by our works. Salvation was present; rewards, future.

"Oh!" interrupted Mr. G....., "this is good. So, it's really true? I believe I am beginning to see it at last."

Can you, dear reader, imagine the joy which came flooding into the soul of the Christian worker as he heard this remark? After weeks and months, a whole year, and then several more months since he had undertaken the task of seeking to lead this man into a knowledge of the Saviour, he was beginning to catch a glimpse of the grace of God!

"Yes," replied the worker, "it is really true. God cannot lie and this is His Word."

Then the fifteenth verse was read; "If any man's work shall be burned he shall suffer loss, but he himself shall be saved, yet so as by fire."

"Oh!" exclaimed Mr. G....., "This is good!" and tears began to course their way down his emaciated face.

The worker then asked, "Mr. G....., are you trusting this Christ Who is God's foundation for lost men to stand upon? Are you trusting Him as your personal Saviour?"

THE LAST CALL! WHAT WOULD GOD HAVE YOU DO? SEE PAGE 216!

AND in no other is the great salvation to be found; for, in fact, there is no second name under Heaven that has been given among men through which we are to be saved.

—*Acts 4:12 (Weymouth)*

He hesitated just a moment, then said, "I believe I am," only instantly to correct himself and add, "No I KNOW I am! I am saved at last!"

Then what joy flooded into the souls of those three in that humble little home—into the soul of the sick man himself, just ready to step into eternity; into the soul of his faithful wife; and into the soul of the Christian worker who had labored in prayer for his soul's decision before it was too late. And the Word says there was joy in heaven at that moment over the redemption of this soul that was more precious in God's sight than the treasures of the world.

The worker lifted his voice in a prayer of thanksgiving and praise, and then left the husband and wife together rejoicing in the Christ Who had been made Head of another home.

How good our God is to let us see fruits of our labor now and then, but whether we do or not we should heed the exhortation of the Word: "Be ye steadfast, unmoveable, always abounding in the work of the Lord forasmuch as ye know that your labor is not in vain in the Lord" (I Cor. 15:58). "Let us not be weary in well doing, for in due season we shall reap if we faint not" (Gal. 6:9).

How many times do we fail to gather the harvest because we have fainted by the way!

A MINE FOREMAN CONVERTED

MANY blessed and interesting experiences are afforded the Christian worker in carrying the gospel to the neglected mining camps which lie within easy reach of our city. At least seventy-five percent of the population of these camps is made up of foreigners. On the whole, these are a very rough lo spending all their leisure moments drinking, gambling dancing, etc., so that the suggestion of the preachin of the gospel of Jesus Christ is met with indifference if not with real opposition. But the Christian worke who knows his Bible is not dismayed by such condi tions for he remembers that "men love darkness rathe than light because their deeds are evil." Indeed, th very coldness, and indifference, and opposition of thos within these districts is a challenge to the Christia worker, and affords an opportunity for him to demon strate that the gospel of Christ is the power of Go unto salvation to everyone that believeth.

A few years ago the Lord opened up the way fo the Denver Bible Institute to establish a mission i another of these needy camps. (Services were bein conducted regularly in three of them already). Thi camp, which is located within thirty miles of Denver had but recently been opened. It contained about on thousand inhabitants, and boasted a school, a poo hall, a picture show, and a dance hall. No churc or Sunday School was there—in fact, no Christian tes timony whatsoever was being given forth. Permissio for the use of the school building in the conductin of religious services, was granted by the School Board so that a Sunday School was held each Sunday after noon, and a gospel service in the evening. The atten dance at these services numbered only a few wome and children. Some of these were believers, thoug sadly drifted and backslidden, while others had not s much as heard the gospel before. Humble and despise though this testimony was, to one man in the cam it was destined to become most precious.

Mr. H..... was a man about forty-five years o age. A member of the Church of England. He ha seen much of the world, having served several years a a member of the mounted police in India. He wa exceedingly high tempered—quick to engage in a fight at the slightest provocation; and yet he challenged th respect of his fellowmen because of the comparativel clean, moral life which he led. His mind was fille with this world's philosophy. He was quite well satis fied with himself. He was honest and good to hi family for he trusted in the merits of his own goo works to get him into heaven. Employed as he wa by the company as day mine foreman, with the over sight of a large number of men, he was recognize in this rough camp as a leader among men.

At the first Mr. H..... did not attend the ser vices in the little schoolhouse, but his wife, who wa a believer, did. He said he thought he would observ from a distance what the outcome would be. This i was not difficult for him to do since his home was onl a short distance from the schoolhouse. Week afte week the worker in charge faithfully brought the Word

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of life to the faithful few who attended, and Mr. H..... from his outlook observed that in order to preach to this little handful of folks this man drove twenty-eight miles, often in biting cold and drifting snow; then built his own fires and swept out the building (though he received only a few cents for his services, scarcely enough to pay for the amount of gasoline consumed in making the trip), and after preaching he had to make the return trip of twenty-eight miles, arriving home in the late hours of the night. Seeing the sacrificial spirit of this worker, Mr. H..... decided there must be something to this man's Christianity and further resolved that he would himself attend the services but never once realized that he was in need of spiritual life. Was he not upright, a law-abiding citizen, a member of a church, and highly respected in the community in which he lived?

True to his resolve, Mr. H..... began attending the services. He listened carefully to the old, old story of Jesus and His love. Many times he entertained the worker in his home between the afternoon and evening services, but on such occasions he so monopolized the conversation telling of his own adventures when in India and other parts of the world as to afford little or no opportunity for the worker to talk to him of his own soul's need. When the subject was introduced, Mr. H..... would quite successfully becloud the issue with his worldly philosophy and would leave the worker little opportunity to present God's great plan for the redemption of the human race. The worker was always on the alert to speak a word for the Christ Whom he loved and served, but the method used when in Mr. H.....'s home was simply to ask permission to read the Word and have a season of prayer, usually while they were all seated at the table after the evening meal and just preceeding the evening service at the schoolhouse. As time wore on Mr. H..... thought more and said less. He faithfully attended the services and listened attentively to the preached Word. But when approached and definitely questioned as to his personal acceptance of the Saviour, his answer was evasive.

Mr. H.....'s attitude continued the same until about the time the Institute Gospel Truck, Immanuel, in charge of another Institute worker, was sent into the camp for the purpose of conducting a series of evangelistic meetings. One day the evangelist and his wife were invited into the H..... home for dinner. Mr. H..... was home at the time. Greetings were scarcely exchanged before Mr. H..... began telling of his adventures in India, which continued throughout the meal. After the meal was finished Mr H..... excused himself, saying that he must return to the mine. At this the evangelist's wife remarked: "But the most important thing Mr. H....., is to *know* that *you* are *saved*." Mr. H..... became strangely quiet and quickly made his departure. The well directed arrow had struck the mark. This man as he left his home was conscious that God's condemnation was upon him; but, thank God, his condition did not remain so, for he returned as one of whom the Word says, "There is no condemnation to them that are in Christ Jesus." When he came home from work, Mr. H..... was a Christian. He was in Christ Jesus. Somewhere down in the bowels of the earth, God had spoken peace to another soul.

Any who could have seen the change in this man could not doubt the reality of God's work of grace. His conversation changed; instead of what he had done, he now spoke of what Christ had done. In everything this new creature in Christ Jesus began to live a new life in his own community and testified repeatedly of his faith in the Lord Jesus Christ as a personal Saviour. He now began to speak to his fellow workmen about their need of Christ. Instead of cursing, fighting, and discharging the men when they went contrary to his orders, he was calm and considerate both of the employee and his employers. When one of his men plainly showed his inability to perform some task to which he had put him, instead of immediately discharging him, he would shift him to some other task, thus giving him an opportunity to make good. This change was not unnoticed by the men under Mr H..... 's supervision and often they would ask him: "What has happened to you?" To which he would quickly reply: "I have become a Christian. Jesus Christ has changed my life."

He was no more to be found on Sunday afternoons at the baseball games with his wife and family, nor was this family to be seen in the picture show on Sunday evenings as was often true in times past.

WORKS and grace can never be mixed as a basis of the sinner's salvation. And those who preach such a mongrel gospel either do it through ignorance or that the offense of the Cross may cease.

—*J. C. O'Hair*

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Now they were present at every service conducted in the little schoolhouse, and often at the close of the service he would tarry for opportunity to talk with the worker, asking counsel of him as to how to lead his men into a knowledge of the Lord Jesus Christ. He was unflagging in his testimony for the Saviour and his appreciation of those whom God had used to bring him the message of the crucified and risen Christ.

The transformation of this life not only brought spiritual blessing, but material blessing also. This man's religion was not vain. It made Mr. H..... a more capable man as is always true where God finds a fully willing and responsive soul. Today Mr. H..... is working for the same company, but has been promoted to Mine Superintendent in another of their mines. His zeal for the Lord has not abated, for he is continually telling the good news of salvation to the men who are under his supervision. Pray for this Mine Superintendent who while directing men in their work under the ground is also directing them to the One Who is seated in the heavens above.

A YOUNG MAN'S WANDERING FOOTSTEPS ARRESTED

SEVERAL months ago a young man, a member of the Student Body at the Denver Bible Institute, upon leaving the Administration Building felt constrained to walk around a few blocks before entering the Men's Dormitory to take up his studies for the following day. Before leaving the building, however, he assured himself that he was well supplied with a little bundle of gospel tracts, that he might distribute some of those silent messengers as he walked along. He had not gone far when he was stopped by a young man about twenty years of age. This young man, it developed, was a stranger in the city, who had failed to locate an address to which he had been directed and was desirous of obtaining more specific directions. The student offered the desired information and then enquired if the young man, whom we will designate as Mr. B....., was saved. Mr. B..... at once assured the student that he had accepted the Saviour several years previously. The student then presented to Mr. B..... the fact that God was calling young men into definite, full-time Christian service and quoted Romans 12:1-2 in support of his statement: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service: and be not conformed to this world; but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God." The student enquired of Mr. B..... if he had ever made this step in the Christian life. The answer was in the negative.

As the conversation continued for several minutes longer the student realized that here was a soul in great need of spiritual help. Being a new student and not feeling competent to meet the need himself, he asked Mr. B..... to accompany him to the Administration Building of D. B. I. which was less than a block away, where he was sure he would find someone to give the help he knew this soul needed. Mr. B..... willingly acquiesced and soon these two young men, who (no doubt) had been directed together of God, were comfortably seated in one of the private offices of the School, talking with one who, under God, was used to give the student a practical demonstration of personal work, and at the same time to lay before Mr. B..... a possible new pathway in which he might walk—one which would lead him to the Source of such blessedness, and strength and victory as he had never imagined.

Mr. B..... gave a real testimony of a born again soul, but clearly showed that he was all snarled up because of an unfortunate experience in the early days of his conversion, which, in the hands of Satan had caused him to come to the conclusion that all Christians were hypocrites. By God's own Word, and to Mr. B.....'s own satisfaction, this position was easily demonstrated to be false. And yet, full recognition was given to the fact that Mr. B..... had been the recipient of some very unscriptural and unchristian treatment at the hands of one from whom he had every right to expect the contrary.

As the conversation continued, problem after problem of Mr. B.....'s life was discussed in the light of God's Holy Word. And God who knows the wickedness of the human heart, and the awful power of satanic onslaughts in the life of Christian young men, had caused the Psalmist to ask the question of Mr. B.....'s heart, "Wherewithal shall a young man cleanse his way?" (Ps. 119:9) To which question the answer is given immediately: "By taking heed thereto according to thy Word." Under the Holy Spirit's direction, the worker brought these Scriptures to Mr. B....., and with them the wonderful declaration of verse 11, "Thy Word have I hid in my heart that I might not sin against Thee."

The blessing of God very definitely rested upon the interview of these three Christian men as Mr. B..... was shown the high standards of God's Word for the lives of His children. So marked was this blessing that Mr. B..... responded to the plea of Romans 12:1-2 and signified his willingness to give his life to the Lord in absolute obedience and yieldedness unto Him, trusting Him to guide and direct as He might please, which step is absolutely fundamental in the life of every Christian. It is needless to say that this interview is only one of many of the kind which take place in the Practical Work Department. The conver-

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sation closed with much thanksgiving in the hearts of all these Christian men. To one Christ had become more real, Christianity more practical, and the Bible more precious. To the other two there came a deep and fervent joy that God had been pleased to use them in this task for Him.

The seed had been sown and it had fallen upon good ground, and there was to be a further harvest. God had found a willing soul. In taking his departure Mr. B . . . . expressed his purpose to take training for definite, full-time service just as soon as he could arrange it. Some two or three months later, at the beginning of the third semester of the school year, he entered the day classes of the Denver Bible Institute and since has given every evidence of willingness that his life shall be molded and trained for the Master's use. When we think of the wandering steps of thousands of young men today, who might be arrested and set to work in the whitening harvest fields of our Lord but for the lack of someone to lead them, we are made to wonder if many of God's children are not ignoring the Saviour's invitation: "Follow Me and I will make you fishers of men."

God's Word declares the gospel to be the power of God unto salvation. God calls His people to carry this message of life to lost souls the world around. If we fail will He not require their blood at our hand? May God awaken us, in the home, in the shop, or upon the street, to meet our responsibility to these precious souls, who the Spirit of God declares are of more value than the riches of the world.

Regardless of whether it may be one upon his death-bed, abhorring his sin, or one who is enjoying the best of health and is blinded to his sin, or one of God's children wandering in sin, the need is the same—the gospel of the Lord Jesus Christ. Surely we have seen its power abundantly demonstrated here at dear old D. B. I.

WHAT MUST I DO TO BE SAVED?

by MAURICE G. DAMETZ

IT IS appointed unto men once to die, but after this the judgment! Oh! that men would realize the tremendously urgent importance of their soul's salvation and turn in faith to the Lord Jesus Christ Who alone can save them! Dametz discusses the answer of God's Word to the question, "What must I do to be saved?"

"WHAT must I do to be saved?" This is the greatest question ever on the lips of man. The anxious jailor at Philippi spoke not only for himself but for multitudes of the souls of men the world over. The question is universal. The question is insistent. The question will not down. It is the most important question ever asked. The question demands a specific, satisfying answer. Lost one, your soul is at stake; do not trifle with this most important question.

I. MAN'S NEED

"WHAT must I do to be saved?" This is the cry of the soul that sees its need. The man who is honest with his own soul knows that there is nothing in himself to fit him for heaven. He is lost. By nature he is the child of wrath. He is shapen in iniquity, and he is prone to sin. The sin-burden weighs down upon him heavily. Life is incoherent, broken, inharmonious. Man is a debtor with an accumulated bill of sin, and the sin-debts are going before to judgment. Suppose you average ten offences a day—that is 3,650 offences for a year. Multiply that amount by ten years—36,500; or twenty—146,000. This is a moderate estimate. Any respectable, moral man can easily double, treble, quadruple these figures, for even the thoughts of men's hearts are sins in God's sight. How can you satisfy God with such a bill as that? And more than that, figure in the most tremendous sin of all—the constant, day by day rejection of Jesus Christ. The amount of sin is staggering. The burden is ever increasing. There is a terrible accumulation. There is no getting away from your sin. It haunts the soul—it is indelibly writ-

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ten in the book of conscience within. The debt is incalculable. The soul cries out, "What must I do to be saved?"

Add to this burden the fact that judgment is coming. Let this fact be impressed upon your soul. Sin cannot get by God, for God is keeping books, and He is an accurate bookkeeper. You, sinner, rejector of Jesus Christ, are by your own actions writing your record in God's books. Judgment is coming! God will bring every secret thing into judgment (Eccles. 12:14).

> And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works (Rev. 20:12).

Judgment is coming! The books shall be opened! All the sins of your past life will be reviewed at the judgment bar of God and you will have to face them then. Sin never gets by God. Does not this alarm you? Sin is going before you to judgment. Something must be done to meet the sin-debt. A bona-fide payment must be made. If not, the intolerable burden continues and judgment follows. What can be done? The need is tremendous. "The soul cries out, "What must I do to be saved?"

OUR acceptance before God depends upon our acceptance of Him Who lived a perfectly holy life Himself, and then died as the Substitute for those who have led unholy lives.

—*R. A. Torrey*

II. MAN'S HELPLESSNESS

THIS most important question is the appealing cry of the sinner who has tried every way to satisfy his soul, but, alas, has found himself wretched, helpless and undone. The world with all its attractions has turned into gall and bitterness. The counsels and philosophies of men have proven powerless. "What must I do to be saved?" is the urgent appeal of the soul.

Sincerity fails to save the soul. It is a common opinion even among those who profess Christ to say, "It matters not what a man believes, so long as he is sincere he will get to heaven." But God holds us responsible for what we believe as well as for our actions. The Jews were sincere in putting to death the Lord of Glory, but their sincerity did not atone for their act. Again and again God declares that He holds them responsible and that He will bring them into judgment for the murder of His Son (Acts 3:15, 17; I Cor. 2:8). God does not respect the sincerity of men, for while so many are saying "It matters not what a person believes," the Lord God is saying, "He that believeth not the Son shall not see life" (Jno. 3:36). No, sincerity will not save; it is an empty, hollow device of Satan, and the insistent appeal keeps urging itself upon the soul, "What must I do to be saved?"

Nor have morality and good works met the need of the inquiring soul, though multitudes seek to answer this most important question by setting themselves to work and toil and labour. Every religion that has ever appeared among men is an attempt to answer this question. I go to the Hindu and ask him, "What must I do to be saved?" and he will say, "Crawl a thousand miles on your knees and elbows to the river Ganges." There is an easier answer given by many people in America; it is "Be good." By that is meant —"Practice the golden rule," "Pay your debts," "Treat your family right" and "Be a good neighbor." But these answers have started more questions than it is possible to settle. Many weary months and years of struggling and trying prove the utter folly of man's works, for it all comes short of God's righteousness. "All our righteousnesses are as filthy rags" (Isa. 64:6). "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores" (Isa. 1:6). The law has stopped the mouth. The soul is utterly helpless. Apart from what God can do for us we are wholly unfit for heaven and the all-important question still urges itself upon the soul, "What must I do to be saved?"

III. GOD'S REMEDY

WHAT must I do to be saved?" Man's doing and law-keeping have not answered this question. Philosophy has never answered this question. Infidelity has tried it and made it a mockery. "What must I do to be saved?" This is a live question. The soul must have an answer. There is too much at stake. And though it is very unfashionable nowadays to talk about

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"salvation," still it is man's need, and the greatest question of his soul.

"What must I do to be saved?" Paul gave God's answer in one compact, definite, thrilling sentence of six words: "Believe on the Lord Jesus Christ." Paul told the jailor what to do. If Paul were living today, I am sure he would state very clearly, a few things not to do, since there are so many perversions of the gospel.

Lost one, helpless one, utterly ruined by sin, here is God's answer—the one sufficient remedy—"Believe on the Lord Jesus Christ, and thou shalt be saved!" Believe on the One Whom God hath set forth to be the propitiation for your sins. Believe on the Saviour, Sin-bearer and Substitute. This is the only way—the solitary way. Believe on the Lord Jesus Christ; not, change your environment; not, follow your conscience; not, give up your bad habits; not, join the church; not, come and be baptized; no, not one of these things will do. Christ alone saves! Deal with God at the Cross of Christ, where He dealt with your sin, and you will be saved. I bid you look to the Christ of the Cross. Fix your faith upon that Sacrifice. Read your forgiveness there. It is the old, inexhaustible, satisfying message which some of you have heard for a lifetime, but it is the only way. "Believe on the Lord Jesus Christ and thou shalt be saved."

IV. GOD'S METHOD

GOD'S method of salvation excludes works. The Philippian jailor asked, "What must I *do?*" The answer was, "Believe on the Lord Jesus Christ," and that excludes all doing. Man's religion consists of a word of two letters—"DO"; while Christianity is expressed in a word of four letters—"DONE"; and these two words express the whole divergence between man's religion and God's way of salvation. Man's religions insist upon doing and send their adherents to the treadmill of fleshly activity. "DO" means human attainment but "DONE" spells out DIVINE ATONEMENT. All human works are excluded, and Christ's work on Calvary is exalted. The work of salvation is all done, and God is inviting sinners to rest there. The message from the Cross comes ringing down through the centuries—"IT IS FINISHED!" Christ as our Substitute was judged, and condemned for us. The penalty of sin has been borne in full. God is satisfied with the transaction; the claims of justice have been met; the atoning work is done, and every controversy between God and the sinner is settled. Sinner, God is resting now in the finished work of His Son, will your rest there too? Which do you choose— your own works or the finished work of the Cross? "Believe on the Lord Jesus Christ and thou shalt be saved."

V. GOD'S MEANS

BELIEVE! "Believe on the Lord Jesus Christ." Appropriating faith is the means of salvation. "Believe," means to have confidence in and to put trust in Jesus Christ.

There is only one kind of faith. Some say, "I would like to believe, but I haven't the right kind of faith." This is a delusion of Satan. If you have any faith, you may be sure that it is the right kind.

There is a difference between believing *about* and believing *on*. You may believe *about* Christ as an historical person—that is a mental operation and will not save. You may believe all you want to about Christ, but that will never save your soul. This is not faith according to the Scriptural definition. But when by an act of your will you definitely trust Christ as your personal Saviour, you are saved at once.

> As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name (Jno. 1:12).

Some scientists over in Scotland offered a boy a handsome sum of money if he would allow himself to be let down by a rope, over a cliff in a precipitous mountain gorge, to get a rare specimen of flower growing down there. The lad longed for the money, for he was poor, but when he looked down into the two-hundred foot chasm he said, "No!" After further persuasion he said; "I'll go if my father will hold on to the rope." That is faith. He had confidence in his father; he believed on his father, and by an act of the will he allowed his father to fasten the rope about him and let him down.

O sinner! Absolutely trust Christ! Lean full weight upon His saving, atoning work. I bid you again, look to the Cross of Calvary. Fix your faith upon that bleeding Sacrifice. Behold your forgiveness and peace there. Behold your shelter there. Find there your satisfaction. Find there the means of faith's nourishment. Flee from God's wrath against your sins and find shelter under the blood of the Cross. Accept Christ and you will be saved instantly.

To the anxious soul who asks, "What must I do to be saved?" again we reply with the only satisfying answer, the answer of God's own Word—"Believe on the Lord Jesus Christ and thou shalt be saved."

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NOTHING BETWEEN THE SINNER AND THE SAVIOUR

Taken from "The Way Made Plain"

by James H. Brookes

THE law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). The law says, "Do and be saved"; grace says, "Believe and be saved." The law says, "Do and live"; grace says, "Live and do." The law says, "The soul that sinneth, it shall die" (Ezek. 28:4); grace says, "Deliver him from going down to the pit: I have found a ransom" (Job 33:24). The law says, "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: then shall his father and mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; and they shall say unto the elders of his city, this our son is stubborn and rebellious, he will not obey our voice; he is a glutton and a drunkard. And all the men of his city shall stone him with stones that he die: so shalt thou put away evil from among you; and all Israel shall hear, and fear." (Deut. 21:18-21). Grace says, concerning the wretched prodigal, although "stubborn and rebellious," a "glutton and a drunkard," that "when he was yet a great way off his father saw him, and had compassion, and ran, and fell on his neck, and kissed him" (Luke 15:20). The law says, "Lay hold on him"; grace says, "Bring forth the best robe, and put it on him" (Luke 15:22). The law says, "Stone him!" grace says, "Put a ring on his hand, and shoes on his feet" (Luke 15:22). The law says, "Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10); grace, speaking only of believers, says, "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13).

NOTHING between the Sinner and the Saviour! What a salvation! What a revelation of the depths of God's love! What an exhibition of the riches of His grace! Brookes' has a message of salvation for the lost and of assurance for the saved.

This shows us precisely how we are delivered from the curse of the law, for it is said, "Christ hath redeemed us, being made a curse for us." He was "made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4-5). The law, therefore, has not been set aside, but satisfied. It has not been trampled under foot, but it has triumphed in the infliction of the threatened penalty against sin; only the penalty has, in amazing grace, fallen upon the Person of the sinner's Divine Substitute. The word *penalty* is defined by Worcester as "punishment, whether in property or in person, imposed by law or by judicial decision." Webster says it means, "The suffering in person or property which is annexed by law or judicial decision to the commission of a crime, offence, or trespass, as a punishment." When I affirm, then, that the threatened penalty of God's law against sin fell upon Christ, I wish to he understood as asserting that He endured precisely the kind and degree of suffering or punishment which the law demanded on account of sin, as necessary to procure the complete deliverance and entire redemption of all who believe on Him. He endured the penalty in the fullest and truest sense, because penalty is what the law exacts in order to vindicate its insulted majesty and meet its righteous claims, and this is what Christ did when He suffered on the Cross.

If a man were put in prison for debt, and a friend should pay the full amount to the creditor, it would

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be impossible in strict justice to retain the debtor in confinement, because the law would be satisfied—not by anything the prisoner could do, but by what his friend does as his representative and in his place. His further detention in prison after the discharge of the debt would be grossly illegal and tyrannical. If a monarch should condemn one of his subjects to death for treason, and then permit his own son to suffer instead of the insurgent, it would be impossible in strict justice to execute the threatened sentence upon the person of the traitor. His death under such circumstances would shake the very foundations of the government and destroy all confidence in the integrity of the ruler. A Christian teacher states that there were two pupils in his school who were warmly attached to each other, and yet totally unlike in disposition and deportment. One was a model scholar, obedient, prompt, and perfect in his lessons and conduct, while the other had attained a bad distinction by his indolence and waywardness. On a certain occasion he was about to inflict punishment upon the unruly boy for some misdemeanor, when the good boy stepped forward and said in substance, "I know he deserves punishment, and your authority must be maintained and the rules of the school enforced, but please punish me in his stead, for it will answer the same purpose as if you punished him, and I cannot bear to see him suffer." The teacher, wishing to illustrate the great central truth of the Bible setting forth Christ as the Substitute for His people, bearing their sins, complied with the request; and then calling back the astonished and weeping scholar whose offence had demanded the infliction of the penalty, and whose heart seemed to be deeply touched by the generous self-sacrifice of his friend, he told him that he must endure the punishment in his own person. At once, it is said, every hand was lifted and every voice in the room was raised in indignant protest, the scholars together exclaiming, "Oh no! that would not be just to the noble boy who has borne the punishment, and for his sake not a stroke can fall upon the bad boy."

HO, EVERY one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price.

—Isa. 55:1

These illustrations come far short of presenting fully the work of Christ in our behalf, because in the case of the debtor and the traitor and the disobedient pupil there was a mere escape from punishment, without peace of conscience, without refuge from fears of the future, without restoration to their good standing, while, as we have already seen, "Christ is the end of the law for righteousness to every one that believeth." But they serve at least to clear the point we are now considering, that Christ having been "made a curse for us," it is impossible for God, Who is "faithful and just," to inflict the penalty of His satisfied law upon those in whose stead it has once been endured by His only-begotten and well-beloved Son. "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us" (Rom. 5:6-8). If the phrase, to die *for* a righteous man and *for* a good man, means to die in the place, room, and stead of a righteous or good man so as to keep him from dying, then, beyond question, the distinct statement of the Holy Ghost declaring that Christ died *for* the ungodly and *for* us means that He died in the place, room, and stead of the ungodly, and the "us" who are believers. The stupendous difficulty in the way of the sinner's salvation was the claim of God's violated law, demanding by all the perfections of the Divine Being, and by all the necessities of His government, that sin should be punished; but when Jehovah (or Jahveh, the Coming One), of Whom the prophets sang, "He will magnify the law and make it honourable (Isa. 42:21), descended from the throne of universal sovereignty, and shrouded His divinity in human flesh, and bowed His head in the shameful death of the Cross, the law has no further claim upon believers for whom this death was endured, but sheathing its flaming sword, it joins with mercy in the sweet invitation, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1).

IT IS most important in the present discussion to keep in mind that the sacrificial death of Christ has already been endured, and His atoning work already accomplished. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray: we

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have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all" (Isa. 53:5-6). "Who was delivered for our offences, and was raised again for our justification" (Rom. 4:25). "Christ died for our sins according to the Scriptures" (I Cor. 15:3). God "hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him" (II Cor. 5:21). He "gave Himself for our sins" (Gal. 1:4). "Christ also loved the church, and gave Himself for it" (Eph. 5:25). He "became obedient unto death, even the death of the Cross" (Phil. 11:8). "Ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven, Whom He raised from the dead, even Jesus, Which delivered us from the wrath to come" (I Thess. 1:9-10). "Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (Heb. 9:26). "Christ was once offered to bear the sins of many" (Heb. 9:28). "Who His own self bare our sins in His own body on the tree" (I Pet. 2:24). "Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God" (I Pet. 3:18). "Christ hath suffered for us in the flesh" (I Pet. 4:1).

You will observe that in these texts not only is the death of Christ directly connected with our sins, and described as vicarious, or endured in our stead, and represented as furnishing the only ground upon which we can be saved, but the past tense is used in every passage, to indicate that the great transaction has already taken place. More than eighteen hundred years ago our redemption was accomplished, and by the power of faith even the Old Testament saints regarded it as achieved in their day, because their impressive types daily proclaimed "the precious blood of Christ, as of a lamb without blemish and without spot, Who verily was foreordained before the foundation of the world" (I Pet. 1:19-20). The Saviour in His adorable love and pity did not wait for man to seek Him, but came unasked to our lost world and undeserving race. He did not come that God *might* love us, but because God *did* love us, and loved us while we were "ungodly," and "sinners," and "enemies," and so loved us that He gave His only begotten Son to take our place under His dishonoured law, and endure its dreadful penalty in our stead. The Father, as representing the unsullied holiness of the Divine nature, and the inviolable majesty of the Divine law, and the unspeakable interests of the Divine government, met the Son at Calvary bearing upon Him the mighty load of our iniquities; and there, amidst bursting tombs, and rending rocks, and earthquake shocks, and the indescribable sufferings of the Cross that extorted the fearful cry, "My God, My God, why hast Thou forsaken Me?" (Matt. 27:46), the question of sin and salvation was once and for ever settled.

Since that event occurred, and even since it was announced in the first promise made to our fallen parents concerning the seed of the woman, and in the first type of the coats and skins with which God's own hand clothed them, no other atonement has been demanded, no other sacrifice has been possible, no other righteousness has been accepted; but the gracious Redeemer says in His blessed Word, "I bring near My righteousness; it shall not be far off, and My salvation shall not tarry" (Isa. 46:13). When the dying Jesus said, "It is finished" (Jno. 19:30), and bowed His head and gave up the ghost, He joyfully announced that all His sacrificial sufferings were past; that all the types of the law were answered; that all its rites were abolished; that all its claims were met; that all its demands were satisfied; that all its purposes were secured; that all its threatenings against His covenanted people were silenced; that all its power to injure them was ended; and that nothing more remained to be done but for the whole world, if it will, to rest upon this *finished* work with the calmness of an unfaltering confidence in the sure anticipation of eternal glory. There is nothing, then, and there can be nothing in the nature of the case, between the sinner and the Saviour—no, not so much as the thickness of the thinnest tissue-paper or the most delicate gold-leaf.

I KNOW how common, alas! it is for the anxious soul to be put upon a course of presumptuous and profitless *doing* in order to be saved; as when urged to enter into covenant with God to serve Him; or to draw up a form of solemn self-surrender and self-dedication; or to be confirmed; or to be baptized; or to join the Church; or to seek religion; or to give the heart unto the Lord as the means of inclining Him to be gracious; or to keep on praying until He will be merciful and answer fervent and frequent supplications. My reader, be persuaded that such advice is not the Gospel, but the law, and you will never, never, obtain an intelligent and assured hope in this way. Under this law-preaching, as I do not hesitate to denounce the instructions too frequently given in the pulpit and in books intended for inquirers, it has come to pass that nearly every one who is awakened to consider the interests of eternity thinks of the blessed God as an unfeeling Governor Whose compliance with a request is to be won by the force of importunity; or as a stern Judge Whose favour is to be gained by eloquent appeals and tearful entreaties; or as a fickle and foolish Father Who is at length overcome by the persistent pleadings of a child to give what He is not disposed to grant.

Hence, we seldom find sinners coming at once to Christ after conviction, and, through an immediate and unquestioning faith in the testimony of His Word, so promptly receiving a full and finished salvation as to understand the meaning of the Bible when it says,

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"We which have believed do enter into rest" (Heb. 4:3), and "rejoice evermore" (I Thess. 5:16). Not only days, but generally weeks or months, and sometimes years, pass away while they are trying to be fit and to be good enough to come; and then, after making a profession of religion, as they very properly call it, their whole subsequent life is apt to pass away in uncertain hopes and vague, unsatisfying conceptions of the entire subject. They imagine that to attain salvation they must climb as it were some steep and laborious ascent or plunge into some profound abyss, not remembering that "the righteousness which is of faith," which is received through faith, which is the result of faith, which is ours by faith, "speaketh on this wise, say not in thine heart, who shall ascend into heaven? (that is, to bring Christ down from above.) Or, who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach."

OH! If the inquirer who reads these lines only knew how nigh salvation is to him this very moment, surely he would eagerly lay hold of it without the slightest delay! Nay, he does not have to lay hold of it; he has just to receive it in all its completeness. It is nigher to you, my friend, than the door, than any article of furniture in the room where you are sitting, than any object within your reach, for it is as nigh as your mouth and your heart. You are not asked to stir from your seat, to lift your finger, to move an eyelash, to wait a single second, but now, just now, and just as you are, to believe, and to enter straightway into everlasting life. There is no need to plead with God to be merciful, for He is already merciful, and has given the most convincing exhibition of His mercy in the wonderful provision He has made for your recovery from the dominion and ruinous consequences of sin. There is no need to beseech Him to love you, for He already loves you, and has furnished the most touching manifestation of that love of which the mind of man or of an angel can conceive. "Some years ago two gentlemen were riding together, and as they were about to separate, one addressed the other thus: 'Do you ever read your Bible?' 'Yes; but I get no benefit from it, because, to tell you the truth, I feel I do not love God.' 'No more did I,' replied the other, 'but God loved me.' This answer produced such an effect upon his friend that, to use his own words, it was 'as if one had lifted him off the saddle into the skies. It opened up to his soul at once the great truth that it is not how much I love God, but how much God loves me."

This is indeed the great truth, "For God so loved the world (the guilty, sinful, ruined world) that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (Jno. 3:16). "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (I Jno. 4:9-10). "We love Him, because He first loved us" (I Jno. 4:19); and if you attempt to reverse this divine order so as to love Him first that He may love you in return, you will soon be involved in hopeless confusion and darkness. The devil would like to persuade you that God cannot love you as you are, and hence he is constantly suggesting to parents to tell their little children that God will not love them if they are naughty, but "he is a liar, and the father of it" (Jno. 8:44). And when he whispers to your soul that you must do something, or get to be something, different from what you now are before God can love you, he is whispering a lie; for God loves you at this very instant, and sees you afar off, and yearns over you with unutterable tenderness, and longs to take you to His heart of love and make you happy forever.

It is finished. Your salvation as a believer is so completely ACHIEVED on the Cross there remains nothing for the most bankrupt sinner to do.

—I. M. Haldeman

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WHY DID JESUS DIE?

by JOSHUA GRAVETT

THERE could be no "saving message" apart from the vicarious death of Christ. And there could be no salvation in Him were He other than God's own virgin-begotten Son. Gravett's discussion of the old familiar story is refreshing and convincing.

WHEN someone dies suddenly, or in childhood, we naturally ask, "Why did he die so suddenly, or so young?" But when we recall that Jesus was the "Prince of Life," the "Resurrection and the Life," and that He had authority over the sea, the winds, disease, demons and the grave, we may well ask, "Why did Jesus die?"

THE rulers of the Jews would have answered, "He died because He was an impostor and blasphemer, performing miracles by Satanic power and claiming to be 'the Christ the Son of God.'" Before the Jewish high priest, under oath, Jesus affirmed that He was indeed the Christ, the Son of God; upon which the high priest rent his clothes, saying:

> He hath spoken blasphemy; what further need have we of witness? Behold, now we have heard His blasphemy. What think ye? They answered and said, He is guilty of death (Matt. 26:65-66).

To encompass His doom the rulers hurried to Pilate, they having no authority to mete out capital punishment, charging Him with perverting the people, sedition, and therefore under Roman law also "guilty of death." Both Herod and Pilate acquitted Him of this charge, and therefore declared Him guiltless "touching those things whereof ye accuse Him" (Luke 23:14-15).

To justify this relentless opposition, they, with the curious throng's approval, challenge Him to prove them in error and establish His righteousness by descent from the Cross.

> And they that passed by reviled Him, wagging their heads, And saying, . . . if Thou be the Son of God, come down from the Cross.
>
> Likewise also the chief priests mocking Him, with the scribes and elders, said, He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the Cross, and we will believe Him (Matt. 27:39-42).

As a final challenge they, the thieves assenting to its fairness, presented the seeming justifiable assumption that if He were all that He claimed, God would surely come to Him and deliver Him—to His vindication and their discomfiture.

> He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God.
>
> The thieves also, which were crucified with Him, cast the same in His teeth (Matt. 27:43-44).

The failure to descend and God's withholding deliverance satisfied His enemies that He was an impostor and blasphemer; in heaven's sight "guilty of death." The people were so absolutely convinced that heaven had sided with the rulers that they feared no wrath from heaven and fearlessly cried: "His blood be on us, and on our children" (Matt. 27:25).

Reformed Judaism and Modernism in general, say that Jesus died a martyr to high moral ideals. Such a death would have been a worthy end to the life of a sincere reformer. But Jesus was the world's greatest deceiver if He was not more than a reformer; He claimed to be Messiah and the Son of God. Some of the Modernists say that He was in life and sacrifice only a stimulating example. "Who follows in His train?"

But we believe that Jesus was not held to the Cross by the strength of Roman thongs and nails. We believe:

THIS IS PAGE 216. READ THE INSERT AND ACT AT ONCE!

I. JESUS THE SON OF GOD DIED BECAUSE OF HIS OWN DELIBERATE CHOICE

HE WAS able to make such a choice because of His unique birth and voluntary entrance into the human family.

We know it is written, "In Adam all die"; but Jesus according to Bible prophecy and history was not "in Adam."

> Her Seed . . . shall bruise thy head (Gen. 3:15).
>
> Behold a virgin shall conceive, and bear a son, and shall call His name Immanuel (Isa. 7:14).
>
> God sent forth His Son, made of a woman (Gal. 4:4).
>
> A body hast Thou prepared Me (Heb. 10:5).
>
> The last Adam . . . the Second Man from heaven (I Cor. 14:45, 47).

By the character of His birth Jesus was not "in Adam." He possessed the normal human appetites of Adam before the fall; hunger, thirst, sleep, aspirations and dependence upon a Creator's provision were normal appetites. Jesus by His unique birth—begotten by the Holy Spirit and not by a human father—was truly not born under the curse; He could choose to lay down His soul—His life. From love for Eve the first Adam chose to pass under the curse; the last Adam also chose death because of love for others. Jesus is "the last Adam," for no other shall ever thus live, "made of a woman" possessing a soul and body untainted by sin.

"Till to Jesus' work we cling
By a simple faith,
'Doing' is a deadly thing—
'Doing' ends in death.
"Cast your deadly 'doing'
down—
Down at Jesus' feet;
Stand IN HIM, in Him alone,
Gloriously complete."

Jesus was able to make the choice because He was God incarnate, "the second Man, the Lord from heaven." He, the Second Person of the Trinity, was not created, but voluntarily laid aside the glory of equality and "laid hold on the seed of Abraham" and became among men "the last Adam a quickening Spirit." We gratefully quote a few lines from the Athanasian creed and a testimony from Paul.

> The right faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and man;
>
> God, of the substance of the Father, begotten before the worlds; and man, of the substance of His mother, born in the world;
>
> Perfect God, and perfect man: of a reasonable soul and flesh subsisting;
>
> Equal to the Father, as touching His Godhead: and inferior to the Father, as touching His manhood.
>
> Who although He be God and man: yet He is not two but one Christ. The Son of God, Who loved me and gave Himself for me (Gal. 2:20).

II. JESUS DIED BECAUSE AS THE ONLY BEGOTTEN SON OF GOD HE WAS JOYOUSLY OBEDIENT TO HIS FATHER'S WILL

THE fortieth Psalm contains a remarkable prophetic forecast of the Incarnation. Our Lord is described as One, already prefigured in the head of the book—probably in Abel's sacrifice and Isaac's obedience—delighting to do God's will; with the law of God, love for God and love for man, "within My heart." The sacrifices could not put away sins, but they did accurately typify the need of sacrifice for the salvation of men.

The Apostle Paul concludes his remarkable word-picture of our Lord's descent from heaven's throne to shameful Cross with the revealing declaration: "And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross" (Phil. 2:8).

Could the living filial obedience of Jesus be more beautifully typified than in the obedience of Isaac the "only begotten son" of Abraham? Isaac and Abraham were united in heart and faith as they two "went both of them together" to the hill Moriah of which God had told Abraham. In perfect, delightful fellowship they journeyed till they came to the place which God had told him of. "And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood" (Gen. 22:9).

Blessed type of Jesus who submitted to the will of His loving Father! Isaac was physically able to frustrate his father's efforts but spiritually unable because of spiritual agreement with his father; he shared his father's faith of whom it is written: "By faith Abraham, when he was tried, offered up Isaac" (Heb. 11:17). "Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Heb. 11:19).

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BUT HE was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed—Yet it pleased the Lord to bruise Him; He hath put Him to grief: when thou shalt make His soul an offering for sin, He shall see His seed,—He shall see the travail of His soul, and shall be satisfied: by His knowledge shall My righteous servant justify many: for He shall bear their iniquities.

—Isa. 53:5, 10, 11

Our Lord knew by the sign of Jonah that His body would remain in the grave three days and three nights; but Abraham expected an early resurrection for Isaac. He told the young men that he and Isaac would "go yonder and worship, and come again to you" (Gen. 22:5). Jesus said of His own death, "Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father" (Jno. 10:17-18).

Through disobedience, Adam wrested from his brow the crown of authority and became the servant of sin and death. By perfect obedience Jesus, the second Man, the Lord from heaven," won deliverance for the captives and lifted the crown of authority in heaven and earth to His own brow. "Being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth" (Phil. 2:8-10).

III. JESUS DIED BECAUSE OF HIS PERFECT LOVE FOR THOSE TO WHOM, BY HIS INCARNATION, HE HAD BECOME NEIGHBOR

I BELIEVE He had Himself in mind when He delivered the philanthropy provoking parable of the Good Samaritan. He is the "neighbour" Who gave not merely goods, but "Himself" for an enemy—"for the Jews have no dealings with the Samaritans." In His gospel, John does not use the word compassion—yearning of the soul—as do the other gospel writers. He saw in the feeding of the multitude a "sign" of deity, whilst the others saw Jesus the man moved with compassion for the hungry multitude. Ah, Jesus was truly a brother to all in need:

> A friend loveth at all times, and a brother is born for adversity (Rev. 17:17).
>
> Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren (I Jno. 3:16).

A man refused to give to foreign missions because, he believed in helping his neighbours. The solicitor asked him, "How far down do you own your acres?" "Right down to the center, I guess." "Then your property unites at the center of the earth with every man's acres and you are neighbour to all the world. Therefore I exhort you to help your neighbours on the other side of the earth."

IV. JESUS DIED BECAUSE BY LAYING "HOLD ON THE SEED OF ABRAHAM," BEING "MADE UNDER THE LAW," HE FRATERNALLY OBLIGATED HIMSELF TO MEET EVERY OBLIGATION AND BEAR THE FULL PENALTY OF THEIR FAILURES UNDER THE COVENANT OF WORKS ASSUMED BY HIS BRETHREN ACCORDING TO THE FLESH AT SINAI

THE COVENANT of works "the covenant which He commanded you to perform, even the ten commandments" (Deut. 4:13), is related to all the commandments, judgments and ordinances of the law as the Constitution is to our laws: it must be fulfilled, ceremonial and moral law, or remain a hindrance to God's gracious covenant for Israel and for all mankind, made under oath to Abraham; Christ-centered, unconditional, oath-bound and perpetual: God offered national life and "the first dominion" in the land upon their obedience to the covenant. The covenant was solemnly entered into by the mediator and the people and was binding. God well knew their inability because of sinful natures to obey. In the types such as feast days, sacrifices, the smitten rock, the manna, the uplifted serpent and the tabernacle, God foretold the coming of One Who would perfectly obey and substitutionally suffer the full penalty of broken covenant and thus

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THE personal worker must be fully assured of some things; and these are some of the things: that all men are sinners, and as such will be lost unless Jesus saves them; that Jesus died to save them, and by faith in Him, and that alone they can be saved; that outside of the redemption that is in Christ Jesus all men are lost; that in Him men are saved.

—William Evans

honor the law and absolutely deliver the nation from the covenant made at Sinai. A cancelled note or contract, or a receipt on bill gives peace of mind to the one formerly obligated.

> Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ: that we might receive the promise of the spirit through faith (Gal. 3:13-14).

By the Cross God is set free to fulfil His will revealed in the covenants of grace, and in His sovereign will to give the blessings of eternal salvation to Gentiles upon simple faith. He will later fulfil that part of the Abrahamic covenant which concerns Israel as a nation—all on the same terms as the spiritual blessings now offered the nations.

Thank God Israel is placed back of Sinai and back of the covenant of circumcision, back with Abram, the Gentile to whom the gospel of grace was preached before the law and before the circumcision, before the covenant of works. Upon simple faith in God's promise of what He would do for Abraham, apart from works, righteousness was imputed to Abraham.

> How was it then reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. For the promise, that He should be heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith (Romans 4:10, 13).

Thus gloriously and eternally delivered, Israel with all redeemed ones is free to serve not in "the oldness of the letter," testing the walk by the law, but "in newness of spirit," testing lives by the words spoken to "the church of God," through the apostles, by our living Head, Who purchased us by His precious blood and works within our hearts to will and to do of His good pleasure. No longer are any redeemed ones under the law "but under grace." The revealed will of our ascended Lord is our law and our delight. We are servants of a crucified, exalted Saviour Who died to redeem us not only from the curse of the law, but "from all iniquity, and purify unto Himself a peculiar people zealous of good works."

> He died that we might be forgiven;
> He died to make us good:
> That we might go at last to heaven
> Saved by His precious blood.

V. JESUS ALSO DIED THAT HIS REDEEMED ONES, WHEN THEY FAIL TO WALK ACCORDING TO "THIS RULE," MAY, UPON CONFESSION OF SIN, BE RESTORED TO PERFECT FELLOWSHIP THROUGH THE MERITS OF HIS BLOOD

IF WE confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I Jno. 1:9).

> For my cleansing this I plead,
> Nothing but the blood of Jesus.

For every blessing for unsaved and saved, Jesus pleads not His deity and spotless life but His glorious death; the memorials of which are the five bleeding wounds He bears forever. He is our great High Priest after the order of Melchisedec, ever living to plead His work as the Lamb of God which taketh away the sin of the world.

> But this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God; . . . For by one offering He hath perfected for ever them that are sanctified (Heb. 10:12, 14).

Because Jesus, by His death, won for us "eternal life," "eternal salvation," "an eternal inheritance," we are eternally secure from condemnation; and when pained at displeasing Him, without fear we may, "Come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

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IN THE HARVEST FIELD

Edited by HAROLD A. WILSON

On Tuesday, June 5, 1928, six young men were ordained to the Gospel ministry by the Church of the Open Bible, an independent Gospel Church, meeting in the auditorium of the Denver Bible Institute. These young men, all graduates of the Denver Bible Institute, and, with the exception of the two who were members of this year's class, already actively engaged in Christian work, were as follows: Harry A. Sprague, '21; Walter R. Gorsage, '24; Jesse R. Jones, '23; C. Reuben Lindquist, '27; Joseph G. Wright, '28; and Clarence R. Harwood, '28.

The Council meeting was called to order at 2:30 P.M. by Dean Clifton L. Fowler, who acted as Moderator in accordance with the provisions of the Church Constitution. Inasmuch as the Church Clerk was unable to be present during the first part of the meeting, the Moderator by consent of the Council appointed Mrs. Jesse R. Jones as Assistant Church Clerk, to record the proceedings of the afternoon and to report to the Clerk.

After a brief devotional service of song and of prayer, the Moderator read the Amendment to the Constitution of the Church of the Open Bible providing for ordination, and showed that the requirements had been met by the council which had convened.

The Moderator read the call to the Council, which had been sent to a number of sound Fundamental brethren a week previously, and the Council proceeded to organization. Those present were:

Rev. John W. Bailey, Pastor First Baptist Church, Golden, Colo.
Rev. Martin L. Burget, Pastor First Christian Church, Frederick, Colo.
Rev. Harold A. Wilson, Assistant Pastor Church of the Open Bible, and Professor in English Bible, Denver Bible Institute, Denver, Colo.
Maurice G. Dahetz, Professor in English Bible, Denver Bible Institute, Denver, Colo.
T. M. Hopkins, M.D., Denver, Colo.
Val Higgins, City Chaplain, Denver, Colo.
R. A. Thompson, Denver, Colo.
H. F. Bacon, Denver, Colo.
Roy Rolland Boese, Professor in Public Speaking, Denver Bible Institute, Denver, Colo.
Arvel S. Payne, Denver, Colo.

By unanimous vote Rev. Harold A. Wilson was elected to lead in the examination of the candidate. With the organization of the Council thus completed, it was unanimously voted to proceed with the examination.

Under the direction of the Examiner, the candidates were questioned as to their conversion and call to the ministry. Although their experiences were varied, the testimony of each one was very clear. The members of the Council questioned them on certain details, particularly the matter of guidance to their field of service, and their answers were refreshingly convincing, and satisfying.

The Examiner then proceeded to the doctrinal phase of the examination, and each candidate was given opportunity to state his positions on the vital truths of the Word of God, as set forth in the articles of faith of the Church of the Open Bible. In addition to questioning the candidates on the truths generally recognized as fundamental to the faith, the Moderator personally questioned them concerning their stand on Pentecostalism, so-called divine healing, and the tongues movement. Without exception the candidates satisfactorily declared their position on the truths of the Word and took a strong position against the fanaticism represented by the various Pentecostal movements which are deceiving even the people of God today.

The examination being completed, the Moderator asked the candidates to withdraw from the meeting while the Council considered the advisability of their ordination. Brother R. A. Thompson moved that the Council recommend to the Church that it proceed with the ordination. This motion was seconded by Chaplain Val Higgins and unanimously agreed to by the Council after very favorable comment upon the splendid response the candidates had given in the examination.

The Moderator laid before the Council tentative plans for the program for the evening service of ordination for their approval or modification. It was unanimously voted that it should stand as suggested.

The candidates were then summoned, and the Moderator announced to them the unanimous decision of the Council to recommend them to the Church of the Open Bible for ordination at the evening service. He followed his announcement with remarks of encouragement and exhortation to the young men, and with an expression of thanks to the members of the Council for the service which they had rendered. After Mr. Clarence R. Harwood had led in prayer, the Council was dismissed.

The program of the ordination service at 7:30 o'clock in the evening was as follows:

Dean Clifton L. Fowler presiding.

1. Song Service, conducted by Jesse Roy Jones, and assisted by Rev. Martin L. Burget, Mrs. Roy Boese, Mrs. Harry Sprague, and the Denver Bible Institute Male Quartet.
2. Scripture Reading and Prayer, Rev. Martin L. Burget, Pastor First Christian Church, Frederick, Colo.
3. Vote of the Church to ordain, acting upon the Council's recommendation.
   This vote was unanimous.
4. Ordination Sermon, Rev. H. G. Dietz, Pastor Ohio Ave. Congregational Church, Denver.
5. Charge to the Candidates, Rev. Edward B. Hart, Pastor Beth Eden Baptist Church, Denver.
6. Charge to the Church, Rev. Aaron B. Schlessman, Pastor Judson Memorial Baptist Church, Denver.
7. Ordaining Prayer, Rev. Harold A. Wilson, Assistant Pastor Church of the Open Bible, Denver.
8. Benediction, Rev. Joseph G. Wright.

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The Pastor, Dean Fowler, presented a Bible to each one of the newly ordained ministers as a token of his love; and in keeping with the provision of the Church Constitution a copy of the record of proceedings was prepared for each one, copies both of the record and of the ordination certificate were spread upon the minutes of the Church of the Open Bible, and copies were given to "Grace and Truth" for publication.

The Certificate of Ordination read as follows:

CERTIFICATE OF ORDINATION

TO WHOM IT MAY CONCERN:

This certifies that after having witnessed a good confession concerning his faith in our Lord Jesus Christ, his call to His service, and his faith in the fundamental doctrines of God's Word, our brother

is hereby ordained to the Gospel ministry.

(Continued on page 232)

THE LAST CALL! WHAT WOULD GOD HAVE YOU DO? SEE PAGE 216!

TREASURER'S REPORT

DORMITORY FUND OF THE DENVER BIBLE INSTITUTE

FROM MAY 16, 1928, to JULY 3, 1928

Bal. On Hand May 16, 1928 $2,889.41

F505	1.00	F563	1.00	F623	2.00	F683	5.00	F743	0.50
F506	6.00	F564	10.00	F624	5.00	F684	12.00	F744	5.60
F507	1.00	F565	2.00	F625	1.33	F685	5.00	F745	8.75
F508	5.00	F566	10.00	F626	6.03	F686	10.00	F746	1.00
F509	100.00	F567	50.00	F627	7.50	F687	1.40	F747	25.00
F510	25.00	F568	1.00	F628	1.00	F688	10.00	F748	6.00
F511	1.00	F569	50.00	F629	2.00	F689	0.50	F749	0.20
F512	5.85	F570	5.00	F630	1.00	F690	1.00	F750	5.00
F513	25.00	F571	0.20	F631	5.00	F691	9.98	F751	10.00
F514	1.07	F572	2.00	F632	20.00	F692	7.50	F752	10.00
F515	0.64	F573	2.00	F633	10.48	F693	3.50	F753	2.00
F516	10.00	F574	25.00	F634	1.00	F694	1.00	F754	5.00
F517	5.00	F575	5.67	F635	10.00	F695	0.50	F755	10.00
F518	5.00	F576	2.18	F636	3.00	F696	1.00	F756	25.00
F519	10.00	F577	4.07	F637	20.00	F697	1.35	F757	50.00
F520	2.00	F578	4.20	F638	2.75	F698	2.00	F758	25.00
F521	0.20	F579	12.00	F639	2.00	F699	10.00	F759	26.00
F522	0.25	F580	1.00	F640	1.00	F700	5.50	F760	10.00
F523	0.50	F581	0.50	F641	1.00	F701	0.40	F761	10.00
F524	1.00	F582	1.00	F642	1.00	F702	1.00	F762	10.00
F525	1.00	F583	0.25	F643	6.00	F703	0.05	F763	25.00
F526	0.25	F584	1.25	F644	0.25	F704	10.00	F764	1.00
F527	2.00	F585	10.00	F645	0.50	F705	10.00	F765	22.00
F528	5.50	F586	18.00	F646	1.00	F706	36.50	F766	9.00
F529	8.45	F587	1.00	F647	1.00	F707	10.00	F767	14.00
F530	1.50	F588	10.00	F648	1.00	F708	5.00	F768	10.00
F531	2.00	F589	25.00	F649	50.00	F709	22.00	F769	150.00
F532	20.00	F590	20.00	F650	5.00	F710	11.50	F770	10.00
F533	10.00	F591	25.00	F651	5.00	F711	25.50	F771	10.00
F534	5.00	F592	5.00	F652	5.00	F712	11.00	F772	12.50
F535	5.00	F593	2.54	F653	0.91	F713	15.00	F773	15.00
F536	25.00	F594	1.25	F654	3.00	F714	5.00	F774	5.00
F537	50.00	F595	10.00	F655	0.50	F715	1.00	F775	15.00
F538	1.75	F596	10.00	F656	10.00	F716	2.00	F776	10.75
F539	5.00	F597	5.00	F657	5.00	F717	10.00	F777	100.00
F540	8.00	F598	20.00	F658	2.00	F718	20.00	F778	10.00
F541	0.50	F599	2.00	F659	5.00	F719	5.00	F779	25.00
F542	0.50	F600	5.00	F660	10.00	F720	2.50	F780	0.91
F543	0.35	F601	25.00	F661	1.80	F721	5.00	F781	5.00
F544	1.00	F602	201.28	F662	5.00	F722	10.00	F782	20.00
F545	1.50	F603	6.00	F663	21.00	F723	5.00	F783	5.60
F546	0.20	F604	10.00	F664	1.00	F724	5.00	F784	1.00
F547	1.00	F605	0.50	F665	10.00	F725	10.00	F785	7.30
F548	0.25	F606	15.00	F666	1.00	F726	13.50	F786	5.50
F549	1.00	F607	10.00	F667	5.00	F727	25.00	F787	1.00
F550	1.00	F608	500.00	F668	0.75	F728	10.00	F788	1.00
F551	1.37	F609	7.00	F669	5.00	F729	5.00	F789	50.00
F552	3.12	F610	25.00	F670	2.00	F730	0.40	F790	1.55
F553	5.58	F611	25.00	F671	5.00	F731	4.85	F791	10.00
F554	6.36	F612	15.00	F672	10.00	F732	1.00	F792	20.00
F555	0.50	F613	10.00	F673	15.00	F733	10.00	F793	3.00
F556	25.00	F614	75.00	F674	1.00	F734	25.00	F794	10.00
F557	19.00	F615	40.00	F675	11.50	F735	20.00	F795	52.81
F558	5.00	F616	5.00	F676	20.00	F736	5.00	Total	6,511.56
F559	5.00	F617	0.13	F677	30.00	F737	11.00	EXPENDITURES	
F560	10.00	F618	25.00	F678	5.00	F738	10.00	Office Expense	10.00
F561	6.00	F619	10.00	F679	0.01	F739	13.00	Cancelled Check	1.00
F562	10.00	F620	2.00	F680	10.00	F740	1.23	Total	11.00
		F621	3.50	F681	25.00	F741	0.50	Balance	6,500.56
		F622	25.00	F682	12.00	F742	1.00	Grand Total	6,511.56

$2,500.00 has been paid! $6,500.56 in hand!

$12,499.44 IS NEEDED BY JULY 19!

(OF THIS $3,000 IS COVERED BY UNPAID PLEDGES)

PRAY! BOOST! GIVE!

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LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON
Illustrations by ALBERT MYGATT

TUNE IN ON DEAN FOWLER'S RADIO SUNDAY SCHOOL LESSON EXPOSITION

Every Saturday evening Dean Fowler broadcasts the International Sunday School Lesson Exposition from Radio Station K. O. W., of the Associated Industries of Denver, Colorado. The Music Department of the Denver Bible Institute furnishes a number of sacred musical selections on the same program, which covers one hour. Tune in next Saturday evening and get the blessing of Dean Fowler's Lesson Exposition; then if you appreciate it, write to Radio Station K. O. W., Albany Hotel, Denver, Colorado, and tell them that you are grateful to them for putting such a ministry on the air. STATION K. O. W. DENVER, 218 METRES, 1370 KILOCYCLES; 8:00 TO 9:00 O'CLOCK, MOUNTAIN TIME, EVERY SATURDAY EVENING.

Third Quarter, Lesson 10 **Sunday, September 2, 1928**

PAUL IN THESSALONICA

Lesson Text: Acts 17:1-15; Romans 15:18-20; I Thess. 5:12-23.
Read also Psalm 119:9-16

Golden Text:

"The entrance of Thy words giveth light; It giveth understanding unto the simple" (Ps. 119:130).

"Paul was the greatest missionary," says Dr. Glover speaking of the Apostolic period of missions. Such is bound to be the impression of any who read the book of Acts. We may well study Paul's life and ministry, therefore, as a practical example for missionary work in all times; and because all Christian work would be missionary in character, and because all Christians should be engaged in their Lord's service, such a study will furnish many practical hints for our personal guidance and development.

I. THE MISSIONARY MESSAGE (Acts 17:1-4)

Paul's was the true missionary message. He preached God's Word. How much better this than preaching human philosophy, for God's Word is the message of God's ministers and it is quick and powerful. From the Word he preached Christ crucified and risen from the dead.

Sad to say, today, even among those who profess to be serving Christ, many are repudiating the Word of God and are preaching everything else but the true gospel of the Lord Jesus Christ. In one of his telling cartoons in the Sunday School Times, Pace pictured a missionary setting sail for a foreign land with his vessel laden with implements of agriculture and other adjuncts of civilization. Behind him on the pier was a man holding out the Cross and calling, "Wait a bit, friend, have you not forgotten something?" This picture is sadly true to facts wherever the Modernist is at work. But such an omission is fatal, for the message of the Cross is the message of the missionary. It is evident that Paul was not a modernist! Perhaps this is one reason why the Modernist hates him so. (II Tim. 3:16-17; II Tim. 4:2; Heb. 4:12; Gal. 1:9)

The gospel of Jesus Christ is "the power of God unto salvation to everyone that believeth." This is the gospel which Paul preached, as our lesson tells us, and as Paul himself testified in I Cor. 15:1-4. The power of the gospel is clearly seen in the results which followed his preaching. "Some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few." Yes, the gospel is the power of God unto salvation to everyone who believes it, and it is the only thing which has power to save souls. If the missionary wants to save souls (and be it remembered that soul winning is the missionary's chief business) let him preach the message which Paul preached—Christ crucified for the sins of the world, risen for the justification of believers, and coming again to receive all such unto Himself. (I Cor. 1:23-24; I Cor. 1:18; Acts 4:12; I Pet. 1:23; I Thess. 1:5-10)

II. THE MISSIONARY PROBLEM (Acts 17:5-9)

As every good missionary must, Paul faced real problems. Our lesson does not tell us all of them, but it does

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touch on some. The two most prominent are persecution and slander; and the motive which prompted such treatment is plainly stated—the persecutors were moved with envy. A more exhaustive list of Paul's problems is given in his testimony in II Cor. 11:23-30. Let us note two practical lessons which Paul's experiences teach us.

Problems, no matter how severe, do not in themselves indicate that a servant of Christ is out of the will of God. When a man has difficulties, and when he suffers severe persecution and opposition, some would have us believe that this is a sure indication he is not walking with the Lord. But such argument is illogical. Our Lord Himself suffered at the hands of unbelievers and was even forsaken and misunderstood and opposed by His own disciples. "It is given unto us in the behalf of Christ, not only to believe on Him, but also to suffer for His sake" (Phil. 1:29). "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). Contrary to human opinion, for a man to encounter opposition and persecution such as Paul encountered is pretty good evidence that God is working through him, for nothing else can so stir the animosity of Satan and his forces.

Let us learn from Paul's experience, however, that God can and does work in spite of opposition, and that He is able to deliver His children from the power of their enemies. Someone once said, truly, "The servant of Christ is immortal till his work is done." Though Satan intends that the persecutions and oppositions which he stirs up shall frustrate the Spirit's working, we may be sure that in His infinite wisdom and power, God overrules and makes even Satan's devices to turn to the accomplishing of His own purposes. In this case it only succeeded in spreading the gospel more widely and giving more souls an opportunity to hear it. How good it is in the midst of our problems and in the face of persecution and tribulation, to trust utterly in our God, knowing that He works all things together for good to them that love Him. (Rom. 8:28; Phil. 1:14-21; Ps. 76:10)

III. THE MISSIONARY METHOD
(Acts 17:10)

Paul's method was essentially a missionary method. "He went into the synagogue and reasoned with them out of the Scriptures." Paul went to the people where they were. He did not rent a hall and confine his activities to holding meetings within its four walls. That may be all right in some cases, and certainly there should be a meeting place for believers where they can meet together for fellowship and instruction in the things of God's Word, but such is not the missionary method. The missionary method is not to open a shop where the gospel can be dispensed and wait for people to come to get it: the missionary method is to take the gospel to the people where they are. Many churches might well learn a lesson from Paul's example. They confine their activities to their church building and to the homes of their members and then wonder why they do not have a great ingathering of souls. We might as well hold meetings in Chicago and expect the heathen to come from Africa to hear the gospel as to hope that our church meetings in themselves will draw many of the unsaved. Perhaps they did a generation ago, but no more. It is hard to estimate what would be the result if those churches which are faithful to the testimony of Jesus Christ would get the vision and recognize their church meetings as primarily meetings for the instruction of believers, from which those believers are to go out and carry the gospel to souls wherever they may be found. It is our earnest conviction that most of the soul winning of this generation must be done in hand to hand, face to face, man to man, heart to heart personal work. (Matt. 28:19; Mark 16:15; Matt. 4:19)

IV. THE MISSIONARY BLESSINGS
(Acts 17:11-15a)

Paul experienced many sufferings but he also experienced many blessings. In this too, he exemplified the experience of faithful missionaries.

The blessings which this lesson presents are two. First of all was the blessing of seeing souls receiving the Word and responding to it. This Paul saw at Thessalonica, and this he saw also, and in larger measure, at Berea. And second was the blessing of the loving care which those believers took of him in the hour of persecution and need. Surely he must have considered that it was worth the price of the persecution to see the tender and solicitous care which it produced in the brethren for him. (I Thess. 2:19-20)

An authoritative writer on Oriental customs says that a host is bound by Oriental etiquette to accompany his guest when he leaves. If his guest is an ordinary person he may go towards the door; if he is a little higher in the host's estimation he will accompany him to the door; but if his guest be one of high rank or one especially honored, the host will go with him to the gates of the city and may even accompany him part of the way on his journey. In the light of this custom surely the fact that the brethren conducted Paul to Athens speaks volumes concerning the esteem in which they held him. Such love should characterize the attitude which God's children hold toward those who minister to them in spiritual things; but it is altogether too rare these days, and even Paul did not always enjoy it. He wrote to Timothy with great sadness on another occasion, "All they which are in Asia be turned away from me" (II Tim. 1:15).

Nevertheless, two of the choicest blessings of a faithful minister of Christ are to see the fruits of his labors in souls won to Christ and growing in grace, and to enjoy the fellowship of the saints which persecution and tribulation only serve to deepen. To these should be added that supreme blessing which is not named in our lesson, the blessing of intimate fellowship and companionship with the Lord Jesus Christ in all our labors and trials. (Isa. 41:10; Matt. 28:20; Phil. 3:10-11)

V. THE MISSIONARY ORGANIZATION
(Acts 17:14-15)

The hint which this lesson affords of missionary organization is very helpful. Paul sent word to Silas and Timotheus to come to him at Athens. Evidently they recognized themselves as subject to his direction.

It is a source of great blessing when God's people recognize scriptural authority. God has given to every believer a spiritual gift to fit him for a definite ministry in the service of the Lord Jesus Christ. But He has gifted some with the gift of rulership and has placed them in positions of responsibility in which they direct the labors of others. Those who are in positions of scriptural authority should command the implicit obedience of all over whom the Spirit has made them overseers. They should enjoy their respect and confidence, and should be obeyed so long as they are true to the Word of God. Of this Paul is a good example. He was the General Director of the Apostolic Mission to the Gentiles, and he exercised remarkable and blessedly beneficial authority in the lives of the young preachers associated with him as well as in the affairs of the saints in the various churches. Whether we recognize it or not, the Scripture teaches centralized authority in Christian work, and those works which have been most blessed of God have been the ones in which scriptural authority was exercised by the man at the head. (I Cor. 12:28; Rom. 12:8; Heb. 13:17)

Happily there are some examples of scriptural exercise of authority in our own day. Several of the well-

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known faith Missions as outstanding examples of scriptural organization in the present generation, for their General Directors hold a place which we believe is very similar to the place which the Apostle Paul held in the days of his ministry. And we workers here at dear old D. B. I. are blessed in working under one who, we believe, is endowed in remarkable measure with the scriptural gift of rulership—I refer to Dean Fowler. We can testify from personal experience that his exercise of authority, while firm, has always been wise, and loving, and beneficent. He has given every evidence of being directed by the Spirit of God, and his exercise of authority has resulted in unspeakable blessing in our personal lives as well as in the work of the Denver Bible Institute. We believe we should be subject to his authority because the Scripture says to submit to those that have the rule over us, but we have not found it hard to obey the Scripture, for we esteem our Dean very highly in love for his work's sake (I Thes. 5:12-13), and we know that he "rules well" (I Tim. 5:17).

VI. THE MISSIONARY SPIRIT
(Rom. 15:18-20)

Paul also exemplified the missionary spirit. This appears in the testimony of Romans 15:20, "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation."

This is very closely akin to the missionary method which we have already noted, and it is as sorely needed in our day. Thousands of pastors are spending their lives, working fields which have been worked to death by their predecessors, and vast regions lie untouched by the gospel. There is something wrong with the condition in which hundreds of Christian workers devote years to a beggarly hand-full of saints who are afflicted with doctrinal malnutrition because they lack spiritual exercise, while millions lie in heathen darkness, without a single ray of gospel light. We do not say that God will not lead a man into the pastorate in the homeland, but we are sure that were He given a chance He would lead out into the regions beyond, many who are engaged in such a labor here. Or, if not this, certainly He would lead those whom He keeps in the home field to bend every energy to awakening His people to the crying need and to God's will for the evangelizing of the lost, that they might pray, and give, and go as they never have done yet. The true missionary spirit will not let a man rest while millions of hungry souls are starving for the Bread of Life. It will impel him with irresistible force to be constantly reaching out to bring the gospel to the regions beyond. (II Cor. 10:13-16)

VII. THE MISSIONARY INSTRUCTION
(I Thes. 5:11-23)

But with the missionary spirit strong upon him, Paul did not disregard the necessity of instructing those who were already won. To the Thessalonian believers, he writes back the two great epistles which bear their name, and likewise he ministers to the spiritual needs of the Corinthians. We cannot take time to discuss in detail the instruction which he sends them, but careful reading of the section which is cited at the head of this paragraph will give the reader a fair idea of the care which should be in the heart of every Christian worker for those whom he has won to the Saviour. No normal mother would bring children into the world and then leave them to starve for want of nourishment; and the true missionary will do everything in his power to nourish in the faith of Jesus Christ and in the things of the Christian life those spiritual children whom God permits him to beget. (I Cor. 3:1-2; I Cor. 4:15-17; Acts 20:28)

VITAL-TRUTH ILLUSTRATION

Dan Crawford, the African missionary who proved his faith by his works, once said, concerning faith in God and prayer: "they can wall you in, but they can't roof you over."

Another man of God in Africa, C. T. Studd, writes: "By Thee I have run through a troop; and by my God I have leaped over a wall (Ps. 18:29). We got into so many tight corners, but always found God there, that we began to look for, nay, even to desire, tight corners to get into, that we might have the luxury of seeing how God would extricate us out of them. All glory to God. BY MY GOD I have run—BY MY GOD I have leaped—over difficulties on the road to Africa's heart."

Third Quarter, Lesson 11 **Sunday, September 9, 1928**

PAUL IN ATHENS AND CORINTH

Lesson Text: Acts 17:16 to 18:17; I Cor. 2:1-16; I Tim. 2:3-7
Read also I Cor. 13:4-13

Golden Text:

"For I determined not to know anything among you, save Jesus Christ, and Him crucified" (I Cor. 2:2).

"The Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." So wrote the Apostle Paul to the Corinthians. (I Cor. 1:22-24) Surely he had reason to know, for he had seen how the different classes named received the gospel. These verses are an excellent summary of today's lesson, and they suggest the outline which we shall follow in our study.

I. CHRIST TO THE GREEKS FOOLISHNESS
(Acts 17:16-33)

In our lesson the order is slightly different from that in the verses which suggest the outline, for the Greeks come into view first. As we study this section, three things impress us.

A. The Quest for Wisdom. When the Greeks heard Paul preaching concerning the Lord Jesus Christ, they asked him to tell them what it was he was talking about. This is not surprising, for "all the Athenians spent their time in nothing else but either to tell or to hear some new thing." In this we see the Scripture fulfilled, "The Greeks seek after wisdom." To want to tell some new thing and the desire to hear new things in order to be able to tell them are universal traits among humans. Their root is pride. And especially does the practice of the Greeks remind us of the Modernist's "pursuit of knowledge." Sad to say, while the Greeks learned many wonderful things as we can easily ascertain by referring to the writings of their great philosophers, they were ignorant of the true wisdom. In this, as in the search for wisdom, the Modernist is like those ancient Greeks, for he amasses great treasures of learning in many realms, yet, with all his learning, in the most vital facts he is pitifully ignorant. In him is fulfilled the Scripture which describes men in these last days as "ever learning, and

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never able to come to the knowledge of the truth" (II Tim. 3:7).

B. The Proffer of Wisdom. To those Greek philosophers, Paul presented the key to all true wisdom. After speaking somewhat at length of God's creative power, and calling attention to the logical fallacy of idolatry, he preached to them Jesus. Now the Scriptures declare that "In Him are hid all the treasures of wisdom and of knowledge." So, had they known it, those "wise men" were confronted with the supreme opportunity of their lives to learn what true wisdom really was. Such is the opportunity of every man who hears or reads the Word of God. (Col. 2:3; I Cor. 1:30; I Cor. 1:25; I Cor. 2:6-7; Eph. 1:17)

C. The Repudiation of Wisdom. But when Paul spoke of the resurrection of the dead, he became the butt of ridicule for those self-satisfied, worldly-wise Greeks. It is exceedingly interesting to note that the Greeks balked exactly where the Modernist balks today—at the supernatural. They knew many things, but they did not know the Lord Jesus Christ. To them He was "the unknown God" in truth. And so He is to the Modernist today. What can the scholar of this century of achievement not tell us about God's handiwork? One who has studied even superficially into the vast knowledge of men today stands breathless and amazed as he realizes how much they have learned. One cannot help marveling at man's knowledge concerning the natural sciences, and for that matter at his knowledge in everything else which comes under his observation in the realm of human experience. But the greatest marvel of all is that men who know so much about God's universe still do not know God. They talk much about God, it is true, yet they do not know God, for they deny the Lord Jesus Christ, and He is God. While it is marvelous, the Atheistic character of much of modern scholarship occasions the instructed child of God no surprise, for he has read in God's Word, "The world by wisdom knew not God" (I Cor. 1:21). If we had no other proof of the inspiration of the Bible, the evidence of prevailing conditions, in the light of this one verse, would be enough to establish it forever beyond the question of a doubt.

But those who reject the wisdom of God as it is revealed in the Lord Jesus Christ, in so doing classify themselves, for "the preaching of the Cross is TO THEM THAT PERISH foolishness" (I Cor. 1:18-20; I Cor. 1:26; Col. 2:8; II Cor. 4:4).

From this part of our lesson, we learn the dangers which attend human learning and the necessity of getting well acquainted with Christ if we would be truly wise.

II. CHRIST TO THE JEWS A STUMBLINGBLOCK (Acts 18:1-6)

Next we see Paul preaching to the Jews in the synagogue at Corinth. Here it was evident that Jesus Christ was to the Jews a stumblingblock.

A. Jesus Christ is a stumblingblock to the Jews. Not the man Jesus—that He lived none will deny; that He was a good man and a great man many will admit. It is true that if we go a little deeper into the meaning of His Name we find that the Jews immediately part company with us, for the Name "Jesus" means "Jehovah—Saviour" and the Jews are unwilling to admit that He is either. His humanity they admit without a protest, and many will admit the perfection of His humanity, but they will not admit His Deity. In this the Jews are on common ground with the Modernist. Nor is Christ alone the stumblingblock. The Christ was the subject of Jewish expectations and the center of their hopes from the day when God first called Abraham out of Mesopotamia. And even today the orthodox Jew cherishes the hope of Messiah's coming. But that Jesus is the Christ, the Son of God, and the Messiah of Israel, is the stone at which they stumble. How blind Israel is! But again this is not surprising to the child of God who knows his Bible, for the Word declares that "blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Rom. 11:25).

B. Israel stumbled through unbelief. Her unbelief was occasioned by self-will, and self-righteousness, and self dependence. "Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith but as it were by the works of the law. For they stumbled at that Stumblingstone; as it is written, behold, I lay in Sion a Stumblingstone and Rock of offence: and whosoever believeth on Him shall not be ashamed" (Rom. 9:31-33).

Israel's sin is the sin of men today. It has its counterpart in two different realms, the one among unbelievers and the other among believers. Some are seeking salvation by their own work instead of trusting in the finished work of Christ. And so intent are they on establishing their own righteousness, they have no time to consider the perfect righteousness of Christ which is provided for them through simple faith in Him. In this they are like the Jews, for they are stumbling at the same stumblingstone. But unbelievers are not the only ones who are guilty of this sin. Many believers are blinded to the power and grace of God because of self-will and self-dependence. They think their own plan is better than God's plan for their lives. They seek to accomplish their tasks by self-effort instead of in the strength of Christ. They seek to meet and overcome their temptations by will power instead of by the power of God. And their own opinions they consider far more authoritative and important than the Word of the living God. All of these things in the final analysis are unbelief. Let the unbeliever beware of trusting in his own works. Christ alone can save him (Acts 4:12; Eph. 2:8-9); and let the believer beware lest he forget the Lord Jesus Christ, for only by Him and through Him can God's plans be wrought out in the affairs of the nations or in the lives of individuals. (Jno. 15:15)

C. The unbelief of the Jews brought them under God's judgment. When they resisted the voice of the prophets, God's chastening hand lay heavily upon them. When the stubbornness of their unbelief became apparent, the Lord Jesus Christ said to them, "Whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder" (Matt. 21:44). And now as Paul preaches the gospel to them, they set themselves in opposition to it and blaspheme the Name of Jesus Christ, so Paul, moved by the Spirit of God says to them, "Your blood be on your own heads." It is because of the same unbelief that Israel today is a nation scattered and peeled.

As in the case of Israel's unbelief, her judgment has its application both in the experience of the unbeliever and in that of the believer. To the unbeliever—the man who has never trusted Christ as his Saviour—unbelief brings God's judgment. He must suffer the pains of hell unless before it is too late he turns to the Lord Jesus Christ and trusts Him as his Saviour. (Jno. 3:18; Jno. 3:36; II Thess. 1:7-10) But to the backslidden believer—the man who has trusted Christ as his Saviour but who after trusting Him has forgotten Him and has fallen into the sin of self-dependence—his unbelief brings chastening, though his soul is saved. (Heb. 12:6-11; I Cor. 11:31-32)

III. CHRIST—TO THEM THAT ARE CALLED, THE POWER OF GOD AND THE WISDOM OF GOD

To some in the days of our lesson Christ proved to be both the power and the wisdom of God. Those who found Him such were the ones who believed in Him.

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Among them were Dionysius, the Areopagite, and Crispus, the chief ruler of the synagogue. (Acts 17:34; Acts 18:8)

Christ is the power of God to the soul who trusts Him as his Saviour. Such an one He saves from the eternal torments of hell. Let the world sneer at the preaching of the gospel and dub it "foolishness;" we have God's Word for it, "He that believeth on the Son of God hath everlasting life" (Jno. 6:36; Jno. 5:24). And has not the Saviour said, "Him that cometh unto Me, I will in no wise cast out" (Jno. 6:37-40)? How different this from the sentence which those who now cavil and sneer will one day hear from His lips: "Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth" (Matt. 22:13). "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41; Matt. 25:46).

Christ is the power of God and the wisdom of God to the believer who has yielded the life to Him and looks to Him for strength and for instruction. Have we temptations? In His strength we are well able to overcome them (II Cor. 10:4-5; Jude 24). Have we tasks? In His strength we are well able to perform them (Phil. 4:13). Do we lack wisdom? Let us ask of God Who giveth to all men liberally and upbraideth not and it shall be given to us (James 1:5). What is our need? "My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19).

VITAL-TRUTH ILLUSTRATION

Melancthon mourned in his day the divisions among Protestants, and sought to bring the Protestants together by the parable of the war between the wolves and the dogs. The wolves were somewhat afraid, for the dogs were many and strong, and therefore they sent out a spy to observe them. On his return the scout said, "It is true the dogs are many, but there are not many mastiffs among them. There are dogs of so many sorts one can hardly count them; and as for the worst of them," said he, "they are little dogs, which bark loudly, but cannot bite. However, this did not cheer me so much," said the wolf, "as this, that as they came marching on, I observed that they were all snapping right and left at one another and I could see clearly that though they all hate the wolf, yet each dog hates every other dog with all his heart." I fear it is true still; for there are many professors who snap right and left at the brethren, when they had better save their teeth for the wolves. If our enemies are to be put to confusion, it must be by the united efforts of all the people of God: unity is strength.

—C. H. Spurgeon

Third Quarter, Lesson 12 **Sunday, September 16, 1928**

PAUL WRITES TO HIS FRIENDS AT CORINTH

Lesson Text: I Corinthians chapters 1 to 4
Read also Eph. 4:1-6

Golden Text:

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133:1)

In a recent lesson we studied Christian Unity from a positive standpoint. In this lesson we study it from the negative, for the central lesson to be learned from the Scriptures assigned is the sin and seriousness of divisions among believers in the Lord Jesus Christ. This is the key thought in the first epistle to the Corinthians, which was written to counteract the divisive spirit which had arisen in that church, and to correct the conditions which it had produced, by pointing those sinning saints to the Lord Jesus Christ. It is a sad commentary on the weakness of Christians that at least three of the epistles of Paul (I and II Corinthians and Philippians) had as their primary objective the correction of wrong conditions arising out of divisions among the brethren, and at the same time this fact is a revelation of the importance of Christian unity and of the need thoughtfully to consider it.

Much more might be said on the subject than can be said in the space available for this discussion; and though it has been our practice in these expositions to attempt to deal with all the Scriptures assigned, rather than confining ourselves to the section selected to be printed, the four chapters assigned for this lesson are entirely too long to permit such treatment, so we will be compelled (very regretfully) to confine ourselves to the portions assigned for printing, with the addition of four other verses which have special value in connection with our discussion.

I. DIVISIONS AMONG CHRISTIANS NECESSITATE EXHORTATION (I Cor. 1:10-13)

In the very beginning of this book the divisions among the Corinthians is brought forward, and from the Apostle's method of dealing with them we may learn some exceedingly practical lessons to guide us in our own associations with our fellow believers. His dealing with them and the occasion for it appears in the verses which comprise the first section of our lesson Scriptures, the citation for which we give at the head of this paragraph.

A. Divisions among Christians necessitate exhortation. Whenever the Apostle Paul finds believers at variance with one another he exhorts them to be of the same mind in the Lord, and he does not hesitate on occasion to name the sinning individuals and to speak of their sins publicly. In this letter we find him addressing his exhortation to the whole church. Here the condition seemed to have been general. But in the epistle to the Philippians he addresses Euodias and Synthyche by name, in a letter addressed to the whole church. In this we find a valuable example. When divisions occur between Christians, exhortation is in order. Perhaps there is nothing which men hate worse than the thought of exhortation, but exhortation is blessedly scriptural, and it is imperatively necessary if we are going to be obedient to the Scriptures which command us to endeavor to keep the unity of the Spirit in the bond of peace. (Heb. 3:13; Eph. 4:3; Heb. 12:15; Heb. 10:24-25)

B. Another thing is to be noted about this passage which is contrary to the opinions of men, and that is that it is a matter of simple Christian faithfulness for believers to report to those in positions of spiritual leadership and responsibility the spiritual needs in the lives of others. "It has been declared unto me of you my brethren, by them which are of the household of Chloe, that there are contentions among you," says the Apostle Paul. How that family would be criticized today! They would be called "snitchers," "gossips" and every other unkind thing which man could think of to call them, but how foolish such an attitude is! God has set the seal of His approval on the action of the household of Chloe by using their report as the occasion for one of His inspired letters to the churches. We may be sure that had that family acted dishonorably or contrary to the will of God He would have said so plainly, but He

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did not. They were to be commended for their faithfulness. When we see a brother in a fault we should do everything in our power personally to restore him, but we should not hesitate to declare his condition to those who are in positions of spiritual oversight in his life that they too may minister to his need. (Gal. 6:1; Matt. 18:16-17; Heb. 13:17)

II. DIVISIONS AMONG CHRISTIANS BESPEAK CARNALITY
(I Cor. 3:1-4)

First Corinthians 3:1-4 was not included in our lesson Scriptures, but these verses are so illuminating in connection with the subject which the other Scriptures treat that we feel we must include them in our discussion. In them we see one central thought which we shall consider from both the negative and positive points of view.

A. Divisions among Christians do not come from the Spirit of God. In God's sight Christians are united in one body—they are one in Christ Jesus. It is His express purpose that His children shall maintain unity among themselves. And so complete is the unity which He desires that it extends even to the thoughts of the heart and the words of the mouth. Christians should think the same things and should speak the same things. Many will say that such a standard is impossible, but in so saying they reveal their own carnality and unbelief, for God's Word says, "Be of the same mind in the Lord"; "Be perfectly joined together in the same mind and in the same judgment"; and, "The God of patience grant you to be likeminded one toward another according to Christ Jesus, that ye may with one mind and with one mouth glorify God, even the Father of our Lord Jesus Christ." Who are we to say that believers cannot have perfect unity in thought and word and deed when God says they can? Perfect unity being the standing of believers in the Body of Christ, and perfect unity being God's express will for His children in their state, it is evident that divisions among Christians are not produced by the Holy Spirit. This God's Word puts beyond the question of a doubt when it says, "God is not the Author of confusion but of peace." (I Cor. 12:12; Eph. 1:10; Eph. 2:14-15; Phil. 4:2; I Cor. 1:10; Rom. 15:5-6; I Cor. 14:33)

B. Divisions among Christians do come from the old nature. The Scripture which we are studying says that the Corinthians were "carnal," because among other things there were divisions among them. The word "carnal" means fleshly and the "flesh" in God's Word is the old sinful nature begotten in us by the fall. Of this nature the Word says that "the carnal mind (the mind of the flesh) is not subject to the law of God neither indeed can be" (Rom 8:7). That divisions are produced by the old nature is further confirmed by the fact that in the list of the works of the flesh given in Galatians 5:19-21, hatred, variance, emulations, wrath, strife, seditions and heresies are included. The Greek word translated "heresy" means disunion, or factiousness. It very strongly expresses the thought of divisions produced by selfish choices. In the light of these Scriptures and in the light of the considerations which we have already presented, we may be sure that when there are divisions among God's children, somebody's old nature is "on a tear."

C. This indicates our personal responsibility, which is to walk so consistently with the Lord that we may never cause divisions by yielding to our old nature. Others may be so blinded by their old natures, or may so completely yield to them that they will criticize and find fault with us and gossip about us. And the domination of the old nature may produce such a condition in the lives of others that we will be compelled to withdraw fellowship from them. But let us be sure that so far as we are concerned divisions do not come because we have yielded to the old nature; and let us do everything in our power by prayer and exhortation to deliver our brother from the bondage of his old nature, that unity may be restored and maintained. This is the meaning of the Scripture which says, "If it be possible, as much as lieth in YOU, live peaceably with all men" (Rom. 12:18).

III. DIVISIONS AMONG CHRISTIANS OBSCURE THE SAVIOUR'S PREEMINENCE
(I Cor. 3:5-11)

Many sad things follow as results of divisions among Christians, but nothing is more sad nor serious than this: divisions cause men to lose sight of the Lord Jesus Christ; they obscure His rightful preeminence.

A. The power of divisions to obscure the preeminence of Christ is revealed in the condition among the Corinthians. Party spirit had sprung up among the Christians there. There was the Paul party, the Peter party and the Apollos party. Each fancied his own party superior to the others because of some experience with Peter, or with Paul, or with Apollos, or because of doctrinal differences based, so they claimed, on what these different men had taught them. And in addition to these three, there was another party (which was as self-righteous, if not more so than the others) called the Christ party. Surely this has its counterpart in the denominational spirit which is manifest in many quarters today. We do not say that denominational organization or affiliation in itself is wrong, but it is terribly wrong when men become so occupied in their denomination and its program that they lose sight of the Lord Jesus Christ and the truth concerning His Body. Divisions do cause men to lose sight of Christ.

B. Divisions, therefore, on another count are contrary to the plan and purpose of God. He has ordained that in all things Christ shall have the preeminence. He is the Head of the Church which is His Body. This should be constantly borne in mind by all the members of that Body. God does use men, and He does give them places of leadership and authority in the Church, but they are there for one and only one end—that in all things the Lord Jesus Christ may be exalted and that men may be drawn into closer touch with Him. The party spirit which gives man a wrong place, therefore, grieves the Holy Spirit of God, for it robs God's Son of His rightful place in the Church. Surely this thought should keep the servant of Christ very humble. He is of value and of use to God only as his ministry gives men a clearer vision of the Saviour. (Col. 1:18; Eph. 1:22-23; I Cor. 1:13)

IV. DIVISIONS AMONG CHRISTIANS SPRING FROM A WRONG OCCUPATION
(I Cor. 3:21-23)

This brings us to our last point. Divisions among Christians spring from a wrong occupation. This thought has two aspects, the one affording a diagnosis and the other a remedy.

A. A wrong occupation lies at the heart of every division in the Church of Christ. The Corinthians were occupied in the men whom God had used to bring them blessing instead of in the Saviour Whom these men preached. This is very significant, for to walk in the flesh is to let the flesh control the mind. And as the old nature dominates our minds, each will be occupied in himself and his own advantage. In the final analysis every wrong occupation is self-occupation, for the backslider in heart is "filled with his own ways." This inevitably causes divisions and offences, for there can be no unity when every man seeks his own interests and does that which is right in his own eyes. (Rom. 8:5; Prov. 14:14; Judges 21:25; Phil. 2:2-10)

B. It is obvious, therefore, that the remedy for divisions among God's people is occupation in the Lord Jesus

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Christ. This is what it means to "walk in the Spirit." "They that are after the Spirit do mind the things of the Spirit." To be walking in the Spirit is to let the Spirit control our thoughts, and as we do this He will lead us to occupation in the Lord Jesus Christ. This is what the Scriptures mean, "Let no man, therefore, glory in men, for all things are yours, and ye are Christ's and Christ is God's." Let every Christian be giving the Lord Jesus Christ His rightful place in the life and divisions will be impossible, for in thinking of Him and seeking His will, we will all be perfectly joined together in one mind. So will we bring joy to the heart of God and blessing to the souls of men. (Heb. 12:1-3; Rom. 8:5-6; Phil. 4:6-8; Prov. 14:14; Eph. 4:29-32)

VITAL-TRUTH ILLUSTRATION

In the Arizona desert there is a well fifty-five miles from any other water. Within fifteen or twenty miles of it, bones lie scattered all around of men and their horses that might have reached it had it been possible to know, on that featureless plain, where to find it. As close as five miles stand two wagons, each with skeletons of its party huddled around it. And at the very gateway of the enclosure a prospector was found one morning, lost and dead. Finally an owner erected a lighthouse. He planted a tall cottonwood pole and strung a lantern upon it, and that has been kept always lighted. We shiver to think that former owners could have been willing to neglect to rescue perishing fellow-men by so plain a means. But are you and I doing worse than that—leaving our fellows in a more dreadful danger—neglecting to hold out to them the Light of salvation? "Who will have all men to be saved."

—From The Wonderful Word.

Third Quarter, Lesson 13 **Sunday, September 23, 1928**

THE CHRISTIAN BASIS OF TOTAL ABSTINENCE

Lesson Text: I Cor. 8:1-13
Read also Romans 14:13-21

Golden Text:

"Let no man seek his own, but every man another's wealth" (I Cor. 10:24).

Today's lesson Scripture sets before us a particular application of Christian considerateness. The Bible plainly teaches that believers should consider one another, "Let us consider one another to provoke unto love and to good works," is the exhortation of Hebrews 10:24. "Look not every man on his own things, but every man also on the things of others," is the way it is worded in Philippians 2:4. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins: Beloved, if God so loved us, we ought also to love one another," is the version of I John 4:10-11. And in I John 3:16 we read, "Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren." Many other Scriptures might be quoted which teach that believers should consider one another, and from each of them we might learn some definite application of this truth. But our purpose is to study its application as set forth in the eighth chapter of I Corinthians. This chapter might be summed up in the words, "Let us be considerate of our brother's weakness."

I. THE PRINCIPLE
(I Cor. 8:1-3)

The principle is clearly stated in verses 8:1-3, and with them we are given some helpful side lights.

A. First we find in these verses a statement of the principle which governs the chapter, and which consequently must govern our study of the chapter: "Knowledge puffeth up, but charity (love) edifieth." The word "edifieth" in the Greek is literally "buildeth up," so we may read our verse, "Knowledge puffeth up, but love buildeth up." In these words there is stated a distinction in effects, but there is also implied a distinction in causes. Unless it is hallowed by love, knowledge is self-centered, whereas love in its very nature is centered in others. A man may be coldly orthodox in his doctrine, and his knowledge may be colossal, and yet he will be of very little help to others without love. But it is hard for a man to be filled with self-sacrificing, burning love for God and man without bringing blessing to others, even though his knowledge of the doctrine be more limited than that of many who have less love. We should never despise knowledge, especially the knowledge of the truths of God's Word, but we should always recognize that love must accompany knowledge to safeguard the soul from spiritual pride and to enable the child of God to use his knowledge to bring blessing to others. (I Cor. 13:2, "charity" should be translated "love" in this verse.)

B. After all, our knowledge gives no occasion for pride, for what little knowledge we have is far from perfect. "If a man think that he knoweth anything; he knoweth nothing yet as he ought to know." Thank God for our present knowledge, there is a blessing in it: But now we only know in part. There is a day coming, however, when we shall know as we are known, and then our present knowledge will seem almost ignorance in comparison. But in that day, when the light of full revelation dwarfs our present knowledge into insignificance, the love which God has given us now in the bud will bloom into its full flower and beauty, for the limitations which now hinder its full expression will be removed. (I Cor. 13:9-13)

Before we leave this part of our discussion, let us remind ourselves of the principle which we have learned, "Knowledge puffeth up, but love buildeth up."

II. THE PROBLEM
(I Cor. 8:4-8)

Now we come to the practical problem which this lesson presents. Two facts are involved in it.

A. The first fact is the fact of our knowledge. "We know that an idol is nothing in the world, and that there is none other God but one." These words summarize the knowledge of which verse one speaks and which is explained more fully in verses 4 to 6. It is given in special connection with eating things offered in sacrifice to idols. Evidently it was a common practice in those days for meat which had been offered in sacrifice to idols later to be sold in the market, where it was purchased by the people and taken home to be eaten. (I Cor. 10:25-28) Another practice evidently was the practice of eating the idol meat in the temple of the idol. (I Cor. 8:10) If a man believed in the idol, the eating of idol meat would no doubt have special significance. But logically the Christian who knew the idol was nothing was free to eat idol meat if he chose. It was good meat, and to him it was simply meat and nothing else. In this, knowledge gives the Christian liberty. (I Cor. 10:25-26)

B. But there is another fact to be considered, and that

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is the fact of my brother's weakness. Some who have just come out of idol worship into the faith of Christ may not have the knowledge which I have, and consequently may not enjoy the same liberty. If I eat with the knowledge which I have, it is no sin for me, for I eat in faith, disregarding the idol and giving thanks to God. But my brother, if he eats, will eat it with doubt, as a thing offered in sacrifice to the idol. To him it will have some of the old significance attached to it as an act which involved respect to the idol if not actual worship. For him to eat with his doubt is sin, for "whatsoever is not of faith is sin." The very exercise of my liberty which I have in Christ Jesus may be to the brother an occasion of stumbling, for while I eat in faith, and for me it is no sin, my example will encourage him to eat, and because he has not the same faith, for him it is sin and his conscience is defiled in the eating. (Rom. 14:14, 22-23)

So now the problem is very clear. I have knowledge which sets me at liberty, but my brother has not the same knowledge. My use of my knowledge and the exercise of my liberty may cause my brother to stumble, for it will encourage him to do a thing which his uninstructed conscience cannot approve. In the light of my brother's weakness what should I do? This is the problem which confronts many Christians today in many practical matters. There are things which an instructed Christian could enjoy without sinning because he would enjoy them in faith, but these very things might cause an uninstructed brother to stumble. What should he do?

III. THE PRACTICE
(I Cor. 8:9-13)

Happily our Scripture does not leave us in the dark, for it points out the practice to which the principle already stated leads.

A. Apart from love my knowledge would lead me to exercise my liberty without regard for its effect on others, but love constrains me to limit my liberty by my brother's weakness. So the Apostle Paul warns the Corinthians, "Take heed lest by any means this liberty of yours become a stumblingblock to them that are weak." And he concludes with his own ringing testimony, "If meat make my brother to offend I will eat no flesh while the world standeth, lest I make my brother to offend." (Rom. 14:13-21; I Cor. 10:23-28; Rom. 15:1-2)

B. It is to be noted that any other course is sin. When I cause my brother to stumble I sin against him, but more than that I sin against Christ. That brother is a member of the Body of Christ. He needs to be built up, not caused to stumble. And to build him up is the Saviour's purpose and desire. Shall I hinder the fulfulfilment of His purpose by the exercise of my liberty? Or shall I, as a fellow-member of the Body of Christ, seek in every possible way to stand by my brother in his weakness and to be to him the blessing which he needs? To the honest, earnest Christian there can be only one answer. And to the selfish Christian, who insists that he must enjoy his liberty, that his brother is responsible for his own weakness, and that he is not his brother's keeper after all, the Word of God says, "When ye sin so against the brethren and wound their weak conscience ye sin against Christ."

C. A word of explanation is needed however, to avoid confusion as to what the Scripture means when it says that the weak brother perishes. (See also Rom. 13:14) This certainly cannot mean that he loses his salvation, for the believer cannot lose his salvation. (Jno. 6:37-40; Jno. 10:28-29; Jno. 5:24; Rom. 8:38-39) This being true, it follows that the weak brother perishes in a fourfold sense. He is condemned of his own conscience (Rom. 14:22-23; I Cor. 8:7, 12); by a guilty conscience he loses his fellowship with God (I Cor. 10:19-21; Rom. 7:9-11); persisting in what to him, because of his weakness, is sin, he incurs God's chastening (Heb. 12:6; I Cor. 10:22); and in the life to come he loses the reward which might have been his had he been living for the Lord instead of compromising with his own desires. (Rom. 14:12; Rev. 22:12) But after all is said, still in the light of God's Word, we must maintain that the weak brother does not lose his salvation. (I Cor. 3:11-15)

VITAL-TRUTH ILLUSTRATION

Edward Dunbar, author of the song "There's a Light in the Window for Thee, Brother," sleeps in a pauper's grave at Coffeyville, Kansas, where he died a tramp in the town jail. One night he called at the jail for shelter. He was sick, and the authorities took him in, and the next day he died. Some good people erected a marble slab over his grave, on which these words are inscribed: "Here lies Edward Dunbar, who wrote 'There's a Light in the Window for Thee, Brother.'" Thousands have sung that pathetic song. How sad to think that poor Edward Dunbar ended his career in darkness, and saw only the light that came through a prison window as he was about to end his earthly career. Drink was said to be the cause of his fall. But how many similar tragedies there have been, and how much talent squandered! Every child of God can so live as not to place a stumbling block in the way of him who is weak.

Third Quarter, Lesson 14 **Sunday, Sept. 30, 1928**

REVIEW: PAUL THE MISSIONARY

(Read also Phil. 4:4-8, 18-20)

Golden Text: Gal. 2:20

Suggested Outline for the Scripture Reading.

The Life of Victory

I. The Characteristics of a Victorious Life.
(Phil. 4:4-6a)
(A). Joy—"Rejoice in the Lord always."
(B). Considerateness—"Let your moderation be known to all men."
(C). Fellowship—"The Lord is at hand."
(D). Trust—"Be anxious for nothing."

II. The Means of a Victorious Life.
(Phil. 4:6)
(A). Prayer and Supplication.
(B). Thanksgiving.

III. The Defense of a Victorious Life.
(Phil. 4:7a)
"The peace of God which passeth all understanding shall keep (guard) your hearts and minds."

IV. The Power of a Victorious Life.
(Phil. 4:7b)
"Through Christ Jesus."

V. The Secret of a Victorious Life.
(Phil. 4:8)
"Think on these things."
(A). Occupation in God's Son.
(B). Meditation in God's Word.

QUESTIONS FOR REVIEW

Lesson 1—"The Early Life of Saul"

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Lesson Text: Deut. 6:4-9; Phil. 3:4-6; Acts 22:3, 27, 28)
(Golden Text: Ecc. 12:1)

1. How can a man love God as the Law commands him to?
2. Can a man save his soul by his own good works?
3. How can a soul be born again?
4. Has the new birth any bearing on our first two questions?

Lesson 2—"Saul and Stephen"
Lesson Text: Acts 7:54-8:3; 22:3, 4, 19, 20; 26:4, 5, 9-11; Gal. 1:13-14)
(Golden Text: Rev. 2:10)

1. Is there any likelihood that believers may be called to suffer persecution?
2. How can a weak believer bear persecution?
3. Can persecution accomplish anything good? How?
4. What attitude should we have toward persecution?
5. How should we treat our persecutors?

Lesson 3—"The Conversion of Saul"
(Lesson Text: Acts 9:1-19a; 22:6-16; I Cor. 15:8)
(Golden Text: I Tim. 1:15)

1. What is conversion?
2. Why do unbelievers need conversion?
3. What kind of conversion saves a soul?
4. What are the instruments of conversion?
5. What relationship does conversion have to good works?

Lesson 4—"Saul's Early Ministry"
Lesson Text: Acts 9:19b-30; 11:19-30; 12:25; Gal. 1:15-18)
(Golden Text: Acts 9:20)

1. What is a call to Christian work and how do we know we are called?
2. How should the believer respond to the call?
3. What preparation is essential to fit one for the Lord's work?
4. What kind of company should the Christian worker keep?
5. What should the servant of Christ think about?

Lesson 5—"The First Foreign Missionaries"
(Lesson Text: Acts 13:1-52)
(Golden Text: Matt. 28:19-20)

1. Wherein is Israel a picture of the remission of the believer's sins?
2. What is the power which gives us the remission of our sins?
3. What must the unbeliever do to have his sins forgiven?

Lesson 6—"Paul in a Pagan Country"
(Lesson Text: Acts 14:1-28)
(Golden Text: Phil. 4:12)

1. What message was given to Paul which was given to none other of the writers of the Bible?
2. Name four things which should characterize a faithful minister, which we see in the Apostle Paul.

Lesson 7—"The Council at Jerusalem"
(Lesson Text: Acts 15:1-35; Gal. 5:1-15)
(Golden Text: Jno. 8:36)

1. Must a man keep the Law to be saved?
2. Can the Law give life to lost men?
3. How were Old Testament believers saved, by Law or by Grace?
4. How must we be saved?

Lesson 8—"Paul Carries the Gospel into Europe"
(Lesson Text: Acts 15:36—16:15)
(Golden Text: Acts 16:9)

1. What are the normal relationships between pastor and people?
2. What does God's Word teach about unity?
3. Should the Christian do anything which will hinder his testimony, even though the thing in itself be right?
4. Can the believer be guided by God's Spirit? How?
5. Why should we preach the gospel?

Lesson 9—"Paul in a Roman Prison"
(Lesson Text: 16:16-40)
(Golden Text: Phil. 4:4)

1. Who are the enemies of the believer, and how may we overcome them?
2. Can we trust God even in prison?
3. What would you say to a man who asked you how to be saved?

Lesson 10—"Paul in Thessalonica"
(Lesson Text: Acts 17:1-15; Rom. 15:8-20; I Thess. 5:12-23)
(Golden Text: Ps. 119:130)

1. What is the missionary's message?
2. Can a missionary expect to have an easy time?
3. What is the best method for a missionary to use?
4. What are some of a missionary's blessings?
5. Who does God want to be missionaries?

Lesson 11—"Paul in Athens and Corinth"
(Lesson Text: Acts 17:16—18:17; I Cor. 2:1-16; I Tim. 2:3-7)
(Golden Text: I Cor. 2:2)

1. Who is it that thinks the things of Christ are foolishness?
2. Who is it that stumbles at Christ?
3. What does Christ mean to you?

Lesson 12—"Paul writes to His Friends at Corinth"
(Lesson Text: I Cor. 1 to 4)
(Golden Text: Ps. 133:1)

1. How should we deal with Christians who are angry with us?
2. Will spiritual Christians get angry with one another?
3. Why is it wrong for Christians to be quarrelling?
4. What is the reason for contentions and divisions among Christians?

Lesson 13—"The Christian Basis of Total Abstinence"
(Temperance Lesson)
(Lesson Text: I Cor. 8:1-13)
(Golden Text: I Cor. 10:24)

1. Should Christians do things which would cause other Christians to stumble, even though the thing they are doing is right?
2. Why should we be affected by another's weakness?

VITAL-TRUTH ILLUSTRATION

A Sunday School teacher was teaching her children the lesson of David and Goliath. The verse which they took as their special text was: "And the Lord was with David." One little boy looked up at his teacher and suddenly said, "Was the Lord with David?" Being assured that He certainly was, the little boy eagerly asked if he could go home now, and later repeated the request, but the teacher insisted he wait till the lesson was over. Then he ran home as fast as possible, and went to the nursery and found his book with the picture of David and Goliath in it. He took the open book and ran to the study of his father, who was a minister, and even then engaged upon his evening sermon, and who told his little boy he was too busy to let him in. "Oh, please let me in, Papa, only a minute!" he pleaded.

The father opened the door and let the little boy in. He eagerly showed him the picture and said, "They left the Lord out." He then explained how the Lord was with David when he fought against the giant, but the artist had left Him out of the picture, for only David and Goliath were there.

The father went back to his sermon, but not to finish it. He tore it to pieces and threw it in the fire, and got down on his knees and asked God to forgive him for the many times he had gone out to fight without taking the Lord with him. That night when he went to preach he did take the Lord with him, and that was the commencement of a great revival.

—From The Illustrator.

THE LAST CALL! WHAT WOULD GOD HAVE YOU DO? SEE PAGE 216!

IN THE HARVEST FIELD

(Continued from page 221)

This ordination is conferred by the Church of the Open Bible, an independent Gospel Church, in the City of Denver, in the state of Colorado. In accordance with the provision for such ordination in the Constitution of this Church, the examining and ordaining council is an interdenominational council, consisting of the Pastors and Deacons of the Church of the Open Bible and visiting brethren invited by the Church to sit on the council and to participate in the official public ordination services.

We pray God's richest blessing upon our brother in his ministry in the service of our blessed Lord, and upon all to whom he ministers.

Done by order and in behalf of
THE CHURCH OF THE OPEN BIBLE
this fifth day of June, nineteen
hundred and twenty-eight.

(Signed) Clifton L. Fowler, Moderator.
Arvel S. Payne, Clerk.

Val Higgins	Henry G. Dietz
Martin L. Burgett	Aaron A. Schlessman
H. T. Bacon	Edward B. Hart
John W. Bailey	Maurice G. Dametz
R. A. Thompson	T. M. Hopkins
Harold A. Wilson	Roy R. Boese

Four of the young men who were ordained are members of the Faculty and Workers' Council of the Denver Bible Institute—Rev. Jesse Roy Jones, Director of Music, D. B. I., Rev. C. Reuben Lindquist, Secretary to Dean Fowler, Rev. H. A. Sprague, Instructor in English Bible, and Rev. W. R. Gorsage, Director of Evangelism. Rev. Joseph G. Wright and Rev. Clarence R. Harwood are graduates of the current year, Mr. Wright being called of God to give his life to Africa, and Mr. Harwood to work among the Jews in this country. We praise God for this group of faithful men who are devoted to giving forth the Word of God in this hour of apostacy and skepticism. Remember them in your prayers, and as you pray lay hold of God for others to be thrust forth into the harvest who shall be true to Him and to the Book.

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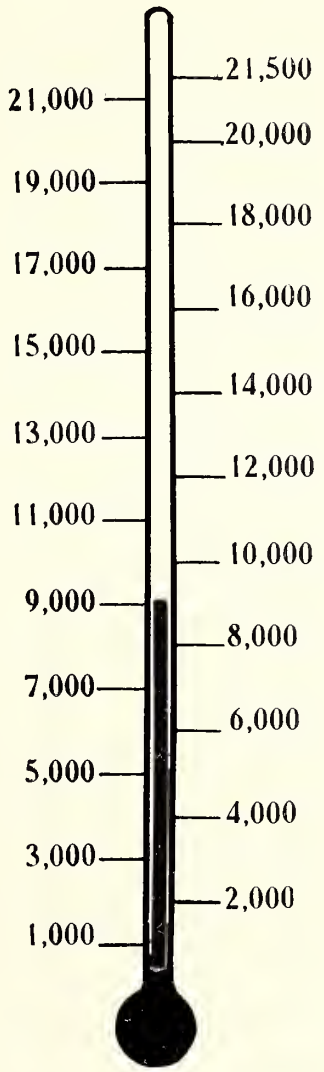
THE LAST CALL! $12,500.00 NEEDED BY JULY 19! SEE PAGE 216!

This Is the Last Call

$12,500 more is needed by July 19th

to complete the purchase of the L. J. Fowler Memorial Campus

JULY 19TH IS UPON US ! NOW IS THE TIME TO ACT ! SEE PAGE 216



JULY 19TH IS UPON US ! NOW IS THE TIME TO ACT ! SEE PAGE 216

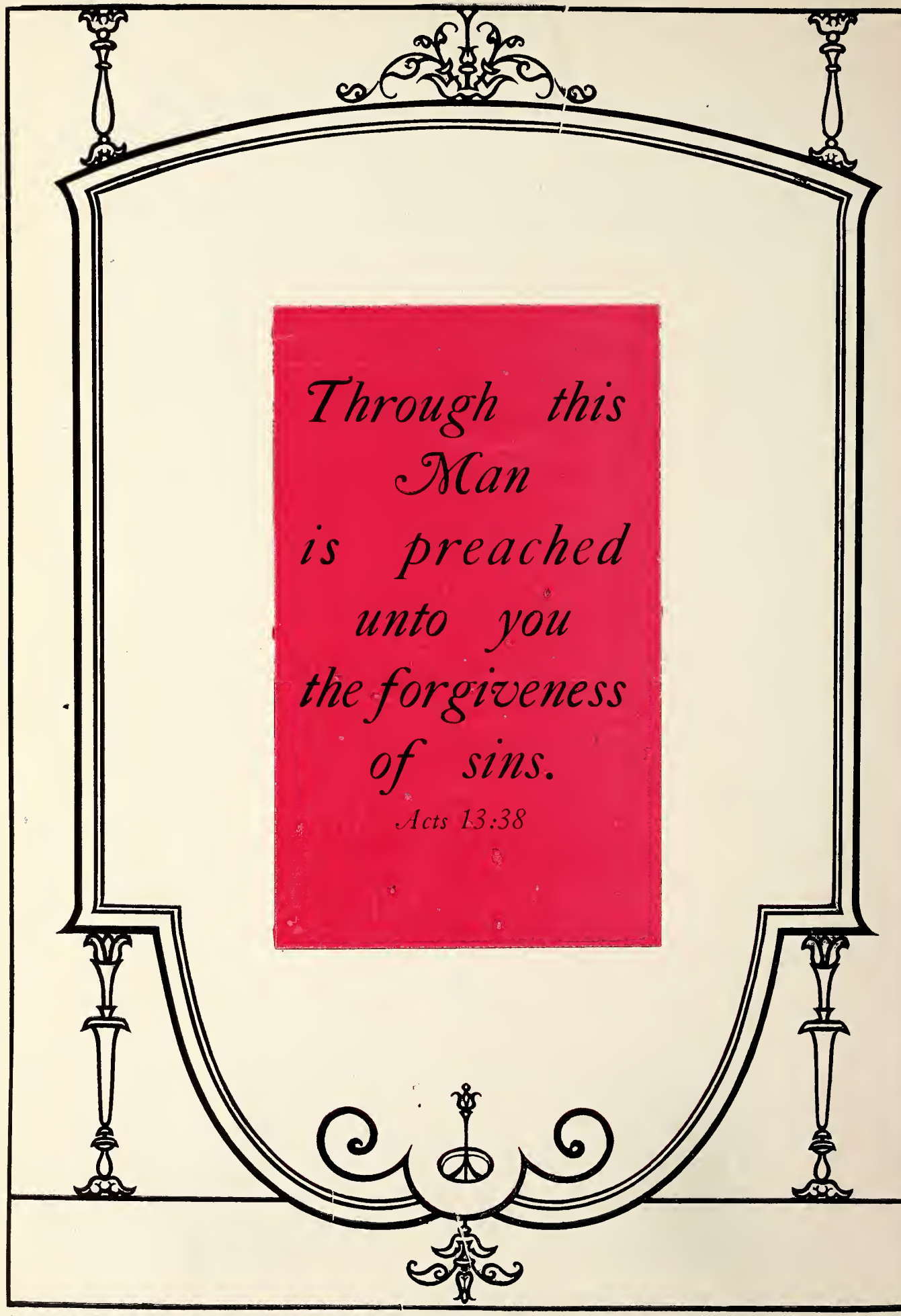
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Through this
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unto you
the forgiveness
of sins.
Acts 13:38

"Grace and Truth"

Clifton L. Fowler, Editor

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Clifton L. Fowler *Editor-in-Chief*

Assistant Editors:
H. A. Wilson
Jesse Roy Jones
Maurice G. Dametz
R. S. Beal
C. R. Lindquist, Book Reviews
Roy R. Boese, Publication Dir.
John I. Paton, Business Mgr.
R. E. Obitts, Editorial Sec'y

Contributors:
Frank S. Weston
Henry Ostrom
H. G. Dietz
W. B. Riley
Joshua Gravett
E. B. Hart
R. E. Neighbour
J. C. O'Hair
Aaron Schlessman
I. M. Haldeman
Albert Mygatt

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THE TRINITY
The triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno 4:24.

VERBAL INSPIRATION
The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN
The personality of Satan. Job. 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST
The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.

HELL
The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH
All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; I Jno. 2:16; I Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

Communism

COMMUNISM is a very real menace!

It is an organized conspiracy of international proportions, directed toward the overthrow of the governments, the wrecking of the homes, and the abolishing of the churches throughout the civilized world. Communism hates these things because they all involve authority, and Communism cannot tolerate the thought of authority. Communism hates authority because it hates God. Hatred for God, therefore, is the real animus of this amazing conspiracy.

That men should even think such diabolical things as Communists deliberately purpose is enough to chill the heart with horror: but this horror is intensified when we realize that in a measure at least Communism is actually succeeding in its iniquitous program. In Russia it has unleashed the worst passions of men, giving rein to an orgy of bloodshed and violence, and causing misery and suffering not exceeded even by the worst horrors of the Czar's misrule. It has plunged China's four hundred million into the throes of a bloody revolution, and temporarily at least has closed the majority of mission stations in that needy country. And it is working steadily, persistently, insidiously, sowing its infernal seeds of atheism, lawlessness, rebellion, lust, and discontent in the hearts of men, women, and even little children throughout Christendom. One hardly dares to think what the awful harvest must be!

The lawless and blasphemous spirit of Communism is portentous. We are drawing near to earth's night of sin—The Great Tribulation—during which that man of sin, the Antichrist, will set himself up as God and will lead all nations in open rebellion against the Most High and against His Christ. God's Word tells us that "that spirit of antichrist doth already work." Never were these words more true than they are today. Communism is one of the marks of the last day, for it is one of the shadows which warns of the near approach of the Great Tribulation.

But before that night of sin and woe settles down upon this poor, sin-cursed world, our Lord will come to rapture His Church. The Tribulation is coming, but before it comes we who have trusted the Lord Jesus Christ as our Saviour will be caught away to meet Him in the air, to be with Him forever! Surely these days of blasphemy only reveal more clearly the preciousness of the believer's blessed hope, and stir our hearts with eagerness to be found faithful at His appearing.

> For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Tit. 2:11-13).

GOD Answers Prayer!

He has answered prayer for money to purchase the "L. J. Fowler Memorial Campus."

He will answer prayer for money to build the needed buildings.

Read Dean Fowler's stirring letter of announcement and appeal on the next two pages.

Join with us in thanksgiving for the blessing given. Then join us in earnest prayer for the $50,000.00 yet needed to

"STOP THAT RENT DRAIN!"

Seeking a Name for the Present Epoch

A FRENCHMAN, Picard by name, believes that the present age, or epoch has grown up sufficiently that it should be christened. In keeping with this

(Continued on Page 236)

A Personal Letter to the Members of the "Grace and Truth" Family

OFFICE OF THE DEAN
DENVER BIBLE INSTITUTE
DENVER, COLO.

July Twenty-sixth
Nineteen Hundred Twenty-eight

Dear Fellow-believers in Christ:

> "Not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof"

When the Board of Directors of the Denver Bible Institute voted to purchase the forty acre tract near Denver for the Campus of the Denver Bible Institute, it was purely an act of faith. The price was $21,500.00. We had only $2,500.00. After much prayer we were convinced that God was leading us to accept the owner's terms--$2,500.00 down and $19,000.00 to be paid in ninety days, which period terminated July 19. Being assured that this was His will, the Board of Directors stepped out in faith on the promise:

> "My God shall supply all your need according to His riches in glory by Christ Jesus."

We can make Joshua's testimony, quoted above, our testimony. God has kept His promise! He has vindicated His Word! He has magnified His Name! By the nineteenth of July full provision had been made, so that on that day we were able to make the final payment, and the deed to the "L. J. Fowler Memorial Campus" is now, in God's good providence, in the hands of the Board of Directors, with the property free from debt. For the clarity of His leading, for the abundance of His provision, and for the graciousness of His dealing with us we give heartfelt thanks to God.

Our hearts were touched by the earnestness of intercession and by the loyalty of cooperation which was manifest among you, the readers of "Grace and Truth," and friends of D. B. I. Letter after letter was received, assuring us of your prayer support. Many of you testified your eager hope that the nineteen thousand dollars might be provided in full by the nineteenth of July. And the Spirit of God burdened many of you to give sacrificially that this provision might be made. In the Name of our blessed Lord Jesus we thank you, each and every one, for your prayers, for your warm words of encouragement, and for your gifts. God wonderfully used you to fulfil His good pleasure, and we give thanks to Him on your behalf.

Already the new place has proved to be a great blessing, and has actually been saving money for the Denver Bible Institute. But the goal is not yet reached. The "Rent Drain" is not yet stopped. Indeed it promises to be even more terrible than ever next year, unless

A Personal Letter to the Members of the "Grace and Truth" Family

it is stopped before school opens. In order to stop the "Rent Drain" we must have buildings on the new Campus. We are assured that God would not have us stop short of the goal. We believe that He would have us press forward until His work in the Denver Bible Institute is free from the crushing burden of rent under which it is now staggering.

In the strength of this confidence the Board of Directors voted to begin at once the erection of buildings which, when erected, will "Stop that Rent Drain!" and will accommodate the work until other buildings can be erected. Dean Fowler was authorized to proceed to the erection of the buildings and to call upon the friends of the School, far and near, to join with us in prayer and giving.

This step was altogether a step of faith, taken only after the members of the Board of Directors had waited on the Lord in prayer, asking for specific direction concerning the appalling need of the School and the consequent necessity of specific action to meet it. Although it was frankly stated in the Board meeting that there was a possibility that the expense of the necessary construction might even exceed that figure, the amount suggested by the Board of Directors for this offering was

FIFTY THOUSAND DOLLARS!

The need is tremendous, but we believe that God is leading on, and we must follow.

As was stated in a recent editorial, God has laid it on the heart of Mr. Harry J. Johnson, an earnest Christian and experienced contractor, to give his services free in supervising the work of erection as well as in furnishing the plans for the buildings. In addition we plan to put up the buildings by using our own workers and students and such voluntary labor as can be secured. So the buildings will be erected with the least possible expense. Already excavation has begun for the first unit, and the work will go forward as rapidly as God provides the money. It is our earnest hope and desire that we may open School in the new buildings this fall, and to make this possible we have deferred the opening until October first.

We therefore come to you, our loyal friends, once more appealing to you to stand by with your prayers, with your enthusiastic boosting, and as God leads with your gifts, to help us "Stop that Rent Drain!"

AS THE MONEY COMES IN, THE BUILDINGS GO UP!"

Together let us plead God's promises in confidence, expecting great things from Him, for He has said,

> "Call unto Me, and I will answer thee, and show thee great and mighty things which thou knowest not."

Yours in the joyous expectation of His provision,

Clifton D. Fowler

Dean.

Seeking a Name for the Present Epoch
(Continued from Page 233)

thought he has definitely solicited a name to fit the last ten-year period. He calls for a word, and preferably a word ending in "ism"—and only a single word to define our times. A number of men of literature have responded to this call, and have offered what they consider to be the best words descriptive of our times. "Disorder," is one of the names suggested as the key-note of this epoch. Another word suggested which is very expressive of the times in which we live is "Confusionism." A name which is more common but nevertheless truly fits, is "Modernism." Another has suggested the name, "Mondialism" which means "World-wideness." Still another, M. Andre Lamande by name, says, "You ask me for a word? I will give you two: 'Babelism,' or again, 'Jazzism.'" And Picard adds, "Doubtless a tumultuous age, in which all forces clash before gaining their equilibrium—an age in disorder, in which every one makes a show of his violence." It is significant that all these names agree—"Disorder," "Confusionism," "Modernism," "Mondialism," "Babelism," and "Jazzism"—these are the appellations which worldly men give our times.

It is more significant that the exact counterpart to these names is disclosed in the Biblical prophecies concerning the closing years of this present dispensation of the Body. Hear the Word of God's prophecy:

> Preach the Word; be instant in season and out of season; reprove, rebuke, exhort, with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables (II Tim. 4:2-4).

Surely "Modernism," "Confusionism," and "Babelism" are the fulfilment of this prophecy.

The Word of God also definitely predicts "Jazzism." We are definitely forewarned that men shall be:

> Lovers of pleasures more than lovers of God (II Tim. 3:4).

Turning to II Tim. 3:1-5 we find a very complete description of the present evil days:

> This know that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away.

The entire list of names considered above is the fulfilment of this divinely inspired passage. This passage also definitely gives us a name for our epoch; it is "Perilous Times." The names suggested by the worldly men exactly agree with, and may be summed up in the Scripture expression, "Perilous Times." The agreement is complete! The present times exactly coincide with Scripture! God's Word of prophecy is being fulfilled! The Word of God gives us a name—PERILOUS TIMES!

—M. G. D.



VIEW ON THE NEW CAMPUS OF THE DENVER BIBLE INSTITUTE
Looking North from West Colfax, the main paved highway leading to Denver's Mountain Parks

THE MENACE OF BOLSHEVISM

IN AMERICA AND THROUGHOUT THE WORLD

by ELIZABETH KNAUSS

AMERICANS are asleep today on the brink of a volcano which threatens to engulf the entire world in the greatest catastrophe that has ever taken place. Christian people should be awake to the danger which is imminent, but the enemy has completely blinded multitudes to the truth. Only those who know their Bibles, especially the prophetic Word, are alive to the trend of the times. It is not what people think or believe that counts—but "What saith the Scriptures?"

If people want to know the actual truth about present day conditions it is necessary to see what is taking place in connection with Bolshevism. A significant statement in Disraeli's "Coningsby" might well be considered here: "The world is governed by very different personages from what is imagined by those who are not behind the scenes."

For six years it has been the privilege of the writer to study very closely into this subject. The first book which came into my possession was a copy of "The Protocols," a mysterious document which 20 years ago was translated from code into the Russian, and which was later translated into English. It is impossible here to discuss this document at length, but within the pages of the book there is revealed the most startling and diabolical plan for the domination of the Gentile peoples of the world by a group of apostate Jews, who call themselves "The Elders of Zion." The writer does not wish to leave the impression that she is prejudiced against the Jews as a race. This is not so. But there are some facts so evident that they cannot be ignored or overlooked. We do not blame all Gentiles for the things done by some Gentiles. Therefore we do not accuse all Jews for what some of them may do. As some one has said, "It is better to face facts, before facts face us."

In 1921 Henry Ford made the following significant statement regarding the Protocols:

> The only statement I care to make about the PROTOCOLS is that they fit in with what is going on. They are sixteen years old, and they have fitted the world situation up to this time. THEY FIT IT NOW.

And they most surely do today. One of the greatest authorities on Bolshevism is a captain in the British army. He does not hesitate a moment in stating that he believes the "Protocols" to be authentic. To quote his own words:

> The Protocols of the Wise Men of Zion have NOT BEEN PROVED TO BE A FORGERY. THE PROTOCOLS ARE NOT LITERATURE BUT STATESMANSHIP NOW IN THE COURSE OF PARTIAL FULFILMENT."

From a religious standpoint we may differ from Captain Howard on many things, but his statements are worth considering.

Very significant, in this connection, is the fact that has been well established that OUT OF FIFTY OF THE LEADERS OF BOLSHEVISM, OVER FORTY OF THEM ARE JEWS WHO HIDE THEIR IDENTITY UNDER RUSSIAN NOM-DE-PLUMES.

Therefore, in the light of the above statements, let us consider what Bolshevism really is. We should keep in mind the fact that we are not dealing now with a danger that exists only across the seas, but with something which is right in our midst, here in America,—in this land which is supposed by multitudes to be the safest place on earth. The menace is none the less real, but is only the more subtle

IN A measure at least, all have experienced the pernicious influence of Communism; but few have perceived either the source or character of this influence. Miss Knauss traces much of the present perplexity and distress of nations to its fountainhead in Russian Bolshevism; then she taps the depth of this iniquitous fountain and discovers its source to be the heart of that old serpent, the dragon, called the devil and Satan.

and powerful, because so cleverly concealed.

Bolshevism has often been called "Russian Bolshevism." This is a misnomer. It is true that the plans are laid in and directed from Moscow, Russia. But the changeless, unalterable purpose of the Bolshevist Government is WORLD REVOLUTION. Therefore every country in the world is being undermined by the pernicious influence of Bolshevism, or Communism, or Socialism. These words can be used interchangeably; they mean one and the same thing.

In a nutshell; the outstanding objective of Bolshevism is the destruction of THE HOME, THE CHURCH, THE GOVERNMENT, and THE SCHOOLS.

Many folks have a vague, hazy idea as to the exact nature and purpose of Communism. Remember that BOLSHEVISM in THEORY and BOLSHEVISM in PRACTICE are vastly different—as far apart as the poles.

Those who speak either sneeringly or indifferently about Bolshevism can be divided into two classes: First, those who know absolutely nothing about the subject. Secondly, those who are secretly working to foster the plans of the Bolshevists. Those belonging to the first class are hardly qualified to speak. Those who belong to the second class are a real menace.

The question is sometimes asked, "Why should Christians concern themselves about the spread of Bolshevism? "Let me answer this by quoting Rev. Edgar Strother, the former Secretary of the Christian Endeavor Union of China: "BOLSHEVISM IS PRIMARILY ANTI-CHRISTIAN."

The following is a brief summary of the principles of Communism:

> The Communist theory includes the abolition of money, of individual property rights, practically of all law. The need of property rights, or money or law does not exist in the ideal state which they picture, for everyone is satisfied to be absolutely as his neighbor in every way. All must work to contribute to the needs of all—As soon as the babe is weaned it is taken charge of by the State, educated and put to work. THERE IS NO MARRIAGE OR GIVING IN MARRIAGE. Evidently the Communists have borrowed this from the Biblical picture of heaven.
>
> To the Communists there are but two classes; the working class and all others. And their ideal is to have the working class absorb all others. In place of the nations as we have them today, there are to be working-class republics all over the world, and all are to be dominated by the central government in Moscow. Moscow is to be the capital of the world, and as all the people will be the workers, except the very young and the very old, there will be no nationality, no lines of dominion, and no patriotism. To bring this about the communists propose to wipe out all governments except those of Russia, by the use of force; to kill off those who oppose them and their plans; and those who will survive will be communists.

So much for the THEORY of the Communist movement. What are the actual facts?

COMMUNISM SAYS,

ARISE, ye prisoners of starvation!
Arise, ye wretched of the earth,
For justice thunders condemnation,
A better world's in birth.
No more tradition's chain shall bind us,
Arise, ye slaves! no more in thrall!
The earth shall rise on new foundations,
We have been naught, we shall be all.
—Eugene Pottier

It is the writer's purpose in this booklet to give a brief survey of some of the conditions existing today in Russia as a result of the Soviet rule. Then the readers can judge for themselves as to the beneficial(?) results of the Bolshevist regime. The PAST, the PRESENT, and THE FUTURE are to be considered.

ONE of the most reliable sources of information in Samuel Saloman's book, "Red War on the Family." It is timely and comprehensive, and deals thoroughly with the subject. In 1919 a special dispatch was sent to the New York Times from Russia. Extracts from this dispatch appear in Mr. Saloman's book, containing the following statements:

> Anyone reading the degrees and articles issued by Lunacharsky, Commissariat of public instruction, would suppose that Russia had been transformed into a children's paradise. But the truth is altogether different. There exists but one type of school in Russia today, the Common School—most of the older teachers have been replaced by youths and girls still in their teens. In some cases extremely illiterate supporters of the Bolshevistic regime have been appointed instructors.
>
> There being no schedule of lessons, the scholars of the four higher classes decide themselves every day what they shall be taught. Side by side with the teachers, in the school councils, sit delegates of the scholars' committee, children from the age of 12 and upward, and the decisions of the children are obligatory upon the teachers.
>
> Religious instruction, of course, is strictly prohibited. This prohibition is particularly fiendish, because co-education in "absolute liberty" in a primitive country like Russia, must inevitably lead to revolting conditions, if moral guidance is completely lacking. But it is a deliberate part of the Bolshevik plan to corrupt and deprave the youth of the land, in order to obtain a lasting hold over them, and to train them as future propagandists

GOD'S WORD SAYS,

BE PATIENT, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

—*James 5:7-9*

of Lenin's materialistic and criminal doctrines.

To this satanic system of depraved education belong the "children's balls." These are arranged frequently in the schools by order of Lunacharsky. The parents are FORCED to send their children to these dances, which last until the early hours of the morning. In the streets of Moscow and Petrograd it has been a painful sight to see many miserable mothers waiting all night in the snow outside of brilliantly illuminated school buildings where their boys and girls were dancing the tango and the fox trot. The teachers assist at these balls, but never are allowed to exercise any authority over the children.

With tears in their eyes the mothers of Russia will tell you: "There are no longer any children in Russia today, only vicious little brutes whose chief talk is of money and pleasure."

The atmosphere of the Bolshevik schools is impregnated with precocious criminal instincts, and bestial jealousy. Most of the children's time is taken up with flirtation and dancing lessons. In the state boarding school boys and girls are quartered together in the same dormitories.

"This last may serve the purpose of adequately training the coming generation for the role they are to play in the Bolshevik state when they arrive at full maturity. Teaching the young how to shoot straight at the mark of full equality of the sexes is expected to serve them well in days to come when their apprenticeship period is over, in connection with Bolshevistic training. It is evident that there will be a generation of men and women morally and physically corrupted in Russia, these victims of the Bolshevik schools, who will be a future menace not only to Russia but to the entire civilized world."

From another source, through the medium of a circular sent out by the Industrial Defense Association, we find other evidence of the result of Bolshevism carried out to its final conclusion.

In a COMMUNIST PAPER, mark you, in 1923, appeared the following statements regarding the condition of multitudes of children in Russia:

The poor little shrimps, starved, shivering with fever, sleeping under the caldrons in which they boil asphalt, in public conveyances, and in garbage pans. They are chased away, shoved, struck. Their lips are gnawed with lupus and sores. They have skin disease, their gums bleed. Many are in such a state of prostration that they no longer even beg. When hunger becomes intolerable, and nobody takes pity on it, the child steals. Beginning by stealing bread it goes on to stealing anything. Gradually they become, by organization, downright criminals.

A very instructive and enlightening letter was received from Grand Duchess Marie, Princess Pontiantine, to a friend in New York, was reprinted in the New York Times Magazine of Feb. 1st, 1920, and may here be quoted in part, as it deals with Bolshevism's malevolent and bestial assault on what should be pure and innocent childhood, and gives us something definite on the question of the nationalization of women. She says:

Oh, if I could tell every woman in the world, every mother, every daughter, every sister, every wife, what these last two years have been for us Russian women! What terrible humiliation we have been subjected to, and how everything that is sacred to a woman's heart has been trampled upon and torn down. Honor, family, home, and all has the Russian woman been robbed of, and I pray to God that my words may be heard and listened to. . . .

My country is at present the victim of the most appalling oppression and tyranny, the most horrible agony, the most heart-rending degradation that the world has ever known. Families have been separated and scattered, ruined and robbed of their worldly goods, from the most powerful and the richest in the land to the poor, hard working peasant . . . all are ruthlessly despoiled of the fruits of their cares and labors, of all their earthly possessions. . . .

And as to the socialization of women, this same woman goes on to say:

You have heard of the socialization of women and girls. These are some of the facts. In one town, in the spring of 1919 over 60 girls were socialized on mandates given out by red commissioners and red army chiefs. "Drives" were organized in the town to capture the victims, after which they were delivered to the lust of the commissioners, soldiers and sailors of the reds. When they had done with them they killed their victims and threw them into the river. And these atrocities have been committed by uneducated Russian people under the influence of a few leaders."

The letter closes with this earnest plea:

The peasants are crying out for order, but being terrorized, they remain passive for the time being.

I think I have told you enough to make the women of America realize the seriousness of the situation. Put yourselves, in imagination, in the place of the tormented and distracted Russian women, and try to imagine the feelings of a Russian mother whose child has been torn from her, whose daughters have been violated, whose husband has

been tortured to death.

Full corroboration of every statement made by the grand duchess is had in certain official documents. The red commissioners issue what they call "permits." These are given to red army soldiers, and soviet chiefs.

Think of such awful desecration of womanhood, by beasts who parade under the name of MEN. In Current History Magazine for March, 1920, under caption of "Bolshevist Horrors in Odessa" another witness, Rev. R. Courtier Forster, tells his own experience of this particularly bestial type of communization of women. It is terrible in the extreme. All this last evidence is to be found in Mr. Saloman's book.

In 1923 Lenin said in a speech before the Department of Education in Russia:

> Give us the child for 8 years and it will be a Bolshevist forever. We have struck the kings from the earth . . . now let us strike the king from the skies (referring to God). We must hate. . . . hatred is the basis of Communism. Children must be taught to hate their parents if they are not communists. If they are, then the child need not respect them, need no longer worry about them.

Lunacharsky said at Moscow:

> We hate Christianity and Christians; even the best of them must be regarded as our worst enemies. They preach love of one's neighbour and mercy which is contrary to our principles.
>
> Christian love is an obstacle to the development of the Revolution. Down with the love of one's neighbour. What we need is hatred. We must know how to hate; only thus shall we conquer the universe.

Lenin said:

> Religion must be abolished. The best country is a godless country. If religion will pass out quietly our attitude will be one of benevolent tolerance. But if it resists we will hasten its exit by violence proportioned to its resistence.

The familiar hymn "The Light of the World Is Jesus" has been changed for use in communist Sunday Schools and is sung "The *Blight* of the Word Is Jesus." What blasphemy and sacrilege this is.

In connection with the socialization or the communizing of women in Russia there are accurate reports which are hair raising. Conditions have been such in Russia in connection with the Soviet regime that in a mixed audience it would be absolutely improper to dwell upon details.

Beware of those who insist today that the state of Russia under the Soviet rule is desirable. It is impossible to depend for accurate information on the daily papers or the periodicals. As Mr. Saloman said in a personal reply two years ago, in response to a letter sent him as to the reports one hears about Russia today:

> Things have been so bad that they could not get any worse.

And again further on:

> We do not now hear of the sacking of churches in Russia, possibly because that which has been thoroughly sacked cannot, in the nature of things, have the operation repeated.

The question is sometimes asked, "Why do w not hear of terrible things happening in Russia today as we heard of them some years ago?" Remembe that the plan of the leaders of Bolshevism is fo WORLD DOMINION. In order to gain an entranc into other countries, as they are doing quietly and stead ily, now that they have conquered Russia, they ca afford to rest on their oars.

FOR a moment let us consider the PRESENT While in all other countries of the world Bolshe vism is rapidly gaining a foothold, nevertheless there i one outstanding country where it will be well for u to focus our attention at this particular time. Rev Strother, already referred to herein, is at present hold ing his own against tremendous pressure, as an inde pendent missionary in Shanghai. About a year ago h issued a booklet entitled *"A Bolshevized China Woul Be the World's Greatest Peril."* An extract from leading article taken from the North China Daily News concerning this write-up by Rev. Strother, is as follows

> We venture the opinion that if this single pamphlet, were put into the hands of ten thousand church members in America, and another ten thousand in Great Britain, it would have more effect upon public opinion and therefore upon foreign policy in China, than all the efforts of all the Press Correspondents, plus the combined reports of all the consular and diplomatic folks, over a period of months.

While it is not the intention of the writer to advo cate reform movements as a remedy for chaotic worl conditions, yet it behooves us to be intelligent an

COMMUNISM SAYS,

THE lusts of the flesh, the lusts of the eye, the pride of life, will become new formulas, holy and pure, in the light of the perfect development of the whole man, and of all men, to which the race will dedicate itself.

—Clarence M. Meily

informed. Therefore a glance at some of the contents of Mr. Strother's booklet is timely in connection with our subject.

Rev. Strother in his article goes on to show that there is a persistent propaganda, thoroughly misleading, carried on in America IN FAVOR OF THE REDS IN CHINA, and that the American public is thoroughly deceived. He declares that to those who are in China, and know the real situation, the many reports which are scattered broadcast in America are amazing. He writes as follows:

> It is very evident that the Bolsheviks, with the EFFECTIVE AID OF THE SO-CALLED NATIONAL CHRISTIAN COUNCIL, have very nearly succeeded in pulling the wool over the eyes of the Americans. Evidences of this Red propaganda in the U. S. A. are now abundant.
>
> Whether the people of America desire to know the facts or not, the simple truth is that the upheaval in China is the direct result of propaganda, directed and financed from Moscow with the view of Bolshevizing all the Chinese, and the making of China a center for the world revolution, which is declared in their own documents to be the ultimate goal of the Communists. In such an event it would not be long before America would realize that her boasted isolation and independence is only an illusion, for, the program of the Bolsheviks includes the overthrow of this 'rotten American government,' as soon as the British government has been undermined.

A Chinese leader told Mr. Strother that China could not be bolshevized, and that the Chinese farmers could never become Communists. But it was a group of Bolshevized Chinese farmers who recently stoned to death a Chinese pastor at Yochow. The claim that a "missionary is going into politics" if he raise his voice against Bolshevism is part of their propaganda *to get Christians to remain silent.* This argument is effectively answered by the fact that Bolshevism is primarily Anti-Christian and aims at the stamping out of Christianity, and that therefore anyone who declines to face this fact and raise his voice in protest, is shirking his plain duty as a servant of Christ. Mr. Strother closes his article with the emphatic statement that in his capacity as a missionary, and with the thought uppermost in his mind of the consequences to the Church of Christ throughout the world, that the mad dog of Bolshevism is one of the gravest of dangers facing the peoples of the world today.

The pamphlet published by Mr. Strother is no longer being issued, but a recent publication of his, in Shanghai, is a larger book, under the same caption. He has also published the China edition of "The Protocols" printed in the English language but put out in Shanghai. Mr. Strother makes the following statement about Modernism as it exists today in the churches:

> As a Fundamentalist Missionary, I feel that unless all true Christians are enabled to realize the real origin of the cult of Modernism, which is seeking to overthrow real Christianity, it is impossible for them to deal intelligently with the situation. The PROTOCOLS indicate that it is JEWS OF WHOM JUDAS ISCARIOT AND THE HYPOCRITICAL SCRIBES AND PHARISEES WERE A PROTOTYPE who are now at the back of the world-wide atheistic movement, one of the most subtle sections of which is the so-called Modernist propaganda WITHIN the Church.

There we have the situation summed up admirably in a nutshell. It is the very spirit of ANTI-CHRIST that is in the world today. The world situation at the present time is truly chaotic, and everywhere about us there is a false optimism which is tragic in the light of the terrible conditions which are prophesied in the Word of God, and which are actually existing in our very midst. A Super-Government is being planned—a Super-Man will one day burst forth upon the world, that Lawless One which is so graphically described in 2 Thessalonians, the 2nd chapter. And because people are not receiving the Love of the Truth, God shall SEND them strong delusion that they may believe THE LIE. The conditions described in 2 Timothy the 3rd chapter are discernible to all those whose spiritual eyes are opened. We do indeed do well to take heed to the study of prophecy, as "unto a light that shineth in a dark place." The people in the churches are lulled to sleep by a false optimism—a false sense of security. *"Bolshevism is Satanism."*

Rev. Walter Scott Elliott, and his wife, Dr. Eleanor Elliott, have spent 25 years in China. They are now in this country and are thoroughly familiar with present day conditions over there. For further information concerning the situation in that country, address them 5692 Ridge Ave., Chicago, Ill.

IN REGARD to the situation in our own country we need to recognize the fact that BOLSHEVISM IS HERE, undermining OUR homes, OUR churches,

GOD'S WORD SAYS.

ALL that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.

—I John 2:16-17

OUR goevrnment, OUR schools. People shrug their shoulders unbelievingly sometimes and declare that AMERICA IS SAFE. THERE IS NO SAFETY OUTSIDE OF JESUS CHRIST. The blood of Jesus Christ shed on the cross of Calvary is the only hope for this sin-cursed earth.

As the writer has gone into various churches among Christian groups of people, of late, giving this message on Bolshevism, it has become increasingly evident that the people are the victims of the grossest deception. The word of pastors today *cannot* be believed if they declare, as multitudes do, that "conditions are improving." A certain speaker, with a national reputation supposedly Christian, declared recently over the radio "There is nothing wrong with our young people!" May God help such men who are indeed "blind leaders of the blind." May HE deliver those who are being fooled and grossly deceived by such deception as this. All such statements are deliberately inspired by the spirit of Anti-Christ.

Therefore some of the outstanding facts which the writer desires to call attention to in this booklet, are facts which concern the youth of the present generation—those who will be the men and women of tomorrow. If Jesus Christ does not come very soon, and conditions continue growing worse during the next few years as they have in the recent past, the world will truly be in the state that cannot be conceived by the mind of the average Christian of the present day. Satan has indeed "blinded the minds" not only of those who are not saved, but of multitudes of Christians.

It is an open boast of Communists that the next point of attack is America. Already there are multitudes of agents quietly and persistently at work undermining here, the Home, the Church, the Government, and the Schools. If men and women, especially Christians, would only realize the utter folly of attempting anything along the line of world-betterment. This world is doomed. Take the bathing beaches of our country today, as examples of near nudity. Look at the conditions existing in schools, colleges, and university centers. Stark immorality on the increase, disobedience to parents, a spirit of lawlessness, utter godlessness and unbelief fostered on every hand. If parents would only awaken to a sense of danger even in sending their children into many denominational schools that are falsely reported to be safe. PARENTS TAKE HEED! Be sure that you investigate the schools your children enter! Very often you can not even accept the advice of a pastor of your own church, if he is at heart a denominationalist. Find cut who the companions of your children are, and what they are learning away from home. The questionnaires in some of our leading colleges are *shockingly immoral and indecent*. A certain questionnaire submitted by Smith College to a group of senior students is suggestive in the extreme: "Companionate marriage" and immorality are frankly alluded to, and apparently regarded as all right "under favorable circumstances." The writer has the proof for every statement.

Two movements, about which the writer has sent out previous literature, need to be studied in connection with present day events—the *Junior Atheist League*, and the *Youth Movements*.

During the past year many Christians have been stirred by the subversive and Satanic attack upon the youth of our country, in the form of a Junior Association for the Advancement of Atheism in America. This is a youthful branch of the Association whose openly declared purpose is the implanting of atheism in the minds and hearts of the people. Not content with carrying on their propaganda among men and women of mature minds, they are purposing to reach innocent children and inexperienced youth with their program. A new circular has been prepared by the Association, expressly for the young people. Children from seven to seventeen are eligible for membership. Sufficient material is in their circular to startle and arouse all Christian parents and guardians, who may heretofore have been ignorant of, or indifferent to, conditions existing all about us today.

COMMUNISM SAYS,

IN THE last analysis it is a disputation as to whether or not the Jewish-Christian Bible contains an infallible revelation from an omniscient Being, a triune God, Father, Son, and Spirit. IT DOES NOT!

—Bishop W. M. Brown

Very briefly, the facts in regard to this "Junior Atheist League" are as follows:

Atheism, as a philosophy, is to be planted in the minds of children and youth.

Godless children shall have back of them an organized effort to help them free their companions and comrades from the religious yoke.

Through organization and co-operation boys and girls will be removed from the "evil" effect of the clergy.

The youth of the country will be systematically taught to protest against all forms of religious instruction and training, and the reading of the Bible in public schools.

Instead of teaching children to look for eter-

nal blessedness in the future, they shall be taught how to obtain happiness in this world.

The "illusion" of immortality is to be taught, together with the determination to obliterate from youthful minds the fear of hell and the hope of heaven.

Local branches shall be formed in all places where leaders can be secured. Special stress is to be laid on the formation of these branches in High Schools. Students will thus be enlisted in organizing what they call "Damned Souls Societies," during college years. Thus they will be trained for effective work in combating the influence of the church.

Good times, picnics, out-door trips, and such inducements, are the baits to be held out to boys and girls everywhere. Oratorical contests are to be a feature of this new movement. Special instructors and educators are to be enlisted, to teach atheism systematically. In fact no effort will be spared in their attempts to reach the rising generation.

A further blashpemous leaflet is entitled "The New Doxology," a parody and a mockery of the true doxology. It is a piece of sacrilege that is almost unbelievable.

GOD'S WORD SAYS,

ALL Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." —*II Tim. 3:16*

The Scripture cannot be broken.

—*John 10:35*

Incredible as it seems, the National secretary of this Junior Atheist League is an attractive young girl atheist of exceptional executive ability. She is only sixteen years of age.

Such is the partial program of the Junior Atheist League, whose openly declared purpose is to tear down and demolish any shred of faith that children and young people have in God, Jesus Christ and the Bible. God is indeed long suffering, gracious and merciful today, for He is not willing that any should perish. In the face of such astonishing blasphemy we marvel at His silence and patience.

There is also in existence today a less open, more subtle menace, that is growing in power, nevertheless, which is known as "The Youth Movement." Uninformed people sometimes ask "What is meant by 'The Youth Movement'?" It is a purely *destructive* movement, disguised under the guise of "progress" or "education." It is necessary for us as Christians to face some very serious facts, in connection with this propaganda which is also being spread widely in America, and which is now undermining the faith of our young people.

This propaganda is being disseminated in many churches, schools and colleges. The youth of this country, as well as the youth of other lands, are being enlisted in a so-called "religious" movement, the true nature of which is camouflaged under the deceptive phraseology of, "Spiritual Illumination." Back of this subversive "Youth Movement" we find the grim specter of Bolshevism. In our very midst we find the propaganda which is being used diabolically to make of our American young people a vast multitude of free thinkers and atheists. Hand in hand with those who are fostering the work of the Junior Atheist League do we find the advocates of Communism. Our schools and colleges are teeming with this new spirit of dangerous freedom.

According to definite proof, which was secured when the illegal Communist convention was raided in 1922, at Bridgman, Michigan, this movement is making alarming headway in America. A book published by the American Defense Society, entitled "The Reds in America," gives startling facts. Two barrels full of documentary evidence against the conspirators were secured at the time the raid was made. In this way unquestionable proof was secured, regarding the plans and purposes of the communist party *in this country*. This evidence is today in the files at Washington.

One of the truly significant and startling facts about this movement is their open declaration to capture and train the youth of America. This purpose was definitely expressed in a statement uttered by a Boston school teacher in 1919, when she said, "*Give us one generation of small children to train to manhood and womanhood, and we will set up in America the Bolshevist form of Soviet government.*"

Much more might be written regarding the Youth Movement, as it is today carried on in Germany—young people, unchaperoned, going out in bands during all seasons of the year, spending weeks together in the open, often clad only in their knickers. And in certain universities in America this same plan is being advocated for the youth of this country of ours.

ARE we christians going to disregard these facts, brushing them aside indifferently? Are we content to settle back in comfort and see the young people of our homes, of our towns, of our country, being carried into the maelstrom of modern life, with no effort on our part to snatch them as brands from the burning? Are we not shirking our solemn responsibility when we refuse to recognize these conditions? Should we not become burdened, as we realize the spiritual condition of the children and young people

today, their danger and peril? Let us resort to prayer as never before.

This warning is being sent forth after prayer, and with the realization that people who are Christians need to become aroused to the seriousness of the situation. Someone who has been in touch with these conditions has well said: "The majority of people, overcome by their fears, or through their indifference, refuse to look facts in the face."

One thing parents can do to safeguard their children; namely, do their utmost to bring them to a saving knowledge of Jesus Christ, as their Redeemer from sin. This is the first step, the only remedy for the evils which abound on every hand. If there is one plea above another which I wish to send forth it is that Christian parents will turn their attention to the spiritual condition of their own children; then have the larger vision, and make an effort to reach other young people for whom Christ died.

There is also the great subject of Christian education. It behooves all parents who are awake to the dangers of evolutionary teaching to KNOW what kind of a college or university—or even high school—their boy or girl is attending. Better indeed that a young man or woman never receive any kind of advance education than one which will leave their faith in Christ shattered, and their soul headed for an eternity of despair. Countless parents today are in tragic despair, because their boys and girls have returned from college mocking at the simple faith of their fathers and mothers. These statements are *facts*, and can be verified. The teaching along evolutionary lines, which is handed to our children in the public schools today, even at a tender age, is only the beginning of the pernicious soul-destroying instruction which our young people get in the higher schools.

It was Wm. Jennings Bryan who said, so truly, "Evolution is the anaesthetic which many pastors and educators are handing to the people today, in order to deaden the pain, while gently removing their religion from them." What a terrible harvest of lost souls is constantly resulting from such perfidy as this, much of it being carried on under the guise of "Religious Education." Beware of anything that is not distinctly and definitely a "Bible-Christian education." The divine protection is the only true safeguard in this day of unbelief and apostasy.

Our business is to win people individually to accept Jesus Christ. How much the young people need HIM, amid the perils of the age! There is danger lurking on every hand—in the dance hall, the shameless dress of the day, in countless temptations awaiting the young people at this twentieth century. The Lord Jesus Christ alone, taken into the life, can meet the need of the hour. Let a clarion call for separation be sounded by the pastors of our land. May God have mercy on the rising generation before He comes!

In concluding this pamphlet, it is the desire of the writer to express her appreciation for the loyalty and friendship and cooperation of Miss Dora Hadley of New Providence, Iowa. Miss Hadley has a keen insight into present-day conditions, and her correspondence has been of the greatest help and benefit to the writer.

COMMUNISM SAYS,

GOVERNMENT is force organized by one class to keep another in subjection. When the subject class becomes conscious of the oppression under which it labors it organizes to overthrow the class in power . . . It is the task of the communists to prepare and organize the working class for this struggle against the master class, the capitalists, and against their organized Army force, the Government.

—Relations of Number One and Number Two

GOD'S WORD SAYS,

LET every person render loyal submission to government authority. No authority exists save by God's sanction; such as do exist have been appointed by God. It follows that whoever rebels against authority is a rebel against God's arrangement, and rebels shall bring down on themselves the judgment of God.

—Rom. 13:1-2 Way

You are absolutely bound to loyal submission, not only through dread of that wrath, but also through the claims of conscience. *—Rom. 13:5 Way*

THE POLITICAL ASPECT OF COMMUNISM

by MAURICE G. DAMETZ

PROFESSEDLY socialistic, Communism is actually despotic. Its theory, if actually worked out, would lead to anarchy and chaos both social and political. But its practice, as has been demonstrated abundantly, produces the most cruel and heartless tyranny. Dametz points out that in either case it is preparing the hearts of men for the coming of Antichrist.

"INTERNATIONALISM" is a new word among us today, and it is becoming quite commonly used. Most men, though using the word and possibly having a little understanding of it, are blind to what is really going on. "Internationalism" is a word of Communistic origin and means a super-world government involving an entirely new social order. Lecturers are going about the land, speaking on "Internationalism." Books on the subject are many, and students in High Schools and Colleges are studying about the "new social order." It is time for us to awaken to what is going on. We are living in days of strong delusion. The events are tremendous, and the times are perilous. The grim spectre of Communism is raising its head in all lands. In our own land subversive movements are growing with impetus—movements which, if unchecked will ultimately destroy the church, the home, the school, and the government. We should awaken to the danger confronting us, and as long as Christ tarries, stand in every breach and fight for the faith.

WHAT IS COMMUNISM?

COMMUNISM is the social system under which the machinery of production and distribution, and the natural resources with all things socially used, will be owned by the people collectively. Communism in theory, is an ideal state. Injustice and inequality will end. There will be lasting peace and enduring brotherhood. There will be land and bread for all. "Labor creates all wealth, all wealth must go to labor," is the slogan. Communism is Socialism in practice. It offers to humanity a Utopia, a Millennium, apart from Jesus Christ, and thus it is essentially antichristian, for it dethrones Christ and puts man in His place. I have set before you the ideal—the deceptive ideal. It is strong delusion.

THE ORIGIN OF COMMUNISM

THE origin of modern Communism dates back to the year 1864 when the First International met in London. Karl Marx was the leader, and he is considered the father of Communism. He called the laboring men the world over to "class consciousness," and to the overthrow of capital. The Second International convened in 1889 and became the center for organized propaganda in all Europe. The Third International met in Moscow in 1917. It has established itself in Soviet Russia and is determined to carry its propaganda into all countries and to make an International Soviet Republic.

Further light is shed on Communism by the Protocols of the Elders of Zion, mysterious documents which were published about twenty years ago by a group of godless, apostate Jews. They reveal a devilish plan for world dominion, an internationalism ruled by Antichrist. We quote those which are the most vital to our subject:

> We must follow a program of violence and hypocrisy, not only for the sake of profit, but also for the sake of duty and for the sake of victory.
>
> We will present ourselves in the guise of saviours of the workers from this oppression, when we suggest that they enter our army of Socialists, Anarchists, Communists, to whom we always extend our help under the guise of the rule of brotherhood demanded by the human solidarity of our social masonry.
>
> God has given us, his chosen people, the power to scatter, and what to all appears to be our

COMMUNISM SAYS,

I am an atheist, I do not believe in God.

—Liebknect

GOD'S WORD SAYS,

THE wicked, through the pride of his countenance will not seek after God. —*Ps. 10:4*

weakness, has proved to be our strength, and HAS NOW BROUGHT US TO THE THRESHOLD OF UNIVERSAL RULE.

The recognition of our rule will start from the very moment when the people, torn by dissensions, and smarting under the insolvency of their rulers (which have been prearranged by us) will yell out: "depose them and give us OUR WORLD RULER, who can unify us."

In the place of existing governments we will place a monster. A ruler will arise who will supercede the existing governments, a king-despot of the blood of Zion. On the day when the king of Israel places upon his head the crown presented to him by the whole of Europe, he will become Patriarch of the World.

Capt. A. E. N. Howard, an authority on Communism, says that the Protocols are Jewish and that they are genuine. He further adds, "*They faithfully predict what has happened and they accurately explain what is happening.*" It is very significant that apostate Jews stand connected with Communism. The "Jewish Chronicle" for April 4, 1919 says:

There is much in the fact of Bolshevism itself, in the fact that so many Jews are Bolshevists, in the fact that the ideals of Bolshevism at many points are consonant with the finest ideals of Judaism.

Again, we quote from Capt. Howard:

We know that Bolshevism is controlled and directed by a gang of international Jews."

It is stated upon good authority that of the five hundred and fifty commissars of the Communist government, four hundred and forty-seven are Jews.

Bernard Shaw, Communist, in his book "Man and Superman" states that Communism is developing a leader who will establish the kingdom of God.

It is self-evident; Communism and apostate, atheistic Judaism are identified as one; their purpose is world dominion; and they are bent on developing a world leader, called the Patriarch of the World. How significant are these events in the light of Bible prophecy, which prophesies the coming of a pseudo-kingdom and a world leader, Antichrist.

THE PROGRAM OF COMMUNISM

THE Communists are determined on world conquest and are carrying on a highly organized and far-reaching campaign to "organize a new world." Capt. Howard calls Communism "a pseudo-nationalism, backed by the greatest power for evil the world has ever known." The question may well be asked, "Has the World War ended?" This question may startle, but it is appropriate. A Communist in writing to Capt. Howard said:

In Soviet Russia every sniveling boy knows that we are continuing the World War with you, and Germany is on our side.

The tactics are changed, but the war is still going on, and it is world-wide in extent. Nesta Webster in "The World Revolution, A Conspiracy Against Civilization" says, "The revolution through which we are now passing is not local but universal." The Communists are masters of propaganda. Thousands of trained revolutionists are sent all over the world. Agitators from all countries flock to Moscow, where they receive instruction and money. Indian fakirs, Chinese coolies, American negroes, and Australian Bushmen are among the students in the propaganda schools at Moscow. Reports which appear authoritative say that between $25,000,000.00 and $50,000,000.00 annually is spent by the Communist government for propaganda and results are being obtained. The Nationalist army of China is a Moscow directed army. Strikes in many countries are being fomented by Communist agitators. May Day demonstrations were recently held in countries the world over, some sixteen countries being named in the newspaper reports. This shows the spread of Communism into all lands. World revolution is the aim. A vast program is going on to overthrow all existing governments.

We do well to consider briefly what Communism is doing in our own fair land. America is considered a very fertile soil for Communist activity, and every effort is being made to Bolshevize this country. Two hundred organizations are actively engaged or sympathetic with the revolutionary movement. From ten thousand to forty thousand radical meetings are held weekly according to Joseph T. Cashman of the National Security League. Over six thousand organizers are carrying on their destructive work. Over six hundred publications, circulated daily, weekly, monthly are devoted to the overthrow of the government. A number of members of Congress are cooperating. Not a few clergymen have lined up as "helpers," and some so-called "Christian" organizations are spreading Communistic principles. We hear a great deal about the "out-lawing of war." This idea which seems to have taken hold of us is Communistic, for pacifism is "Red" in its origin. We do well to sound the alarm. America, drugged by "prosperity," is asleep to what is taking place. If our nation is to be spared from Communism there must be a wide-spread return to the old-fashioned religion. If not, we may drift anywhere.

COMMUNISM IS A TYRANNY

COMMUNISM in theory is different from Communism in practice. The theory sounds good. "Peace and safety" is the cry. "Peace, land, and bread for all" is the slogan. "Our form of government is the workers' government of the world," they say. This is the theory. The practice is far different. Communism in practice is the "Red Terror." It is the greatest tyrannical monopoly ever imagined. It is an exacting taskmaster—ruthless and uncompromising in its dictatorship. It has turned out to be the monopoly of a few, whose Red army terrorizes the whole population, subjecting them to merciless massacre and pillage. All who oppose are either exiled or sentenced to death. Words are inadequate to describe the real situation. Millions have lost their lives through murder, assassination, legal execution and starvation. At Odessa, men were put in front of blazing furnaces and slowly roasted to death. Again, the Communists put to death four hundred men by torture of boiling steam alternated with currents of icy air. It is said that the population of Russia has been reduced thirty millions since the beginning of the Communist regime. Theirs is a vindictive and diabolical atheism. To them, human life is the cheapest commodity in all the world. In China they boastfully style themselves the U. S. S. R.—The Union of Satanists, Swindlers and Rascals. In this country the Communists are polished, clever, popular, orators. Many are college graduates. Many are Russian or German Jews who take American names. A most deadly system is back of this movement. It is strong delusion. "When they shall cry peace and safety, then sudden destruction cometh."

WHAT mean these tremendous events in the light of the prophecies of the Word of God? It is significant that Communism is essentially Jewish and aims at world dominion. Certainly, this is the foreshadowing of the last world empire under the Antichrist. Communism, which is essentially Jewish, seeks to develop a superman, and our Saviour has said: "I am come in My Father's Name and ye receive Me not; if another shall come in his own name, him ye will receive (John 5:43). Communism in theory aims to develop a Utopia here on earth, a counterfeit Millennium, and such will be the kingdom of Antichrist. Communism is organized revolt against God and His Christ, and is therefore specifically a type of Antichrist's kingdom. At the bottom of the Communistic Movement is a frenzied hatred of God and a deliberate resolve to cast out the Most High from heaven. Certainly the Communists "take counsel together against the Lord and His Anointed saying, 'Let us break their bands asunder and cast away their cords from us.'" (Ps. 2:3) This, the Antichrist will do.

COMMUNISM SAYS,

GOD is a monstrous fable.

—Il Proletario

There is no God. *—Bartos Bittner*

GOD'S WORD SAYS,

THE fool hath said in his heart,
There is no God.

—Ps. 53:1

The Communist regime is a type of the Antichrist's government in the matter of boycott. In Russia nobody can publish a page that is out of tune with the Soviet government. (Even in our own fair country publishers speak against them at their peril.) Anything out of tune with Bolshevik lines is banned. The poor peasant cannot sell his own garden products in the market place without paying a tax on each potato, carrot, and head of cabbage. This foreshadows the conditions under Antichrist foretold in Rev. 13:16-17. The boycott against Christians is equally significant—it foreshadows the time when all who have not the mark of the Beast shall be killed (Rev. 13:15). Signs are increasing. The shadows are deepening. Surely, we are on the eve of the Lord's return.

Antichrist is coming. These dreadful conditions shall become world-wide. The dark day is not far off.

But Christ is coming, too! Before this awful terror reaches its climax, He Who is our hope is coming to catch us above the turmoil.

After these things Christ is coming back to take the reins of earth's government. Until then man will be trying to better the world with his schemes. Until then there will be revolution—God says, "I will overturn, overturn, overturn it: and it shall be no more, until He come Whose right it is: and I will give it Him" (Ezek. 21:27). This verse clearly predicts the end time. Read also the preceding verses. The word "overturn" occurs three times, signifying the completeness of the upheaval and of God's triumph. Christ is coming! "Enter into the Rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty. The lofty looks of man shall be humbled, and the hautiness of men shall be bowed down, and the Lord *alone* shall be exalted in that day" (Isa. 2:10-11). He is coming! He will come and drive darkness back to its hiding, and turn glory over this planet. He will remove every abomination, redress every grievance, right every wrong, dry every tear, hush the groans of His creatures, take His lawful place and reign supreme. Come, Thou Desire of all Nations, Come! The earth needs Thee!

CAN COMMUNISM BANISH GOD?

by H. A. Wilson

"CAN Communism banish God?" To some this question may seem preposterous; in truth it is not. Wilson is not dealing with a "straw man." He shows that Communism PURPOSES to banish God from the skies and from the hearts of men! What presumption! what folly! what blasphemy! May every reader be awakened to the grim reality of the battle which is on. May God's children be aroused to combat this evil movement in God's own way, the aggressive preaching of Christ crucified, risen, and coming again.

COMMUNISM is both atheistic and antichristian. The hatred of the Russian Soviet government for the churches has been so frequently and so widely discussed that any repetition here would be superfluous. But perhaps, it is not as well known (or if known, it is not sufficiently credited) that the hatred of the Communist is not directed primarily against the Church, but against God, and against His Christ. It will be our purpose in this discussion to show the true spirit of this deadly enemy which is striking at the vitals of our faith, and undermining the foundations of our homes, and our government.

Though it has been meagre, news has reached us from Russia disclosing the character of Communism as it is being worked out there. Karl Marx, who is recognized as the father of Communism, has said:

> Religion is the opium of the people. The suppression of religion as the happiness of the people is the revindication of its real happiness.

Of his doctrine of Socialism, he said:

> Socialism is the natural enemy of religion. The entrance of Socialism is the exodus of religion.

The powerful influence of this philosophy in Russian life and thought is evidenced in the fragments of news which have come to the outer world. Capt. A. E. N. Howard, quotes the following from a Soviet weekly newspaper published in Moscow:

COMMUNISM SAYS,

FAR from being a sign of moral decadence, the large number of divorces granted to women is one of the healthiest portents of the regeneration of the body social. —*The Call*

GOD'S WORD SAYS,

MOSES, because of the hardness of your hearts suffered you to put away your wives, but from the beginning it was not so.

—*Matt. 19:8*

> All religions and all gods are equally intoxicating and poisonous for the mind, will, and conscience. We must fight ruthlessly against them.

We have all heard of the orgy in which Russian students gave vent to the natural rebellion of their wicked hearts by burning God in effigy. The editor of the Central Christian Advocate quotes from another Russian paper, the official organ of the official organization of Russian youth, a selection which supplements this:

> Two men are riding in front carrying a huge placard, "Today is the Nativity of the 'Consomol'!" Another huge poster follows. It is the Virgin Mary with a child wearing the helmet of a Red soldier. Joseph is horrified. The legend is, "1922 times Mary has given birth to Jesus, and on the 1923rd time she gave birth to the 'Comsomoletz'."
>
> The paper exalts the demonstration as marking an era for the first time in history:
>
> I do not hesitate to say that January 7 (The Russian Christmas Day), 1923, was an historical date in the life, not only of Moscow, not only of Soviet Russia, but of mankind. When all the world over the poisonous mist of various religions is dispelled, mankind, looking back on its naive past, will gratefully remember that the first public challenge to God was made in Soviet Russia on January 7, 1923. Our Soviet young men 'Comsomoltzi,' have been the first to break the celestial front."

The Literary Digest for April 14 shows a picture taken by Mr. E. M. Newman of the words of Marx inscribed near the shrine of the Iberian Virbin in Moscow.

> Religion the opium of the people.

And Lenine is reported to have said in a speech to the Department of Education:

> We have struck the kings from the earth—now let us strike the King from the skies!

For many this will merely be review. These facts are well known. But the horror of them rather than diminishing is augmented by familiarity. That they are facts we cannot deny, for they are apparently well attested. And that they are fairly representative of the spirit of Communism we cannot doubt.

But we have an horrible example of the spirit of Communism in our own country and one which doubtless will enable us to judge most fairly concerning its antichristian character. We refer to Bishop William Montgomery Brown, who was deposed for heresy by the House of Bishops of the Episcopal Church. That Bishop Brown is a Communist he himself testifies in his book "Communism and Christianism."

> Most certainly I am a Communist. (page 179)

That Bishop Brown is in full sympathy with the sentiments of the Russian Communist we shall see as we proceed. But this is only to be expected in view of his endorsement of Marx.

> Marxism is correct in its opposition to religion if it be regarded as a belief in a supernaturalistic God, Bible, Church, heaven or hell. (page 9)

And that he has struck the keynote of Communism in his writings we cannot question when we consider that the book named above, from which we shall gather our material, has run through eleven editions totalling two hundred thousand in the English language alone, with editions advertised in ten foreign tongues. Surely, Bishop Brown is entitled to consideration as a fair representative of Communistic thought. Investigation of his writings further reveals the truly antichristian character of Communism. Henceforth we will quote Bishop Brown as a spokesman for Communism. Our purpose in quoting him is not to prove that he is an atheist—that he will admit most readily—but rather to declare his doctrine as a revelation of the Spirit of Communism of which he is the avowed apostle.

COMMUNISM denies the inspiration of God's Word:

In the last analysis it is a disputation as to whether or not the Jewish-Christian Bible contains an infallible revelation from an omniscient Being, a triune God, Father, Son, and Spirit. IT DOES NOT. (page 89)

The Old Testament is the Jewish version of the immemorial and universal sun-myth, rewritten several times for the purpose, not of telling any truth, but of imposing the fiction that Jehovah and His people constitute the greatest procession that ever came down the pike of supernaturalism. The New Testament is the Christian version of the same myth only with the view of showing that Jehovah and the Jews were not, but Jesus and Christians are, this procession. (page 90)

Communism degrades the communion of the Lord's Supper to the status of a cannibal feast.

Cannibalism is the basis of our sacrament of the holy communion of bread and wine. (page 22)

This statement is fully consistent with a horrible cartoon which the Bolsheviki have published ridiculing the Lord's Supper.

Communism disavows belief in the reality of heaven, or of any future life of joy and happiness.

I ceased to believe in the existence of a conscious, personal divinity. Of course, my faith in the existence in a spiritual world and hope for a future life in it went with the God. (page 126)

That delectable country of Darwinian scientism and Marxian socialism, is the only heaven that I am now hoping to behold. (page 131)

We might with equal truth add that Communism denies the reality of hell, or of any supernatural judgment of wicked men.

Communism rejects the gospel of our Lord Jesus Christ and substitutes for it the doctrines of Charles Darwin and Karl Marx.

When I urge you not to rely on the blood of Jesus, you may think that I am expressing my unbelief. I am not. I am not an unbeliever. I am a believer. I am expressing my belief. (page 217)

Darwinism and Marxism constitute one gospel, the only true, comprehensive and sufficient gospel which the world has ever had or can have, and there is no hope for the future of mankind except in it. (page 63)

Communism seeks to rule God out of any part in creation and to divest Him of any authority, or power in the affairs of men.

There is no reason for believing that any one among the gods of the four old supernaturalistic interpretations of religion (Jehovah, Jesus, Allah, Buddha) . . . has had more to do in creating, sustaining, and governing this world, than another; that is to say, there is no ground for believing that the personal, conscious gods in the skies, either individually or collectively, have had anything at all to do with it. (page 102)

The god who had any part in bringing upon the world the English-German war, the Versailles peace, and the Russian blockade, is for me a devil not a divinity. (page 141)

As objective, conscious personalities, my Brother Jesus and Uncle Sam have had no more to do with my life than the man-in-the-moon. (page 155)

Communism perverts God's Word, applying to man and man's works the language which it uses of God and His works.

In the beginning was work. All things were made by it; and without it was not anything made that was made. In it was life; and life was the light of men. (page 37)

Labor is the saviour of the world, its real god, the divinity in which we live, move, and have our being. (page 38)

Marx, the christ of the Communist gospel, said: "I am come that the world might have terrestrial life for body, mind and soul, and have it for each in the fullest possible measure. (page 70)

Communism makes God and the Lord Jesus Christ mere symbols—the figment of men's imagination.

The gods, not excepting Jehovah and Jesus, are as mythical as Santa Claus and answer their suppliants not otherwise than he answers his, through human representatives. (page 151)

There is no rational doubt about the fictitious character of the divine Jesus. (page 106)

Nature is my god. The gods of the several supernaturalistic interpretations of religion (Jesus, Jehovah, Allah, Buddha) are so many symbols of this divinity. (page 11)

The Brother Jesus of the New Testament . . . is not for me an historical personage, but only a symbol of all that is for the good of the world, even as the Uncle Sam of American literature is not an historical personage but only a symbol of all which is for the good of the United States. (page 147)

COMMUNISM SAYS,

THE Holy Ghost sees to it that the slave class (the laboring people) are kept in ignorance.

—Bishop W. M. Brown

Communism makes our God a mere invention of designing men, invented for the purpose of enslaving the poor man and subjecting him to the will of the capitalist.

Jesus is the sun-myth rewritten to fit in with the ideals and hopes of the owning, master class of the Christians. (page 91)

Jehovah serves Christians as the god of war.

(page 91)

Jesus serves Christians as the god of slavery. (page 92)

The gods of all the supernaturalistic interpretations of religion are so many creations of the dominant or master class, and their revelations were put into their mouths by their makers for the purpose of keeping the slave class ignorant and contented. (page 106)

Communism reverts to the sun-worship of pagan Babylon.

> The sun is, in a very literal and real sense, the creator-god in whom this world lives, moves and has its being; and he is the saviour-god who was born of a virgin nebula, and every winter descends into hell and rises from the dead (the southern solstice) by a new birth and ascends into heaven to be seated at the right hand of the father (the sky) at the northern solstice, and finally he is the illuminator-god who lighteth every man that cometh into the world.
>
> Nor is this all: "the Lamb of God that taketh away the sins of the world" is the sign of the zodiac, Aries (sheep, ram) through which the sun passes towards the end of March, when all the saviour-gods annually died and rose again. (pages 90, 91)

GOD'S WORD SAYS,

THE Holy Ghost . . . shall teach you all things.

—John 16:13

The Spirit . . . will guide you into all truth.

—John 14:26

Communism openly avows its hatred of God.

> And so, O Lord, if the Bible be truly your word, and you are as the Old Testament describes you, I can only hate you and be thankful that I do not believe.
>
> I can only be thankful that I am not cowardly enough to fear, nor weak enough to worship so horrible a creature as the God of the church. (From Herbert Spencer's prayer, quoted evidently with approval. page 160)
>
> Banish Gods from the skies! (A slogan often repeated and one which appears on the cover.)

Communism blasphemes the Holy Spirit.

> In remaking the Jewish god to suit their purposes of robbing and enslaving, the Christian owning master class provided for a further division of his work by creating the Holy Ghost, who devotes himself to the giving of new revelations of the will of Jehovah and interpreting the earlier ones as they are recorded in the Bible. (page 92)
>
> The Holy Ghost sees to it that the slave class is kept in ignorance. (page 92)

And finally Communism deifies man and puts man in the place of Christ.

> I say of humanity: Thou, Lord, hast made me after thine own image and my heart cannot be at rest until it finds rest in thee. (Page 22)
>
> Omar, the poetic astronomer, might have added a quatrain which would have closed, "I myself am God." This is, in effect, what Jesus did say: "I and My Father are one." This is as true of you and me and of every man, woman and child, as it was of Jesus. (Page 81)
>
> It is you, the working class, of all countries, to whom I now look for world salvation. For you are the true son of man who has suffered on the cross for me and for all of us, and it is only as we come to have our life in you that we can hope to have any life at all. (page 205)
>
> You have been crucified and buried, but you have risen again. In Europe and America as well as in the Orient, all nations must eventually bow the knee to you. (page 205)
>
> All the imperialistic interpretations of politics and all the supernaturalistic interpretations of religion must be overthrown, else the world will be lost. The omnipotent, omnipresent saviour who can and will deliver us from them is already in the world. His name is International Communism, the greatest and holiest name which has ever been framed and pronounced. (page 45)

We have thus at considerable length, but very rapidly, outlined the positions of Communism as set forth in the writings of Bishop W. M. Brown, in order to set before our readers the real character of this awful thing which is quietly but steadily and persistently undermining the churches, the homes and the government of our fair land. Its blood-curdling blasphemy is apparent without further discussion, and we will make no attempt here to answer its wicked teachings, for this will be done in other parts of this issue. We must also refrain from attempting to draw an analogy between the teachings of Communism and the teachings of Modernism, much as we are tempted to do this. We must content ourselves with saying that the similarity is startling and leads inevitably to the conviction that if Modernism is not indeed the harvest of communistic propaganda, at least it sprang from the same wicked source in the black heart of him who is the father of lies.

Surely this unspeakably wicked doctrine cannot fail to remind the Bible student of the inspired question of Ps. 2, asked in view of the horrid rebellion of Antichrist, depicted in prophetic vision:

> Why do the heathen rage, and the people imagine a vain thing?
>
> The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed, saying,
>
> Let us break their bands asunder, and cast away their cords from us. (Ps. 2:1-3)

How comforting and assuring is the answer of God's

COMMUNISM SAYS,

AND so, O Lord, if the Bible be truly your word, and you are as the Old Testament describes you, I can only hate you and be thankful that I do not believe.

—Herbert Spencer

GOD'S WORD SAYS,

THE carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh cannot please God.

——Rom. 8:7-8

Word:

He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

Then shall He speak unto them in His wrath, and vex them in His sore displeasure.

Yet have I set My King upon My holy hill of Zion.

I will declare the decree: the Lord hath said unto Me, Thou art My Son; this day have I begotten Thee.

Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession.

Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel.

Be wise now therefore, O ye kings; be instructed, ye judges of the earth.

Serve the Lord with fear, and rejoice with trembling.

Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him. (Ps. 2:4-12)

WE MUST now press on to call attention to a few significant facts which God's Word reveals, and their connection with the blasphemous doctrines of Communism.

Communism is a mark of the last days. These days are described in II Timothy 3:1-5:

This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away.

We have already seen abundant evidence that Communism is characterized by self-love, boasting, pride, and blasphemy; and one cannot read long concerning this sinister movement without realizing that the other ungodly and immoral characteristics mentioned are the fruits of the doctrines of Communism. It can be easily demonstrated that the infernal program by which Communism in seeking to wreck our faith, abolish our homes, and overthrow our government, involves the deliberate use of many things here mentioned as characteristic of the last days. To engage in such a discussion, however, would be to discuss the social aspect of Communism and would take us out of the limits prescribed for this study. But perhaps we may be permitted one reference. Disobedience to parents, instilled into the hearts of the children, and enforced by law, is one of the foundation-stones upon which Communism is building its "ideal state" in Russia, and by the same diabolical instrument, Communist agents are seeking to undermine respect for law and authority in this and other civilized countries. In her illuminating discussion "The Menace of Bolshevism," Miss Knauss sheds much light on this aspect of Communism. Surely, Communism has produced perilous times in Russia and China, and unless our Lord comes very soon we may expect to see these perils in our own country greatly augmented by this pernicious and ruthless enemy.

Communism partakes of the spirit of Antichrist, and foreshadows his coming. One who studies the prophecies relating to that Man of Sin will be impressed at once with many points of similarity. Its blasphemy, its hatred of God, and its self-deification are especially noteworthy, for these are the sins of Antichrist.

And they worshipped the dragon which gave power unto the beast: and they worshipped the

> beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His Name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations (Rev. 13:4-7).
>
> Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God (II Thes. 2:4).
>
> And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army (Rev. 19:19).

If the reader is mindful of the quotations cited from Bishop Brown, the similarity of spirit is so apparent as to require no explanation. Many other points of similarity might be mentioned were we to go outside the religious aspect of Communism, among which are boycott, tyranny, violence, etc. In theory Communism has some very vital points of distinction; as for instance its opposition to autocracy; whereas Antichrist will be the supreme autocrat of history. But in many other points both of its theory and of its practice, Communism presents a startling foreshadowing of the coming Antichrist exceeded in its distinctness perhaps by only one other in the world today, or, for that matter, in the history of mankind. Without question Communism is preparing the hearts of men for the coming of that Man of Sin.

And finally, we must note that the most effective way to combat Communism is by preaching the Word of God which Communism so scornfully belittles, and the Saviour Whom they so bitterly hate, and Whose blood they spurn. The Spirit says that perilous times shall come in these last days, and Communism is doing much to produce these very conditions. The Spirit also warned concerning these days:

> Yea, and all that will live godly in Christ Jesus shall suffer persecution (II Tim. 3:12).

But it was in direct connection with these perilous times, and in the face of this warning concerning persecution that the Spirit said,

> Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. (II Tim. 4:2).

Surely it behooves the children of God to awaken to a new faithfulness in meeting their responsibility to the souls of men in these days of awful delusion and turmoil. Would we save our children from the soul-damning breath of Communism and Modernism? Teach them the gospel of our Lord Jesus Christ! Would we bring peace and consolation to souls in an hour when men's hearts are failing them for fear? Preach Him Who died to make peace by the blood of His cross, and Who alone can give peace to troubled hearts. Would we save our young people from the blighting, contaminating touch of this monster who shrinks not from anything of impurity and immorality and violence to accomplish his wicked deeds and purposes? Preach Him Who died that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works.

Yes, in view of the awful conditions which are coming upon the world, and in spite of the fact that it will cost you persecution to do so, child of God, His Word says to you,

> Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine (II Tim. 4:2).

COMMUNISM SAYS,

I SAY of humanity: Thou, Lord, hast made me after thine own image and my heart cannot be at rest until it finds rest in thee . . . I myself am God.

—Bishop W. M. Brown

GOD'S WORD SAYS,

THE son of perdition . . . oppoſeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.

—I Thes. 2:3-4

IN THE HARVEST FIELD

Conducted by JESSE ROY JONES

Many good words have come to us concerning Dean Fowler's Conferences in the east last May. It is evident that God answered prayer in bestowing rich blessing.

Pastor A. L. Campbell, in the South Oak Park Church Messenger, says, "Dr. Clifton L. Fowler, president of Denver Bible Institute, came in for a lot of favorable comment. His sermon on "Why Did Peter Wobble?" will be long remembered."

And Pastor H. Bultema, of Muskegon, Michigan, not only commends the spoken ministry of our beloved Dean, but also most heartily boosts for his booklets. One of our loyal colaborers, Laurence Witt, a deacon in the Church of the Open Bible, who speaks the Holland language, has translated the following for us from the "Berean" of June 7:

"SALVATION AND REWARDS, A NEW BOOK BY C. L. FOWLER. This writer is one of the outstanding Bible teachers in this country. I had the privilege of hearing him a few times at the World's Fundamentalist Conference at Chicago, and afterwards five times in our own congregation. I have only praise for the written and spoken ministry of this brother. The booklet above mentioned is just off the press, and points out the real difference between Salvation and Rewards. The writer shows, in six different contrasting points, the difference between Salvation and Rewards. This truth has been very little understood and therefore I am very glad for the enlightening explanation of this truth.

"THE DARK SIDE OF LOVE, BY C. L. FOWLER. This is an excellent study concerning the sharp side of love, as we see it in operation, for instance, in Matthew 23, where our loving Saviour with an eight-fold pronunciation of woe blazes out against the Pharisees of His day. This study is also heartily recommended.

"THE COVERED WOMAN, by C. L. FOWLER. This is a study very much to the point, written by the same brother, concerning the "hair" question of our day. The wild women of today, who throw away their glory, will probably not be brought to change their minds by reading this earnest study, but we highly recommend that it be read. The covers of these booklets are really very artistic, so much so, in fact, that I can hardly understand how they can be sold for the small amount of twenty-five cents.

"RESTORATION, BY C. L. FOWLER. This is a short but beautiful study dealing with the restoration of the backslider. Price fifteen cents.

"THE FOURFOLD MESSAGE OF THE PSALMS. This is a beautiful sermon or study on the Psalms like the others published in a very neat cover. Our brother points out and rightly so that the Psalms abound in rich messages for the individual believer, but that the Church cannot be found in the Psalms. Price fifteen cents. These booklets are heartily recommended."

We sincerely appreciate our brother's warm words, and we will not apologize for reproducing his good "ads" for Dean Fowler's books, for we believe they are well worth reading and full of blessing for God's children.

Remember Dean Fowler in prayer as he plans for his eastern trip in August.

Sunday afternoon, July 22, many friends of the Denver Bible Institute gathered with the workers and such students as were in the city, for a Ground Breaking Service on the new Campus. After an unusually inspirational message on "The Mission of the Bible Institute," brought by Rev. Edward B. Hart, Pastor of the Beth Eden Baptist Church, of Denver, Dean Fowler broke the ground for the temporary buildings to be erected on the Campus. It was a day of memorable blessing and unbounded thanksgiving. Everyone seemed united in the heartfelt conviction that God had indeed led in a wonderful way in the choice of this beautiful site for the permanent home of dear old D. B. I. Join with us in thanksgiving to God.

Rev. Van V. Eddings, General Director of the Orinoco River Gospel Mission, working in Venezuela, S. A., brought a message which stirred the hearts of his hearers at D. B. I., a few weeks ago. He spoke most enthusiastically of the splendid work which Stanley Skivington, '25, and his wife, Nila Skivington, '25 are doing in their Mission. The Skivingtons seem quite to have won the hearts of their fellow missionaries. Pray for the work of the Orinoco River Mission Board. It is a faithful work, and worthy of the support of God's children. Pray, too, for its General Director, and pray for the Skivingtons.

The Day classes of the Denver Bible Institute will open Wednesday, October third, this year in order to afford opportunity to complete at least one or two units of the new buildings, and have them ready for the opening of school. Pray for this colossal undertaking.

Our brother, Rev. G. R. (Roy) Tureman, '24, is pastor of the First Baptist Church at Village, Va. He has recently undergone a serious operation, but is recovering nicely, and is rejoicing in the blessing of God on his labours, over one hundred souls accepting the Saviour under his ministry last year. Pray for Roy and his good wife.

BIBLE SEED THOUGHTS

Conducted by R. S. Beal

HOW A SOUL IS BORN AGAIN

I. BY THE WORD OF GOD
   I Pet. 1:23
   I Cor. 4:15

II. BY FAITH
   I John 5:1
   Gal. 3:26

III. BY THE HOLY SPIRIT
   John 3:5, 8
   A. The Spirit convicts
      John 16:8
   B. The Spirit uses the Word
      Eph. 6:18
      I Cor. 2:9-10, 13
   C. The Spirit imparts faith
      Eph. 2:8-10
      Gal. 5:22
   D. But, what is most vitally involved, The Spirit imparts a New Nature
      II Pet. 1:4
      I John 3:9
      I John 5:4, 18

—H. A. W.

OUR GREAT SALVATION

JOHN 10:7, 9

I. EXCLUSIVE—"By ME"
   Acts 4:12
   I Tim. 2:5
   I Tim. 4:10.
   The living God—A reference to Christ's Resurrection. Saviour of ALL men, there is no other

II. INCLUSIVE—"if ANY man enter in"
   Rev. 22:12
   John 3:16
   Acts 10:43

III. CONCLUSIVE—"He shall be saved"
   John 5:24
   John 6:37-40

IV. PROGRESSIVE—"And shall go in and out and find pasture"
   John 10:3
   Gal. 5:1
   John 6:35

—H. A. W.

THE PRECIOUS THINGS OF THE BELIEVER

I. PRECIOUS BLOOD—A work which redeems
   I Pet. 1:19

II. A PRECIOUS STONE—A Person Who preserves
   I Pet. 2:4, 6-7

III. PRECIOUS PROMISES—A Message which regenerates
   II Pet. 1:4

IV. PRECIOUS FAITH—A Decision which saves
   I Pet. 1:1

V. PRECIOUS TRIAL OF FAITH—An Experience which brings reward

—H. A. W.

SAVED TO SERVE AND SERVING TO SAVE VS. SERVING TO BE SAVED

I. SERVING TO BE SAVED
   A. A selfish thing
   B. A miserable thing
   Isa. 57:21
   C. A Christ-denying thing
      Gal. 5:4
   D. A hopeless thing
      Rom. 3:20
      Eph. 2:8-9
      Rom. 11:6

II. SAVED TO SERVE
   A. Involved in the believer's Salvation
      Eph. 2:8-10
   B. Depicted in the Body
      I Cor. 12:7-31
   C. Declared in the Word
      John 15:16

III. SERVING TO SAVE
   A. An unmistakable evidence of spirituality
      John 15:5
   B. A sure means of fruition
      Prov. 11:30
   C. A blessed co-partnership with the Saviour
      Luke 19:10
      Matt. 4:19
      II Cor. 5:20-6:1
   D. A distinct contribution to the Father's glory
      John 15:8

—H. A. W

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON
Illustrations by ALBERT MYGATT

Fourth Quarter, Lesson 1 **Sunday, Oct. 7, 1928**

PAUL IN EPHESUS

Lesson Text: Acts 19:1-41; Eph. 4:1-16
Read also Eph. 3:14-21

Golden Text:

"For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10).

"So mightily grew the Word of God and prevailed" is the keynote of this lesson. Everything in it centers in the Word and everything testifies of its power. In the experience of the Ephesian disciples we are shown the saving power of the Word; in the separation between the disciples, we find the dividing power of the Word; the discomfiture of the sons of Sceva contrasted with the revival which grew out of it reveals the overcoming power of the Word; the actions of the worshippers of Diana show the hardening power of the Word; and the selection from Eph. 4:11-16 which is included in the lesson Scriptures deals with the edifying power of the Word. In these different aspects of the power of the Word are comprehended nearly every vital thing in the experience of the believer: in the first, salvation appears; in the second, separation; in the third, Christian victory is the keynote; in the fourth is suggested the persecution which the faithful minister must suffer; and in the fifth, from the standpoint of those who preach the Word, service is presented; while from the standpoint of those to whom it is preached, the outstanding thought is growth.

Our study today will, therefore, be a study concerning the power of God's Word, and in our study we will follow the course which we have thus briefly outlined.

I. THE SAVING POWER OF THE WORD (Acts 19:1-7)

The experience of the Ephesian disciples would be confusing if we did not recognize that Paul's preaching was used to lead them to accept the Saviour. They were among those who had responded to John's message and who had been baptized by him. But John's was purely a preparatory ministry, as verse 4 clearly testifies. His message was, "Repent, for the kingdom of heaven is at hand!" In other words he preached, "Get ready—the king is coming!" Under his ministry many were baptized merely as a testimony of their conviction of sin and desire to be cleansed from it, but without trusting the Saviour.

As a boy, the writer had such an experience, for at the age of twelve he had a deep consciousness of sin; and weeping bitterly with conviction he went forward in a special meeting then being held in the church which he attended. But that was as far as he got, for he knew nothing of the power of the Lord Jesus Christ to save. In this condition he was received into the church, but he was unsaved though laboring under deep conviction of sin until seven years later when he heard the gospel in the Billy Sunday meetings in Denver and accepted the Saviour. Such was the state of those Ephesians. They had been baptized with the baptism of repentance, but they had not yet trusted Christ for the forgiveness and cleansing of their sins. So, "When they heard, they were baptized in the Name of the Lord Jesus." It is to be noted that the word "this" is in italics, which means that it does not appear in the Greek. When they "heard" involves more than their hearing of the words just quoted. It means when they heard the

DEAN FOWLER'S RADIO LESSON EXPOSITION

Every Saturday evening Dean Fowler broadcasts the International Sunday School Lesson Exposition from Radio Station K. O. W., of the Associated [illegible] of Denver, Colorado. [illegible]usic Department of the [illegible] Bible Institute furnishes a [illegible]er of sacred musical selections on the same program, which covers one hour. Tune in next Saturday evening and get the blessing of Dean Fowler's Lesson Exposition; then if you appreciate it, write to Radio Station K. O. W., Albany Hotel, Denver, Colorado, and tell them that you are grateful to them for putting such a ministry on the air. STATION K. O. W., DENVER, 218 METRES, 1370 KILOCYCLES; 8:00 TO 9:00 O'CLOCK, MOUNTAIN TIME, EVERY SATURDAY EVENING.

gospel which Paul proceeded to preach to them concerning the Saviour that was to come. This is confirmed by the expression, "They were baptized in the Name of the Lord Jesus." Here, then, we see the saving power of the Word. To those Ephesians it proved, as it has to many others, the power of God unto salvation to them that believe (Rom. 1:16; II Pet. 1:4; I Pet. 1:23; Jno. 1:26-27 note "whom ye know not;" Matt. 3:1-3).

This sheds light on that part of this incident which has been perverted to teach that men need to seek "the Baptism of the Holy Spirit" after believing. "See," say they, "The disciples at Ephesus needed the Baptism of the Holy Spirit though they were already believers." To this our answer is, "Those disciples were not believers in the Lord Jesus Christ until the Apostle Paul preached to them on this memorable occasion. They received the Baptism of the Holy Spirit upon believing as is the rule for the age in which we live" (I Cor. 12:13 cf. I Cor. 1:2).

II. THE SEPARATING POWER OF THE WORD
(Acts 19:8-12)

The keynote of the next few verses in our lesson is sounded in the words, Paul "separated the disciples" (verse 9). Separation is a good thing for a believer. We should be separated from the amusements of the world. We should be separated from the lusts of the flesh and we should be separated from the power and influence of the demons. These things are commonly recognized. But there is another thing which is not so commonly recognized but which is just as clearly taught in God's Word and that is that we should be separated from ungodly and perverse believers. Today many are compromising their convictions because they are reluctant to withdraw themselves from brethren who walk disorderly and consent not to wholesome words. We should guard our spirit and not separate from such in the self-righteous spirit of the Pharisee—rather it should be with grief for the sin and with love for the sinner. And we should not consent to such a separation until after we have done everything in our power in love to restore the sinning brother. But, such efforts failing, separation is our responsibility. That minister who is faithful to God's Word will separate the disciples by the power of his message, for the Word has power to separate believers from unbelievers and to separate spiritual and willing believers from those who are carnal and unwilling. (Rom. 12:1-2; II Cor. 6:14-17; Eph. 5:11; I Thes. 5:14; II Thes. 3:6, 11-15)

The words, "God wrought special miracles by the hands of Paul," remind us that we are still studying Scriptures which from the dispensational point of view relate primarily to the Transitional period, covered by the book of Acts. The Kingdom testimony to the children of Israel has not yet ceased, and it is significant that this statement is made in connection with the statement that "Paul went into the synagogue," and that "All they which dwelt in Asia heard the Word both Jews and Greeks." The miracles were credentials of the testimony to the Jews, as we have already noted, and to discourage any who would try to imitate these miracles in our day, God plainly labels them "special miracles." Truly Jesus Christ is "the same yesterday, today and forever," but His dealing with men differs with the different ages. He still answers prayer, yet the working of healing miracles is one of the things which stands specially connected with the dispensation past instead of that which is present, and we should not be expecting such miracles now.

III. THE OVERCOMING POWER OF THE WORD
(Acts 19:13-20)

Next we are given a glorious demonstration of the overcoming power of the Word. The sons of Sceva, mere heathen exorcists and not believers in the Lord Jesus Christ, attempted to cast out a demon in the Name of the Lord Jesus, conceiving that name to be a mere charm. But upon the lips of unbelievers and divorced from the Word of God that Name can have no power and instead of responding to their exorcism the demon caused his victim to leap upon them and mal-treat them. But God used this very incident to stir the hearts of others, and in response to the simple preaching of the Word many who had been engaged in the curious arts peculiar to demonism were delivered from the power of the demon, confessed their sins and burned their text books of demon worship and demon practice.

Surely, believers have never valued the power of God's Word as they ought. When mere men in their own strength try to cope with the powers of darkness they must suffer ignominious defeat, for those powers are inconceivably stronger than we. But, armed with the "sword of the Spirit which is the Word of God," the believer may fearlessly engage in battle with the demon powers of darkness, for even the prince of the power of evil himself cannot stand before that sword. God's Word has power to overcome evil spirits and to protect our souls from all their enemies. (Eph. 6:10-18; Matt. 4:4-10 note "it is written"; Heb. 4:12)

IV. THE HARDENING POWER OF THE WORD
(Acts 19:21-41)

The next scene is a scene of tragedy—the tragedy of the hardness of the unwilling heart which only becomes harder under the teaching of the Word of God. "We are unto God a sweet savour of Christ in them that are saved and in them that perish," wrote the Apostle Paul, "To the one we are the savour of death unto death and to the other, the savour of life unto life." It is a principle in God's Word that the willing soul shall know the doctrines of His Word and through this his soul shall grow in grace and in knowledge. But it is just as truly a principle that the unwilling and stubborn are hardened through the preaching of the Word—by it their hardened souls are made harder and their condemnation is deepened. God's Word can never be preached without definite results: either it will save and bless the willing soul, or it will harden the unwilling soul and add to the weight of his sin and judgment. Surely it behooves us to take heed how we hear the Word of God which liveth and abideth forever. (Jno. 7:17; II Pet. 3:18; I Pet. 2:2; II Cor. 2:14-16; II Cor. 3:13-14; Jno. 12:37-40; Matt. 13:13-15; Rom. 9:17-18)

This Scripture also discloses the underlying reason why men harden their hearts against the Word of God: "This our craft is in danger to be set at naught." Selfishness, which in other words is the lust of the flesh, is the reason why men harden their hearts against the Word. For them to receive the Word would mean that they must give up their craft, for they were makers of heathen idols. They were willing to sacrifice their soul's salvation, not upon the altar of the Goddess Diana but upon the altar of Mammon. Likewise, many today are selling their souls for wealth, for fame, for sensual pleasure, or for other things which are comprehended in the lust of the flesh, the lust of the eye and the pride of life. Every time the Word is preached, they close their eyes, stop their ears, and harden their hearts; and in so doing they become more hardened than ever against the Word. Let even such an one give ear to the Word and God will have mercy upon him and forgive his sins, but if he will not, let him beware, for he will be confirmed in his hardness until his soul is plunged into the torments of hell. (II Thes. 2:11-12; II Cor. 3:15-16)

The same principle applies to believers, and the cause is the same though the results are different. If the believer hardens his heart against God's Word, his hardness is increased, but the result for him is chastening. He is chastened that he be not condemned with the world (I Cor. 11:31-32).

V. THE EDIFYING POWER OF THE WORD (Eph. 4:11-16)

And finally, we learn from this lesson the edifying power of the Word of God. Read the passage, Ephesians 4:11-16, which is too long to quote here, and in it notice that the edifying of the Church which is Christ's Body is the preeminent thought of the passage. This edifying is to be accomplished by the preaching of the Word. It gives testimony a primary place of importance as a means whereby the Church may be edified. The gifts of verse 11 all center in the Word. Of what use is an apostle, a prophet, an evangelist, a pastor or a teacher but to preach and to teach the Word of God? And verse 12 states that these are given for the edifying of the Body of Christ. Verse 13 shows that this edifying involves unity of the Faith and the knowledge of the Son of God which things are impossible unless God's Word be given its rightful place. Verse 14 shows that this edifying will safeguard the believer against the winds of false doctrine thus revealing the place that true doctrine has in it. In the words "speaking the truth in love" verse fifteen again calls attention to the place the testimony has in the growth or edifying of the saints. And from what precedes it is evident that "That which every joint supplieth, in verse 16, is the testimony which every believer should bear to the truths of God's Word. Surely careful analysis of these verses shows that growth in grace in the lives of individuals and the edifying of the Body of Christ can be accomplished only by the faithful preaching of the Word of God. God's Word alone has power to edify! (II Tim. 3:16 to 4:5; Eph. 4:29)

VITAL-TRUTH ILLUSTRATION

While Mr. Moody was still in business, but out holding some meetings, the wife of a district judge came and asked him to speak to her husband. He replied "I cannot speak to your husband. He is a book infidel, and I am nothing but an uneducated shoe clerk." But at her insistence he finally went and called on the judge. The law clerks in the outer office tittered when they saw him go in, knowing how the learned judge would make mincemeat of him. Mr. Moody said, "Judge, I cannot talk with you; you are an educated man and I am not; but I want to ask you one thing; when you are converted, will you let me know?" "Yes," the judge replied banteringly, "when I am converted, I will let you know!" And then, raising his voice so all the clerks could hear, he repeated; "Yes, young man, when I am converted I will let you know!" And the clerks tittered louder than ever as Moody passed out.

But the judge was converted within a year, and he later told Moody the story of it. On an evening that his wife went to prayer-meeting he began to feel very miserable. He went to bed and his wife asked if he were sick, but he said he was not. At breakfast, after a miserable night, he made the excuse of not feeling well, and went to the office without eating. Arriving there, he told all the clerks to take a holiday, and then he locked the outside door and went into the inner office and locked the door to that. At last in his misery and overwhelming sense of sin he knelt down and cried, "O God, forgive my sins!" Again and again he cried out this prayer, but without any relief. He would not pray in the Name of Christ, because he had Unitarian views. At last in desperation he cried, "O God, for Christ's sake, forgive me my sins!" and instantly he found peace.

—R. A. Torrey

Fourth Quarter, Lesson 2

Sunday, October 14, 1928

SPIRITUAL GIFTS

Lesson Text: I Cor. chapters 12 to 14
Read also I Jno. 4:7-16

Golden Text:

"And now abideth faith, hope, love, these three; but the greatest of these is love" (I Cor. 13:13).

Today's lesson is one of the most vital to the Christian life which has ever come before us. It deals with the subject of Spiritual Gifts—a subject which is very little understood and yet a subject which is of the utmost importance touching the believer's spiritual usefulness and the realization of God's plan for his life. To study the gifts is to revolutionize many ideas which we accepted and followed without question concerning a call to the ministry, church organization, and the individual believer's responsibility. We earnestly pray that God may use this study concerning the gifts to awaken many of His children to their responsibility and to lead them to give themselves to the ministry to which God has called them. (Eph. 2:10)

The lesson committee has chosen very wisely in assigning these three chapters in the same lesson for they deal with the same subject. But it is obvious that a detailed, verse by verse exposition is a physical impossibility owing to the amount of material at hand. We will, therefore, seek to find the key thoughts in these chapters and outline them as clearly as possible. In order to get a well rounded and balanced conception of the subject we need to link with the lesson text assigned another passage in Ephesians 4:7-16, and this we will do, using portions of this Scripture as we need them in our study.

I. THE DISTRIBUTION OF SPIRITUAL GIFTS

The first and one of the most important facts which these Scriptures teach is that God has given to every believer a gift which fits him for service. Of this we read in I Cor. 12:7, "The manifestation of the Spirit is given to every man to profit withal." In the light of the verses which follow, "the manifestation of the Spirit" is clearly understood to be a gift for service. Under point two we will consider the purpose of the gifts and seek to demonstrate that they are given to fit men for service, so we will emphasize here the fact that the Scriptures declare that at least one gift has been given to every believer, and leave the other part of our proposition for subsequent discussion. The "every man" of verse seven is limited by the salutation of chapter one which shows that this book is addressed "to the church which is at Corinth with all that in every place call upon the Name of Jesus Christ our Lord" (I Cor. 1:2). "Every man" in this verse, therefore, means every believer; and the verse is easily seen to be a simple statement that every believer has received a spiritual gift. This is confirmed by the plain statements of I Cor. 12:11, where it is said again that the Spirit gives of these gifts to "every man," and Eph. 4:7 which says that "unto every one of us is given grace, according to the measure of the gift of Christ," which is also explained by its context, particularly verse eleven. These Scriptures teach plainly that every believer has been given a gift by the Holy Spirit. (I Cor. 12:1-13)

It is to be noted that the giving of the gifts stands connected with the believer's induction into the Body of Christ. It is for this reason that the discussion of the Spirit having given gifts to all believers is followed by the statement of I Cor. 12:13: "By one Spirit are we all baptized into one Body, whether we be Jews or Gentiles, whether we be bond or free; and have been

all made to drink into one spirit." This is further explained in the verses following which, speaking of the inter-relationship of the members of the Body, conclude, "Now ye are the Body of Christ and members in particular, and God hath set some in the Church; firstly apostles, secondarily prophets, thirdly teachers, etc." So when a soul trusts the Lord Jesus Christ as Saviour, he is made a member of the Body of Christ and at the same moment he is endowed with some gift to fit him to do his rightful work as a member of that body. All believers being included in the "we all" of this verse, the fact is emphasized that every believer has at least one gift; and from the verses following it is evident that everyone must exercise his gift or the body will suffer as a consequence of his negligence. (I Cor. 12:14-26)

II. THE PURPOSE OF THE GIFTS

This brings us to the purpose of the gifts, which is preeminently testimony. The end for which they are designed is the edifying of the Body of Christ, but the means by which this is to be accomplished (as we saw in our last lesson) is the testimony of God's Word. Go over the list of gifts given in I Cor. 12:28, then turn to Eph. 4:11-12 and note the statement of verse 12, that these gifts were given for the work of the ministry, for the perfecting of the saints and for the edifyng of the Body of Christ. This verse in itself states the end, and a careful analysis of the gifts shows that each of them in its very nature involves the testimony in one way or another. Every one either directly fits a man for testimony or contributes to his power in testimony. The more clearly we recognize the giving forth of the testimony as the preeminent purpose for which the gifts are given, the more fully we will avoid confusion on this subject. (I Cor. 12:28; Eph. 4:11-12)

In this again is emphasized the fact that every believer has a gift, for every believer is called on to contribute his testimony to the work and to the upbuilding of the Body of Christ. We feel that this particular fact deserves tremendous emphasis, for it proves clearly that all believers are called to the Lord's service, which is a far more sane and safe conclusion than the idea which many cherish that one must be called to service by a special, sensational experience. There can be no question about it—God calls all Christians to His service. The place of their training and the field of their labors, while effected by other teaching of Scripture, must be decided by divine guidance in each particular case, as must the form which their service will take. But we need no guidance as to whether we should enter our Lord's service. His Word teaches that He has fitted every one of us for a definite service which involves a definite testimony, and we are disobedient to His Word if we do not seek to know our gift and to exercise it. (Eph. 4:16)

III. THE LIMITATION OF THE GIFTS

But now a word must be said about the dispensational limitation of the sign gifts. These gifts, such as healings, working of miracles, and tongues, are listed in I Cor. 12:28 because they were given to members of the Body in the early days of this age. They were given, however, for the special testimony to Israel which was then still going forth. They stood connected with that testimony rather than with the ministry for the Body, which is the special ministry of this age. This is clearly taught in Eph. 4:11-12 which lists the gifts given, "FOR THE EDIFYING OF THE BODY OF CHRIST." In this list not one of the miracle gifts will be found. We must of necessity, therefore, conclude that such gifts were given for a limited ministry particularly connected with the early days of this age rather than for the ministry to the Body.

Another limitation must be emphasized because of the fanaticism which prevails today. Pentecostalists teach that the evidence of the baptism of the Holy Spirit (which they say a believer should seek subsequent to his conversion) is speaking with tongues. They say that none can truly claim to be baptized with the Holy Spirit who has not spoken in tongues. But this is folly! I Cor. 12:13, in the light of I Cor. 1:2, clearly teaches that all believers in this age are baptized in the Holy Spirit. The succeeding verses just as clearly teach that speaking in tongues is not experienced by all believers. Verses 29-30 in chapter 12 give the death blow to such false and fanatical teaching, for they ask a series of rhetorical questions, among which is the question, "Do all speak with tongues?" Such a question demands the answer, "No." This is true even in the English, for did we anticipate the answer, "Yes," we would say, "All speak in tongues, do they not?" Or, "Do not all speak with tongues?" But the Greek is even stronger, if possible. In the Greek there are two negatives, one of which when used in a question demands the answer "Yes"; and the other of which, used in a question, demands the answer "No." It is that negative which demands the answer "No" which is used in the Greek of these verses. Believers do not all speak with tongues, though all are baptized with the Holy Spirit. This is further confirmed by I Cor. 12:4-6 which says that there are diversities of gifts, differences of administrations and diversities of operations. Pentecostalism can find no warrant in these verses for its insistence that every believer must speak with tongues, else he is not baptized with the Holy Spirit. These verses teach exactly the opposite. While they teach that every believer receives some gift, they just as clearly teach that all believers do not receive the same gift.

IV. THE EXERCISE OF THE GIFTS

Now a word about the exercise of the gifts. The whole of I Cor. 13 teaches that a gift, to be profitably exercised, must be exercised in love. It is love which gives to all the gifts their value, whether they be tongues, prophecies, teaching, faith, or giving. Love for God and love for man is the motive which constrains us to a scriptural exercise of our gifts and it is love which gives their exercise its power. This is the "more excellent way" spoken of in I Cor. 12:31. (I Cor. 13:1-13)

There is need to bear this in mind, for, while every Christian has a gift, by far the great majority of Christians do not exercise their gifts. The explanation for this sad condition lies in the fact which we have just noted: love energizes and empowers the exercise of the gifts, but love is dead in many a Christian's heart. How little true love for God there is even among His children today! Of them as well as of the unbelievers it must be written that they are "lovers of pleasure more than lovers of God." Such a condition as this militates against the exercise of a spiritual gift. And how little true love for our fellows there is among Christians. Even when Christians are exercising their gifts, many do it in such a cold, professional manner that they do not have the power nor bear the fruit which ought to attend their ministry. Let us take warning by this and stir up the gift that is in us by looking to the Lord Jesus Christ until our souls are bathed in His love. (I Tim. 4:13-14; II Tim. 1:6)

V. THE CHIEF OF THE GIFTS

Last of all let us notice the preeminent place among the gifts given to prophecy. This is the key thought of chapter 14. Prophecy is the chief of the gifts. "Prophecy" in the Scripture is not primarily foretelling the future, though it included that in the ministry of those who were inspired to write the books of the Bible. "Prophecy," rather, is simply telling forth the Word of God. The Spirit of God gives this gift especial honor and importance when He says, "Desire spiritual gifts, but rather that ye may prophesy" (I Cor. 14:1) and, "Covet to prophesy" (I Cor. 14:39). The place which he gives to prophecy also appears in the comparison of the Apostle Paul, "In the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue" (I Cor. 14:19).

Tongues had their place in God's economy. But evidently from chapter 14, tongues were subject to terrible abuses—even when the gift of tongues was manifested. How much more we need to beware of fanaticism in these days when there is so much of demon imitation of tongues as is seen in the Pentecostal movement.

Let us recognize the preeminence of prophecy among the gifts and let us heed the admonition, "Covet earnestly the best gifts." It is evident that if a believer uses the gift that he has to the glory of God and prayerfully seeks to add to his gift, God may give him the gift of "prophecy." Surely, the place which is given to this gift should convince the willing soul that the desire in the heart of God is for the testimony to be given forth clearly. And surely this conviction should lead us to be diligent in giving forth God's Word; but in our zeal let us not forget the injunction, "speaking the Truth in love" (Eph. 4:15).

VITAL-TRUTH ILLUSTRATION

The story is told of a poor boy in London. His parents were dead and he was in the care of a terrible drunken woman who forced him to beg, and met him with kicks and cuffs if he brought her too little. His greatest pleasure in life was to see the beautiful things exhibited in shop windows. He knew that these things were not meant for him, for there was always the glass between, and he became reconciled to the thought that he could never have them. The lead soldiers had focussed his longing—but there was the glass.

Alas, he was run over, carried to the hospital, and cared for by Christian charity. He awoke to find himself in a snow-white cot, looking into the pleasant face of a nurse. A few days passed, and then to his astonishment he saw other children playing with toys. Soon he sat up in bed, propped up with pillows, and, wonder of wonders, at his hand was a box of lead soldiers. Slowly he stretched his hand out till he touched them, and cried out, "Ther' ain't no glass between!" How will it seem when in the glory we no longer "see through a glass darkly?"

—The Expositor.

Fourth Quarter, Lesson 3. **Sunday, October 21, 1928**

CHRISTIAN STEWARDSHIP

Lesson Text: I Cor. 8:1 to 9:15
Read also Psalm 95:1-7a

Golden Text:

"And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God" (II Cor. 8:5).

Christian stewardship is a very broad subject. Though we think of it almost entirely in terms of money, it involves much more than that. It extends to all material possessions. It includes our time and our physical strength. And above everything else, in God's Word the believer's stewardship involves the testimony of His Truth. There can be no question, however, that the Scriptures which we study today deal primarily with the believer's use of money and other material possessions. On this, as on other phases of stewardship, the teacher will find the Stewardship Number (June 1928) of "Grace and Truth" very helpful in preparing this lesson. We would especially call attention to Dean Fowler's valuable discussion of "The Gift of Giving" in that issue.

As we study this lesson, we shall observe the emphasis which the lesson Scriptures lay on the right use of material possessions; but for the sake of variety we will study particularly from the standpoint of what it shows and what it does.

I. GIVING, AN EVIDENCE OF YIELDEDNESS AND A MEANS OF SERVICE (II Cor. 8:1-7)

True giving is first of all an evidence of yieldedness. This is clearly stated in our Golden Text. Of those Macedonians whose example Paul commended to the Corinthians, he declared that they "first gave their own selves to the Lord, and unto us by the will of God" (II Cor. 8:5). Most frequently an unyielded and rebellious heart is evidenced in a niggardly spirit in the realm of giving. Of course some may give without being yielded to the Lord Jesus Christ; such, however, is not true giving. On close analysis such giving will be seen to be an attempt to drive a sharp bargain. Perhaps they are trying to barter for the good opinion of their fellows. Perhaps they seek popularity. Perhaps they fondly think that by their giving they can bargain for the salvation of their souls and the forgiveness of their sins. But in every case, in some way, the unyielded Christian who gives does it with the hope of personal profit. How different is the giving of the yielded believer! When he gives, he does it as a spontaneous expression of heartfelt gratitude for what he has already received, and he does it as an act of worship and of obedience to the expressed will of God. Such giving (and it is easily distinguished from the other) is an evidence of yieldedness to the Lord Jesus Christ. (Mal. 3:8-12)

But if giving be an evidence of yieldedness, it is also a means of serving God. Such it was to the Macedonians who besought the Apostle Paul to receive their gift and take upon him "the fellowship of ministering to the saints." This expression, "the fellowship of ministering to the saints," indicates that as Paul ministered to them, it was not he alone who was ministering but the Macedonians with him. He was ministering in person, through his testimony; but they were ministering in his person, through their gifts. So, too, Paul gave thanks for the Philippians for their fellowship in the gospel, because through their gifts and their prayers they, too, had been partakers with him in his ministry. Giving can become an excuse by which we try to escape from our personal responsibility for a personal ministry through the testimony of God's Word. But when we give with the spirit of the Macedonians, first giving our own selves to the Lord and then to His servants by the will of God, it becomes a blessed means for serving God in a larger way than would be possible were our service confined to our personal testimony. (Phil. 1:5, 7; Phil. 4:15-18)

II. GIVING, AN EVIDENCE OF LOVE AND A MEANS OF FELLOWSHIP (II Cor. 8:8-9)

Giving is also an evidence of love. "I speak," said the Apostle Paul in exhorting the Corinthians to give, "to prove the sincerity of your love." This he followed by calling attention to that supreme exhibition of love which is the fountain of all true love: "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (II Cor. 8:8-9). True love in its very nature must give. It cannot be content without giving. And especially is this true when love sees the object of its love in need. "God so loved the world that He gave," is the testimony of John 3:16; and I Jno. 3:16-17 says, "Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren. But whoso hath this

world's goods, and seeth his brother have need, and shuteth up his bowels of compassion from him, how dwelleth the love of God in him?" Yes, giving is an evidence of love. (II Cor. 8:24)

And in this giving becomes a means of fellowship with the Saviour. We have already seen that it is a means of fellowship with God's servants in the ministry which they perform. But it is more than that: it is the means of fellowship with the Saviour in the accomplishment of His desires and purposes. It seems almost sacrilegious to speak of our giving in the same breath as His, and certainly if we try to compare our giving with His, ours must suffer terribly in the comparison. But to speak of the two in the same breath is exactly what the Spirit of God does in the verses under consideration. Just why does He do it? Evidently it is to show forth the very thought to which we have called attention, that by our giving we may have fellowship with our Lord Jesus Christ in His great work of love. He gave Himself for the sinner's salvation. In that we have no fellowship with Him, for He alone could do it. But we can give ourselves that the sinner may know of His great gift of love and receive the salvation which He purchased for us with His own blood. In this we may truly fellowship with our Saviour. (I Pet. 2:21; I Jno. 3:16; Eph. 5:2)

III. GIVING, AN EVIDENCE OF WILLINGNESS AND A MEANS OF DOING THE WILL OF GOD (II Cor. 8:10-15)

Giving is an evidence of that true willingness on which God conditions the choicest blessings which He offers to mankind. Many loudly profess willingness, who, when put to the test, prove to be anything but willing. The truly willing soul not only will testify his willingness, but when he is given the opportunity will gladly perform the thing which he willed. These verses touch upon a thing which is commonly met among Christians, who, when a need is presented to them, speak of their burden for the need but bemoan their poverty, declaring that had they greater means they would be happy to contribute. Such willingness is not willingness at all, for "if there be first a willing mind it is accepted according to that a man hath and not according to that a man hath not" (II Cor. 8:12). The truly willing soul, like the Macedonians, will not be deterred from giving by his poverty, but will gladly give what he is able, yea, and more than he is able, out of what he has. (Phil 2:13)

In this connection, perhaps a word will be both timely and helpful in regard to receiving and giving pledges of offerings for the Lord's work. From these verses it is evident that the Corinthians had pledged themselves to make an offering a year before this letter was written to them. This appears when the Apostle Paul says that they were "forward (willing) a year ago," and when he says, "there was a readiness to will." This is further confirmed by the statement of II Cor. 9:2, in which he says to them, "I know the forwardness of your mind, for which I boast to them of Macedonia, that Achaia was ready a year ago." These verses both prove the scripturalness of making a definite purpose to give and of letting others know what your purpose is. In the light of such clear Scriptures, we cannot doubt that pledging is both scriptural and desirable.

But before leaving these verses we must note that giving is a means of doing God's will in helping to meet the needs of the brethren. God has promised to supply the needs of His children according to His riches in glory by Christ Jesus, but He uses perfectly natural means to do it. God is supplying the needs of His children when He gives the employment and strength to perform the labour which brings remuneration, and He is supplying the needs of His children when He finds a willing soul on whose heart He can lay the burden to make an offering to meet the need. Most certainly the Word teaches that the believer who has this world's goods shall minister to the needs of his fellow believer who has none. He who gives to his brother's need, therefore, is doing the will of God and will be blessed in his giving. (James 2:15-16; 1 Jno. 3:18; Proverbs 19:17)

IV. GIVING, AN EVIDENCE OF RESPONSIVENESS AND A MEANS OF HONORING OUR PASTORS (II Cor. 8:16-24)

Giving is an evidence of responsiveness in spiritual things. The Apostle Paul sends Titus and a brother who is not named but who, from the description, is easily identified as Barnabas, to prepare the Corinthian Church for their offering and to receive their gifts. It is scriptural for a Christian worker to ask God's people to give, and it is scriptural for him to remind them of their pledges when the time has come for them to fulfil them. Christians should respond to such appeals. Christians who will not respond to such an appeal as this are little likely to respond to any other truth in God's Word. But if their hearts are responsive to the other truths of the Word, they will be found ready and willing to respond to this also. (Ex. 35:4-5, 21-22, 29; Ex. 36:5-6)

Giving is also a means of honoring those who minister to us in spiritual things. God's Word has ordained that "they that preach the gospel shall live of the gospel," and it enjoins him who is "taught in the Word" to "communicate unto him that teacheth in all good things." No doubt this is to provide for the needs of His servants, but it is also to give His people a means of honoring them who minister to them. It is especially in connection with giving that the Scripture says, "Let the elders that rule well be counted worthy of double honor, especially they who labor in the Word and doctrine." So in responding to the Apostle's appeal the Corinthians would honor him before others. And we may honor our pastors both in responding to their appeals to give to the Lord's work and in making personal gifts to their personal needs. (I Cor. 9:11-14; Gal. 6:6; I Tim. 5:17-18)

V. GIVING, AN EVIDENCE OF GRACE AND A MEANS OF REWARD (II Cor. 9:1-15)

Let us take note also that giving is an evidence of grace. Having received God's grace for salvation by trusting the Lord Jesus Christ as his Saviour, the believer needs to receive grace for his transformation in his daily life. It is he who receives abundance of grace and of the gift of righteousness whose life is so victorious and radiant that he can be described only by saying that he "reigns in life." So in the Ninth chapter of Second Corinthians we are plainly told that giving is an evidence of grace and the measure of our appropriating God's grace may be gauged by the measure of our giving. (Rom. 5:19; II Cor. 9:8; II Cor. 8:1, 6; II Cor. 9:11)

And finally giving is a means of reward. It brings blessing in this life, for the liberal soul shall be made fat, but in the life to come it brings reward. Believers are rewarded for their faithfulness in testimony, and giving is a means of testimony. Not only is it a means of furthering the testimony of those who preach the Word as we noted in the first point, but when it is scriptural giving, it in itself becomes a testimony. It therefore brings a reward, and, consistent with the principles governing rewards, the reward of giving is proportionate with the gift. Surely it behooves us to look well to how we give, for "he which soweth sparingly shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." (II Cor. 9:6-7; II Cor. 10:14-16; Phil. 4:17)

VITAL-TRUTH ILLUSTRATION

Dr. John Timothy Stone relates how he saw Frank

E. Higgins, the missionary to the lumberjacks, setting out for the hospital for his desperate operation, and one of Higgins' converts—a former prize-fighter—with arms around the sky-pilot, sobbing: "Frank, maybe you're going to need a piece of bone or some skin or some blood. Just send me a wire if you do. The minute you tell me to come, I'll fly to you. ANYTHING I'VE GOT YOU CAN CALL ON ME FOR." Such, says Dr. Stone, should be every Christian's word to Christ.

Fourth Quarter, Lesson 4 **Sunday, October 28, 1928**

PAUL'S LAST JOURNEY TO JERUSALEM

Lesson: Acts 21 to 21:17; II Cor. 11:28
Read also John 17:7-17

Golden Text:

"I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, it is more blessed to give than to receive" (Acts 20:35).

The key note of the Apostle Paul's life and ministry was expressed in the Spirit's words by his pen to the Corinthians, "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58). Surely stedfastness is the characteristic which is most evident in that portion of the life of this man of God which comes before us in this lesson. To study Christian stedfastness as exemplified in this life will be of great practical value for us, for stedfastness is one of the most needed things for the Christian who would be used of God and approved of Him. These are awful days of apostasy, and men are being moved about by every wind of doctrine. We are drawing very near to the time when those terrible conditions will come upon the earth which moved the Spirit of God specially to warn His people in the words, "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever. Amen" (II Pet. 3:17-18).

In our study of the stedfastness of the Apostle Paul, let us heed his inspired admonition, "Brethren, be followers together of me, and mark them which walk so as ye have us for an example" (Phil. 3:17). The stedfastness which was so blessedly evident in the life of the Apostle Paul, God wants to work in all of His children.

I. THE TESTING OF HIS STEDFASTNESS

Many were the testings to which the stedfastness of the Apostle Paul was subjected. He names some of them in our lesson. In one place he speaks of the "tears and temptations" which befell him "by the lying in wait of the Jews" (Acts 20:19). Having started for Jerusalem, he testified to his friends, "The Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me" (Acts 19:23). Coming to Tyre, the party met with some disciples "who said to Paul through the Spirit, that he should not go up to Jerusalem (Acts 21:4). At first thought this appears to contradict the plain declaration of other Scriptures which say that Paul was going "bound in the Spirit" unto Jerusalem. (Acts 19:21; Acts 20:23) But on further reflection it appears that the Spirit moved on the hearts of those disciples to speak as they did for the purpose of testing God's servant and showing them more clearly the stedfastness of his purpose to fulfil God's will. God many times permits and even directs to such testings that He may strengthen and establish our faith and that He may bless others of His children through the revelation which these testings afford of His power to produce stedfastness in our lives. And finally, the discouragement of the disciples who besought him with tears that he should not go up to Jerusalem was a sore trial to the Apostle Paul. (Acts 21:12-13; I Pet. 1:6-7; James 1:2-3).

But though in these testings the Apostle Paul's stedfastness was tried as in the fire, like fine gold it was only purified by the experience. He could look them in the face and say with triumphant faith and stedfastness of purpose, "none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:24). And "I am ready not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus" (Acts 21:13).

II. THE EVIDENCES OF HIS STEDFASTNESS

The evidences of the Apostle Paul's stedfastness are as numerous, yea, more numerous, than the testings. In the face of testings and persecutions which would have dismayed many a strong man, there was no faltering in his testimony. He was stedfast in the ministry to which he had been called. This appears most plainly in a series of contrasts. "I HAVE KEPT BACK NOTHING THAT WAS PROFITABLE UNTO YOU" said he, "BUT HAVE SHEWED YOU, and have taught you PUBLICLY, and FROM HOUSE TO HOUSE, testifying to the JEWS, and also to the GREEKS, repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:20-21). His own spirit is also evident in his exhortation to the Ephesian elders, "Take heed therefore unto YOURSELVES, and to all the FLOCK, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood" (Acts 20:28). And further evidence is seen in the admonition, "Therefore watch, and remember, that by the space of three years I ceased not to warn every one NIGHT and DAY with tears" (Acts 20:31). Happy is that Christian worker who can honestly give such a testimony as this.

III. THE REALM OF HIS STEDFASTNESS

The realm of the Apostle Paul's stedfastness is especially noteworthy, for it is a revelation of God's will for all believers. Persistence in some things may be mere stubbornness, but not so in the realm in which the stedfastness of the Apostle Paul was most evident.

a. The Apostle Paul was stedfast in testimony. Night and day, publicly and privately, among the Jews and among the Gentiles, in season and out of season He was giving forth God's Word. We have noted one testimony to this effect. To this let us add that of Acts 20:27, "I have not shunned to declare unto you all the counsel of God." To such a testimony God had called him, and like the obedient servant he was, he set himself to do his Master's bidding. Surely nothing is more needed in the believer's life than stedfastness in testimony. (II Tim. 4:2)

b. The Apostle Paul was stedfast in exhortation. He was fully aware of the superlative value and importance of this despised form of ministry, and he was diligent in it. In a degree which is truly remarkable he fulfilled the admonition, "Exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin." (Heb. 3:13; Acts 20:31; Heb. 10:25)

c. The Apostle Paul was stedfast in doing the will

of God. He had subjected his will to God's will, and to him nothing mattered but that. Listen to his testimony: "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus." Surely, such a spirit cannot fail to remind us of the One, Who, when He came into the world, said, "I came down from heaven, not to do Mine own will, but the will of Him that sent Me" (Jno. 6:38). Our Lord one day set His face stedfastly to go to Jerusalem because such was the Father's will for Him (Luke 9:51). It was for the same reason and in the same spirit that the Apostle Paul was so stedfast in setting his face to go to Jerusalem (Acts 19:21).

IV. THE SECRET OF HIS STEDFASTNESS

In this is suggested the secret of the Apostle Paul's stedfastness.

a. The Apostle Paul's stedfastness was produced by occupation in the Lord Jesus Christ. He frankly faced the difficulties, but he was not occupied in them. They must be encountered, the Spirit of God had told him so. But with his eye upon his Saviour he was able to testify in the face of bonds and afflictions, "I am ready not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus" (Acts 21:13). It was this occupation (which is called elsewhere in the Scripture, "spiritual mindedness") which made it possible for him to testify, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me" (Gal. 2:20). Occupation in the Lord Jesus Christ is the fountain of true stedfastness in His service (Heb. 12:3).

b. Another thing which contributed to his stedfastness was that the Apostle Paul was yielded to God and filled with the assurance of His will. "Now, behold" said he, "I go bound in the Spirit to Jerusalem." The Spirit had directed that he should go to Jerusalem. To go, therefore, was mere obedience to the will of Him Whom Paul served, and concerning his relationship with Whom he testified when he styled himself "a bond servant of Jesus Christ" (Rom. 1:1). Paul was a man under orders. Who was he to question his orders? He had written to Timothy, "Endure hardness, as a good soldier of Jesus Christ" (II Tim. 2:3). Should he himself shrink from bonds and afflictions? Not so! Love for Christ and love-constrained yieldedness to the will of God was the mainspring of his life. The Spirit of God had said, "Go up to Jerusalem," so to Jerusalem he must go. (Rom. 12:1-2; Rom. 6:13)

c. And yet another thing which contributed its measure to his stedfastness and unwavering confidence in the One he served. "I go to Jerusalem," said he, "not knowing the things that shall befall me there, save only that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me" (Acts 20:22-23). Oh, the joy of simply trusting the Lord Jesus Christ! If we have full confidence in Him we will walk without fear in the path in which He leads. What are bonds, afflictions, sufferings, imprisonments, privations, necessities, strifes, persecutions, yea; what is even death itself, if such lies in God's will for us? Come what may to the soul in thy will, oh, God, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee" (Isa. 26:3). The man whose life is committed to the will of God need fear no evil and need suffer no anxiety. He is in the hands of his God. That is enough! He knows that "all things work together for good to them that love God, to them who are the called according to His purpose" (Phil. 4:6-7; Rom. 8:28).

V. THE FRUITS OF HIS STEDFASTNESS

In closing, let us look ahead to see some of the fruits of the Apostle Paul's stedfastness.

a. One fruit was that God overruled his mistakes and weaknesses. That he did contrary to his own inspired teaching in taking upon him one of the most extreme vows of the law—the vow of a Nazarite—and consenting to an offering being made for him (as in our next lesson we shall see he did when he got to Jerusalem) we cannot doubt (Acts 21:21-26). But God overruled and made this very wrong to become the means of starting Paul on his further journey to Rome, where He had revealed to him that he must also bear His testimony. God so wonderfully overruled Paul's mistake that he used it to give him a body guard of Roman soldiers to accompany him as he continued his missionary journey to Rome!

b. Another fruit of his stedfastness appears in the fact that God brought him to the successful consumation of his ministry. His desire that he might finish his course with joy and the ministry which he had received of the Lord Jesus Christ was not disappointed, for as he drew near to the close of his life he could testify with joyous confidence, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing" (II Tim. 4:5-8).

In conclusion let us remind ourselves once more of the practical appeal, "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord."

VITAL-TRUTH ILLUSTRATION

Captain Pat Breckenridge, with his life-saving crew, was given the task of guarding the most dangerous shoal on the Atlantic ocean. The sunken rocks ranged their angry, ship-destroying teeth just out of sight beneath the waves from seven to nine miles from the shore. One night a terrible northeast storm swept down the New England coast. Red rockets, the call for help, flared up one after the other from a ship stabbed to death by that merciless shoal. The life boat was launched but the wind and waves in fiendish glee dashed it back upon the beach. Time and again strong, willing hands thrust it out upon the water, but with no better success. Finally the assistant officer, all but spent, turned to his captain and said, "It is no use. It can't be done. Even if we did get the boat launched and could get out to the reef, I don't believe we could get back alive."

The captain drew himself up to his full six feet two, and looking his brave men in the face, raised his voice above the roar and hiss of the wind and said, "Your place is on the reef. You don't have to come back!"

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—C. R. Scafe, in Moody Monthly

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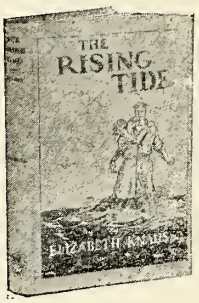
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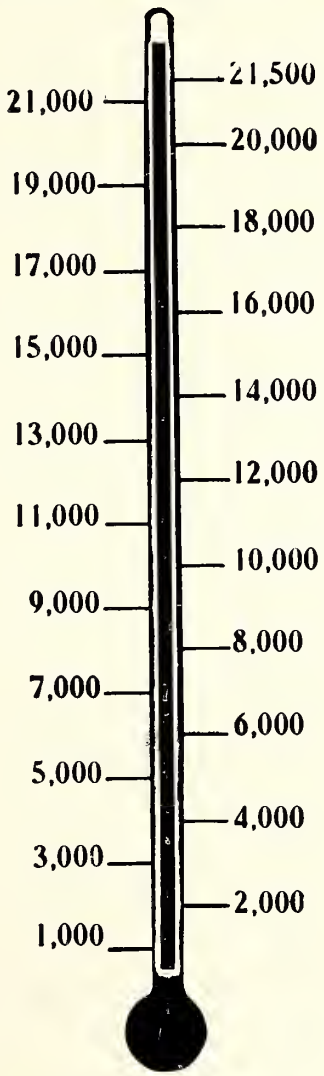
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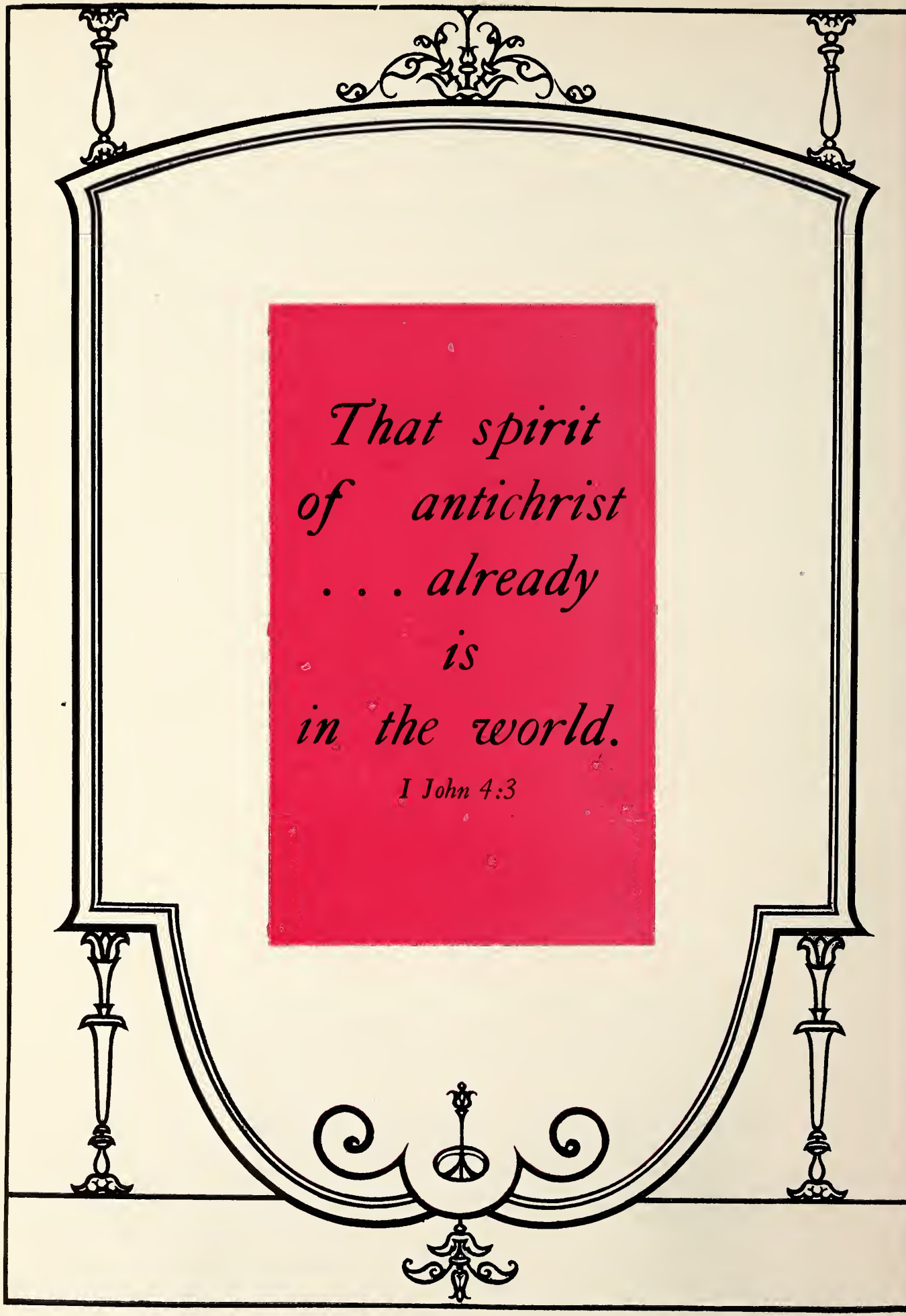
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Clifton L. Fowler, Editor

Evolution Number

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Clifton L. Fowler *Editor-in-Chief*

Assistant Editors:
H. A. Wilson
Jesse Roy Jones
Maurice G. Dametz
R. S. Beal

C. R. Lindquist, Book Reviews
Roy R. Boese, Publication Dir.
John I. Paton, Business Mgr.
R. E. Obitts, Editorial Sec'y

Contributors:
Frank S. Weston
Henry Ostrom
H. G. Dietz
W. B. Riley
Joshua Gravett
E. B. Hart
R. E. Neighbour
J. C. O'Hair
Aaron Schlessman
I. M. Haldeman
Albert Mygatt

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THE TRINITY
The triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno 4:24.

VERBAL INSPIRATION
The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN
The personality of Satan. Job. 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST
The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.

HELL
The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH
All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; I Jno. 2:16; I Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

Evolution

THE evolutionary hypothesis is a refuge in which impenitent sinners seek to hide, but it is like the refuge of the ostrich!

Evolution affords them a convenient means of ushering God out of their thinking. Either it denies His existence altogether, or it relegates Him to an unthinkably remote past, and in either case it relieves those who hold this theory of the consciousness of any necessity of concerning themselves about Him. James H. Leuba, professor of Psychology at Bryn Mawr College, has often been quoted as saying that of a thousand representative scientists to whom he sent a questionnaire, over half of them doubt or deny the existence of a personal God; whereas among biologists, who of course are most concerned with evolution, he found that less than thirty-one per cent believed in a personal God. Surely that indictment of God's Word is not true of the antediluvians exclusively, which says, "They did not like to retain God in their knowledge" (Rom. 1:28).

Evolution also furnishes an excuse for sin. Only recently a celebrated criminal lawyer, on this ground sought to defend one of the participants in one of the most brutal murders which ever shocked the finer sensibilities of humanity. As quoted by Mr. Bryan, in his last message, this lawyer said, "I know that one of two things happened to this boy; that this terrible crime was inherent in his organism, and came from some ancestor, or that it came through his education and training after he was born." And again, "I do not know what remote ancestor may have sent down the seed that corrupted him, and I do not know through how many ancestors it may have passed until it reached him, all I know is, it is true, and there is not a biologist in the world who will not say I am right." How comfortable it must be to be able to assign the responsibility for our sins to some unknown ancestor who is beyond the reach of the law! Such was the plea advanced in the effort to save a guilty man from the just penalty of his crime.

Such a plea may carry weight in a human court of law, but it cannot avail a guilty sinner when he stands before the judgment bar of God. Israel's coming covenant with the Antichrist will not be the only "refuge of lies" to which sinners have fled; but all such "refuges" must suffer the same fate in that day of which God's Word says, "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place" (Isa. 28:17).

Evolution may sear a man's conscience, but it cannot secure him from

D. B. I. BUILDING NEWS

WITH this issue of "Grace and Truth," we present the first copy of "D. B. I. Building News." Turn to page 280 and read all about the latest developments in the building program at the new "L. J. Fowler Memorial Campus" of the Denver Bible Institute. Let this report bring you to your knees in thanksgiving for the wonder-working grace manifest in what God has already done; let it stir your heart to engage in renewed supplication for the need yet remaining; and let God use it to lay upon your heart the burden of His choosing to fellowship with us further in this great work through your gifts and offerings.

"AS THE MONEY COMES IN THE BUILDINGS GO UP!

AS THE BUILDINGS GO UP THE RENT DRAIN STOPS!"

God's wrath. There is no salvation in evolution. Jesus Christ alone can save. "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved" (Acts 4:12). Let all who name the Name of Christ rise to the challenge of this godless and materialistic philosophy and with redoubled earnestness proclaim to a lost and doomed world the unsearchable riches of grace in Christ Jesus, "in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (II Tim. 2:25-26). —H. A. W.

Modernism, Atheism, Bolshevism

MODERNISM and atheism are not distantly related to Bolshevism—their connection is intimate and vital. By their denials of the Bible they are to be regarded as allies in Satan's warfare against revelation.

Modernism, by its own statements concerning the Bible, is one with atheism and Bolshevism. Charles Burman Foster says, "One thing has been accomplished by criticism. It has shaken off the fetters which the sacred Book fastened upon the human spirit." Another Modernist, McGiffert by name, says, "We have learned not to think of the Bible as the final and infallible authority, and have come to see that there is no such authority, and that we need none." Modernism says that we have been fettered and held down by the authority of the Bible, and Modernists regard it their bounden duty to free us from this bondage.

Atheism takes a position similar to Modernism. The Four A says, "Religion must go. It poisons life. If you would free mankind from this frightful curse, fight with the 4A." This new atheistic organization in its second annual report speaks of Fundamentalists and Bible lovers as "bigots," "ignorant fanatics," and "credulous." According to atheism the Bible and Bible religion are poison.

Bolshevism takes the same position, only it is intensified therein, and put in practice. The Soviet Satanists say, "All religions and all gods are equally intoxicating and poisonous for the mind, will, and conscience. We must fight against them. These fairy tales (speaking of the Bible) are a hindrance in the path of human progress" (Revolutionary Radicalism, vol. 1, p. 1125). The I. W. W. Declaration of Independence says, "We hate religion because it lulls the spirit with lying tales." The title of a Chinese Nationalist poster is, "The aim of the Christian Church is to oppress the weak people of our nation with the Scriptures and the Cross," and it pictures a Chinese, flattened out under the crushing burden of the Scriptures and the Cross. Another poster pictures a missionary innoculating a Chinaman with the stupefying drug of the Scriptures. Bolshevism hates the Bible and Christianity and would utterly annihilate them.

What is the difference between Modernism, atheism, and Bolshevism? As regards their attitude toward God's Word *there is no difference!* The Modernists and atheists are the advance agents of Bolshevism. The Truth Seeker, an atheistic organ says, "We are the Bolsheviki of religion," and, speaking of the Modernist, "Inconsistent as the Modernist is, compromiser as he is, and even though he esteems himself against us, he is with us." There we have it! Even though the Modernists do not classify themselves, the atheists classify the Modernists saying, "We are the religious Bolsheviki, and the Modernists are with us." The conclusion is unavoidable, the argument is unanswerable, the identification is complete—the Modernists and atheists are Reds. *Bolshevism is here!* Modernism and atheism are Bolshevism. Bolshevism against the Bible paves the way for Bolshevism against the state, and lays the foundation for Red terrorism.

—M. G. D.

The Sacred Privilege of Prayer

PRAYER is effective only as it ascends from hearts which have trusted for salvation in the shed blood of our Lord Jesus Christ, poured out for the remission of our sins.

Many talk of prayer as though they thought that prayer alone had value, regardless of what that soul believes who prays. A fair example of the attitude which many hold was worded in an article in the August "American," by the popular writer, Albert Payson Terhune. He tells the story of the announcer at a prize fight who spoke as follows:

> Laaaay-dees an' Gent-ulll-mun! I don't know what you folks believe in, or what you don't believe in; and I don't care. But Slim Lindbergh is up in the air, some place between here and Paris, France. I know you're all of you rooting for him to win through, safe. So I'm asking you to help him the only way you can. I'm asking you to stand up, for one minute of silent prayer for him.

Then having described the ready response which was granted by the immense crowd present, Mr. Terhune concludes:

> Perhaps more eloquent petitions have pierced less far beyond the frontier of the stars and toward the ears of the Hearer and Answerer than did this multiple silent supplication of the Roughnecks.

Mr. Terhune's conclusion is violently contrary to the teaching of God's Word.

The setting in which this amazing incident occurred, and the character of the crowd there assembled, certainly warranted the announcer's words,

> I don't know what you folks believe in, or what you don't believe in.

But God's Word says, "Without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is a Rewarder of them that diligently seek Him" (Heb. 11:6). Evidently what a man believes makes a tremendous difference as to whether or not God can hear his prayer.

Men need to recognize that prayer divorced from the Cross of Christ is mere superstition. "I am the Way, the Truth, and the Life," said the Lord Jesus Christ, "No man cometh unto the Father but by Me" (John 14:6). Naturally man is an enemy and an alien, shut out from the presence of God. He cannot enter that holy Presence with sin upon him. It is only because our blessed Lord and Saviour Jesus Christ has died for us and shed His blood for the remission of our sins that we can possibly enjoy access to the throne of grace. Surely the believer should value the sacred privilege of prayer when he considers the price which was paid to make it possible for him to enjoy it. "Now in Christ Jesus," says the Word of God, "Ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:13).

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us through the vail, that is to say His flesh, and having an high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water" (Heb. 10:19-22).

—H. A. W.

Modernism—How It Works

MANY Christians do not understand how Modernism does its dastardly work.

When they hear about the atheistic character of Modernism, and are told that it has made terrible inroads into the ranks even of the supposedly orthodox denominations, they exclaim, "Surely you must be mistaken. I have never heard anything like that!" And yet it often happens that these very same people who are so incredulous, even then are suffering the undermining of their own faith or of the faith of their loved ones.

It is imperative that God's people shall be acquainted with the insidious tactics of this ruthless enemy of the Faith in order that they may be safeguarded against it. When one knows where the serpent is coiled, he is not so liable to be bitten as when he is ignorant of its presence.

A fair example of how Modernism instills its virus into the hearts and minds of our young people is found in the August 4, 1928, issue of "Young People," which is one of the Sunday School papers put out by the American Baptist Publication Society, and used in nearly all of the Baptist Churches of the Northern Baptist Convention. The passage to which we call attention appears in a brief article on the editorial page (p. 224), entitled, "Except They See a Sign," by Howard C. Norcrosse, Jr.

Ostensibly this article is a wholesome appeal for a life which is consistent with our faith in Christ, by which men may know both the reality and the value of that faith. Many will read it without realizing its deadly character, and many will undoubtedly be poisoned by it without being conscious of what has happened to them.

We will not attempt to discuss the specious philosophy involved in the emphasis on the importance of the life by which the writer discounts the value of sound doctrine, though this is one of the most characteristic sophistries by which Modernism lures its unsuspecting victims to their destruction. Rather we wish to speak of the first paragraph of this discussion, in which we may see the very fangs of the serpent.

This paragraph reads as follows:

> "And the Lord set a mark upon Cain, lest any finding him should kill him." So runs the ancient Hebrew legend telling of God's branding of the first murderer of record, designating the wanderer as one accursed and to be shunned of men.

"The ancient Hebrew LEGEND!" Such is the writer's designation of the fourth chapter of Genesis. And yet the most diligent student could not discover the least scintilla of evidence that this is not the inspired history which the Scriptures say it is! If this is a legend, so also are the stories of the creation and the fall of man, the flood, and a thousand and one other stories in the Old Testament.

The Standard Dictionary defines "legend," as "a narrative based chiefly on tradition; hence, doubtful narrative, fable, myth."

"The ancient Hebrew LEGEND!" Only four little words, but four words dictated by the cunning of the devil! "The ancient Hebrew LEGEND!" Only four little words, but words dripping with the venom of hell! "THE ANCIENT HEBREW LEGEND!" Only four words, but four words of unspeakably deadly potency, calculated to produce unbelief concerning the historical character of God's verbally inspired Word!

The injecting of such venomous, faith-destroying suggestions into the receptive hearts and minds of our young people is one of the most common means by which Modernism brings them down into the death of doubt and skepticism.

One shudders to think how many thousands of young people have their faith threatened by this one deadly expression in a Baptist Sunday School paper, financed largely by the money of those who love our Lord Jesus Christ in sincerity. And it chills the soul with horror to realize that this is but one among thousands of such deadly statements which flow like a flood from the lips of Satan's henchmen.

May God strengthen us to wage uncompromising warfare against Modernism, for Modernism is doing the devil's work and asking God's children to pay the bill! —H. A. W.

Can The Unbeliever Love?

ONLY children of God can manifest true love. If a soul really loves, that in itself is a proof that he is born of God, for the Scripture says,

> Love is of God; and everyone that loveth is born of God and knoweth God (I John 4:7).

This is confirmed by the plain statement of Galatians 5:22, which says,

> The fruit of the spirit is love.

The spirit of which this verse speaks is the new nature, received by regeneration, and dwells only in believers in the Lord Jesus Christ. It is evident, therefore, that an unbeliever cannot really love.

True it is, there is much among unbelievers which passes for love, but in the light of God's Word we must conclude that what is called "love" in the lives of unbelievers is mere natural affection or sex attraction. That these things in their normal place are right and good we will not deny, but at best they are a poor substitute for real love. After all, the so-called "love" of the natural man on close analysis will be found to be essentially selfish.

But true love, the love of which God's Word speaks, is a self-sacrificing thing. It was this love which led our Lord Jesus Christ to give Himself for the salvation of a lost world, though it cost Him unspeakable agony. "Hereby perceive we the love of God, because He laid down His life for us," and, "Herein is love, not that we love God, but that He loved us and sent His Son to be the propitiation for our sins" (I John 3:16, 4:10). Such is the love which is set before us as the standard by which to measure love, and as the power which kindles love in our naturally loveless hearts.

To realize that only believers can really love should cause many Christians to stop and think. It should reveal to many what a mistake it is to seek their friendships among unbelievers, for true friendship is characterized by love, and this disqualifies the unbeliever to be a friend in the truest sense of the word. It should also awaken many to the folly of a believer marrying an unbeliever. What Christian man or woman would knowingly substitute lust for love? But that young woman who marries an unbelieving husband risks just that, for no matter how earnestly the unbeliever may protest that he loves her, the Spirit of God says that he cannot love. God's Word says that wives are to "love their husbands" (Titus 2:4), and to the husbands it says, "Husbands, love your wives, even as Christ loved the Church and gave Himself for it" (Eph. 5:25), but this is one thing the unbeliever cannot do.

Oh! that Christian young people might open their eyes both to the sin they commit and to the sorrow they bring upon themselves by contracting marriages with unbelievers, who, according to the clear testimony of God's Word, are unfitted by their very unbelief to be the helpmeets God intended they should be.

No, the unbeliever cannot love, for "love is of God, and everyone that loveth is born of God and knoweth God." —H. A. W.

Campaign Expenses

THE books of the Denver Bible Institute show that the total expense in connection with the raising of the $21,500.00 for the purchase of the "L. J. Fowler Memorial Campus" was $52.31. This amount consisted almost entirely of publicity cost and postage. Anyone who is at all familiar with the ordinary expense of such campaigns will recognize that this is amazingly low, being less than one-fourth of one per cent.

There are two principal reasons for this exceedingly low campaign expense. The first is that the policy of the Denver Bible Institute has been consistently to depend upon God's answer to prayer for the supply of needs, rather than on expensive, high-pressure drives. The second is that not one cent was spent for salaries, the workers in the Denver Bible Institute serving without stated remuneration.

We feel that in making such marvelous provision God has clearly vindicated the financial policy which He directed the honored founder of the Denver Bible Institute, Dean Clifton L. Fowler, to adopt, which policy has received the endorsement of the Board of Directors and that of the members of the Workers' Council. And surely He has vindicated His faithfulness in keeping His promise. For His clear direction, and for His gracious provision we give God thanks.

We feel also that this record is a striking evidence of the loyalty of the friends of the testimony at dear old D. B. I., and this not only causes on our part thanksgiving to God, but also constrains us once more to extend our heartfelt thanks to all who have helped either by prayer or gifts in this hour of crisis in the history of the Denver Bible Institute. —H. A. W.

EVOLUTION VS. REGENERATION

by Pastor E. B. Hart

THE theory of Biologic Evolution and the message of Biblical Regeneration are totally irreconcilable as philosophies of life. From the origin to the destiny of man, these two concepts are wholly contradictory one to the other. Evolution, under whatever theory it has appeared since Malthus and Darwin revived it for the speculative delight of our modern age, has rejected the Bible account of the origin of man, has increasingly minimized sin, has removed from the scene a personal God to whom man is accountable, has repudiated the necessity of regeneration as the Bible teaches it, and now in our day proposes to humanize Christ and to deify man. A decadent Darwinism is no refuge for modern evolutionists from this indictment. According to Professor Le Conte, University of California, "Evolution is continuous progressive changes according to certain laws and by means of resident forces." This is the philosophy of naturalism and is essentially atheistic. Christianity is the philosophy of supernaturalism and is emphatically theistic. It is my purpose in this paper to show that Evolutionism and Creationism cannot be harmonized; that evolution is hopelessly inadequate to meet the needs of society for redemption from sin; and that the Bible plan of individual regeneration, based as it is upon the Scriptural facts of Creationism, is not only at every point in contrast to the theory of evolution but is the only sufficient means of salvation for the individual from sin and the only adequate plan for the social welfare of mankind.

ACCORDING to evolution, man traces his genealogy from vertebrata to invertebrata, from the complex to the simplex, from multicellular to unicellular, until he reaches primeval ooze and the primordial germplasm. He is the son of snake, son of fish, son of worm, son of amoeba, son of mud and slime. According to the Bible, which requires regeneration for man, this genealogy is to be traced back to Adam, the first man, who fell from the favor and fellowship of God through sin; but who, before his fall, was called "the son of God" because he was made in the moral, intellectual, and spiritual image of God. What a contrast of origins!

Evolution proposes the ascent of man from germplasm to his present status. The doctrine of regeneration announces that the moral, intellectual, and spiritual image has been marred by sin; that man's soul has come under God's judgment and his body under the power of the dissolution of death because of this fall; that man's record is that of descent from rather than ascent into the favor of God; and that only by the implantation of a new nature, the divine, can man now be admitted to fellowship with God.

To evolution, man is sufficient unto himself for all his needs because of innate powers inherited from the original germ in which all the latencies of life existed. The doctrine of regeneration proclaims that man requires help from other sources than himself; that influences external to man and proceeding even from God Himself moving directly toward and in behalf of man are vitally essential to his redemption from the curse of his fall.

Evolutionists must consistently hold that even if God placed the first cell in the fortuitous environment of the "lukewarm seas" He has gone off and left that little cell to work out its own adjustments and destiny. Any interference from God disturbs the evolutionary process—the eternal flux impelled by the inner urge of life implicit in the first living cell. This leaves God back there millions of years ago. Such a deity cannot be conveniently reached nor intelligently known by man today. The regenerated man, on the contrary, knows that it is sin which hides God's face from

THE faith of Christ and the theories of evolution are as opposite as life and death. If one is true, the other is false. There is no middle ground. Hart shows the sharp contrast and inevitable conflict between the two, as it is revealed in the teaching of God's Word on regeneration. His message is one of vital importance for this hour of atheism and religious confusion.

men; that God has provided a wondrous plan of salvation whereby man may receive expiation of sin and readmittance into the fellowship of God. The Creator of life, being Himself its ultimate Source, is to be known initially in the experience of regeneration and thereafter, throughout all the varied and blessed experiences of the saved life, is to be enjoyed in a most intimate and personal communion. Such a God can be reached by prayer. He is the most enduring reality of the believer's life.

To evolution, again, sin becomes only a long series of trial and error adjustments to environment. It is never a state of rebellion against personal Deity. Sin is only the process of experimentation whereby man learns his mistakes in order that he may continue to advance in his glorious ascent. Even if God be regarded as personality apart from corporeity, He is so far removed from man that He neither knows nor cares about these upward mistakes of man. The message of regeneration, in contrast, is, that sin is the transgression of God's perfect and eternal law. It is a state of individual rebellion against God. It is therefore of eternal consequence and requires such expiation as will be pleasing to the eternal God. There is no salvation in an evolutionary scheme of things for none is needed! In it there is no forgiveness for the helpful and racially beneficial mistakes of men! By it the Bible plan of redemption becomes an absurdity!

EVERY modern discovery in every realm of scientific investigation proclaims the truth of Genesis. To be scientific and up to date, one must reject the unproven and unprovable theories of evolution.

—Dr Arthur I. Brown, M.D., C.M., F.R.C.S.E.

Accordingly, the message of Calvary has no meaning for the evolutionist. It has no efficacy for him since none is required from any source. It must be so if the theory is consistent to the end. The Bible doctrine of regeneration, however, offers the only plan of salvation from the guilt and power of sin, the only means of approach to an holy God, the only conditions of fellowship with Him. Such benign blessings proceed only from the Cross of Calvary. To evolution, any admission of the necessity of salvation is only an acknowledgment that a better readjustment to the concomitants of experience is desirable. This improvement is a *process* which requires almost an eternity to complete. In the light of the truths of regeneration, we understand that the salvation of an individual is the greatest possible *crisis* in human experience—the crisis of the new birth. In an instant a man receives a new and higher nature by simple personal faith in Christ as God's proffered Saviour for a world of sinful men. It is difficult to conceive of two explanations of life more openly antagonistic to each other than these.

To evolution, Christ Himself is levelled to the merely human plane and becomes the Son of Ape—not the unique, virgin-born, incarnate Son of God. The Bible portrait of Christ is of the eternal Son of God and God the Son who offered Himself through the eternal Spirit without blemish unto God that by the shedding of His blood there might be remission of sin for all who believe. In the message of redemption Christ is absolute Deity moving graciously in behalf of ruined man, but in the blasphemous schematism of evolution, Christ is humanized and man almost deified.

The evolutionary destiny of man is to be realized in yet unborn generations who shall one grand day achieve the vantage ground of the super-man. To the believer of the truths of regeneration, the impenitent are destined to conscious, eternal banishment from the presence of the Lord, while the redeemed in Christ Jesus are assured of likeness even unto Christ throughout an eternity of fellowship with God. It is not strange, therefore, that immortality ceases to be regarded as a fact for the majority of evolutionists. To the believer, it remains the essential and ineffable glory beyond death. W. J. Bryan has well said, "Christ has made of death a narrow, starlit strip between the companionship of yesterday and the reunion of tomorrow; evolution strikes out the stars and deepens the gloom that enshrouds the tomb."

Evolution bases its guesses on the dreams of men, no two of whom conjecture alike. In fact, their very disagreement is their confusion and their shame. The uncertainty of their message is one of the most self-evident facts in the world today. The work of regeneration is at the very heart of the message revealed by God "Who at sundry times and in divers manners spake in times past unto the fathers by the prophets" but Who "hath in these last days spoken unto us by His Son" (Hebrews 1:1-3). This word comes to us with the imprimatur of divine authority, "Thus saith the Lord." It is, therefore, more than a philosophy. It is eternal truth, God's pronouncement, perfectly revealed.

Finally, for this parallel of contrasts between Evo-

lutionism and Creationism, let us note that in a very practical sense the theory of evolution places society upon the shifting foundation of the principles of selfishness, self-assertion and struggle for the topmost place in an ascent which makes the unfortunate and disastrous maladjustments of others but the stepping stones upon which the race rises to higher levels. Its ethics produce hatred, and war. To the regenerated man, the society of believers in Christ is built upon the principles of unselfishness and of compassion for the afflicted and the needy. Its ethics make for peace between God and man, and man to man. The German philosopher Nietzsche was the apostle of the doctrine of the super-man. He welcomed Darwinism enthusiastically. He carried it to its logical conclusions. Dr. A. C. Dixon, in "The Facts Against Evolution" p. 21, states that "Nietzsche's philosophy of beastliness has its roots in the evolutionary assumption that the strong and fit, in the struggle for existence, have the scientific right to destroy the weak and unfit." Many will object that present theories have moved far from Darwinism, but the fact remains that as the various theories come and go, the underlying principle of "progressive change according to certain laws and by means of resident forces" (Le Conte) involves that life has come up from the simple one-celled organism to its present multifarious complexities in one grand, ascending scale. The super-man is logically the next desideratum. Germany, under the influence of Nietzsche, heralded the motto, "Corsica has conquered Galilee." To Nietzsche war was "a biological necessity" and Christianity, "the one immortal shame and blemish upon the human race." (From The Bible Under Fire, J. L. Campbell, 1928, p. 224)

NINE-TENTHS of the talk of evolutionists is sheer nonsense, not founded on observation, and wholly unsupported by facts. This museum is full of proofs of the utter falsity of their views.

—Dr. Etheridge, of the British Museum

LET us turn to a further brief survey of the plain facts of the atheistic tendencies of the evolutionary theories. It is well known from the writings of Darwin that he passed through years of doubt concerning the soundness of much of Christian dogma, because of the influence of his new philosophy of life. Herbert Spencer, evolutionist, denied the existence of the soul. Thomas Huxley, in "Man's Place in Nature," says, "There is no evidence of the existence of such a being as the God of the theologians." The greatest leaders in evolution have gloried in the antagonism of evolution to Biblical Christianity. Haeckel called it "anti-genesis." H. G. Wells, more recently, while expounding the vagaries of evolution rejects the Incarnation, the Atonement, the Resurrection, even the Person of Christ Himself as any more than Son of Ape, or ape-like man. During my student days in the university, our professor in Anthropology expressed this opposition repeatedly. One quotation from the note-book is sufficient. "Embryology is a foe to special creation." Although his argument has since been disproved as more of the facts of embryology have come to light, the spirit of the evolutionist remains the same in its antagonism toward the sacred Scriptures and their message. At the present time, the Science League of America has for its express purpose an anti-Biblical propaganda. Its founder and leader, Dr. Maynard Shipley, in the first meeting of the league in Native Son's Hall in San Francisco stated the objective to be as follows: "The League's primary aim is to keep evolution in the public school and to keep the book of Genesis as a counter explanation as to man's origin out of the public school." The American Association for the Advancement of Atheism warmly defends evolution. It is reported that the association recently sent to Sir Arthur Keith of England its heartiest approval of his defense of organic evolution. Dr. John L. Campbell, Chair of Bible, Carson and Newman College, in a book just off the press, "The Bible Under Fire" (Harper and Bros., N. Y., 1928, p. 222) states that Dr. James H. Leuba, Professor of Psychology in Bryn Mawr chose out of five thousand five hundred names, over one thousand picked representatives of the best scientific thought today for the purposes of questionnaire investigation. Here are the results. "Over half of them doubt or deny the existence of a personal God and a personal immortality." Among biologists, believers in a personal God number less than thirty-one per cent, while believers in a personal immortality number only thirty-five per cent. Again, "eighty-six per cent of the great psychologists of the country acknowledge that they do not believe in the existence of a personal God." Once more, "A large percentage of them (the students in schools of higher learning) abandon the cardinal Christian beliefs. It seems probable that in the leading colleges, from forty to forty-five percent of the students with whom we are concerned deny or doubt the fundamental dogmas of the Christian religion." I therefore submit that both in theory and in effect Creationism

Through faith we understand that the worlds were framed by the Word of God.

—*Hebrews 11:3*

and Evolutionism are totally irreconcilable as philosophies of life. Evolution and Atheism are becoming intimate friends. Evolution and Christianity are in opposite camps and thinking people of today must choose one or the other.

THERE are some people, however, who will not grant the above conclusions even in the face of clear facts. They propose to hold the Bible in one hand and evolution in the other. They are Theistic Evolutionists who begin with God and concede that Evolution may be His method of doing things. Theologians make up the majority of their company. Now and then, a schoolman like Dr. R. S. Woodworth, Professor of Psychology, Columbia University, takes up their shibboleth. He says, "What does the Bible teach regarding evolution? It is fair to say that the Bible never raises the question. If anything is clear in reading the Bible, it is that we have here a book concerned with man's religious life and not with natural science. How unfair to the Bible to lug it in and attempt to extort an answer from it on matters which lie outside of its chosen field?" (Literary Digest, September 5, 1925) Many seek refuge from the controversy in this affirmation that the Bible is not a text-book on Science. True enough, but that it touches upon subjects of scientific importance cannot be controverted. We need only to hear at this point the recent utterance of authorities on evolution. "The Bible itself was discovered to be a natural rather than a supernatural book, and *to reflect the scientific knowledge of ancient peoples* rather than to anticipate that of the modern world." (Italics ours) (Guide to the Study of the Christian Religion, University of Chicago, 1916, p. 448) The Book of books, being God's Word, must, we affirm, be scientifically accurate. If the Bible be untrue as to the origin of man, why should it be regarded as trustworthy as to his redemption and his destiny?

The Scriptures boldly affirm that reproduction is within each specie not between them. "After its kind" is the law of Scripture, and it is also the law of nature, contrary to evolutionary hypothesis. "One flesh of men, and another flesh of beasts, and another flesh of birds, and another flesh of fishes"—this is the affirmation of Scripture and a scientific statement of the facts of life. Yet the Theistic Evolutionist proposes that while the body has come by biologic evolution, the soul has come directly from the hand of God. *True Theism* teaches that God is immanent in human affairs. *True evolution* declares that there can be no supernatural interference. Everything is working out its destiny according to natural law. The God who implanted all the wondrous unfoldings of life in the first cell must not interfere since that remote day if evolution is to continue. Yet this hybrid doctrine says that God may be known by the soulical man. God is back there in the dim genesis of the first cell, and yet He is here in the souls of men. God dare not interfere with the biologic evolution of the physical man, but He may communicate with the soul. This hybrid theory is evolution and Christianity juggled together in a mongrel mess of ideas. Consistent evolution denies even the reality of the soul which is to be regarded as that expression of self-consciousness which has reached in man higher levels than obtains among the brutes. But the theistic evolutionist tries to harmonize a creation of the soul with an evolution of the body. Of all hybrids he is the most ludicrous, but true to all principles of hybridism his doctrine is infertile and unproductive. His inconsistencies cannot longer be successfully maintained under the ruse of superficial harmonies. The theistic evolutionist must be weak on evolution and decidedly weak on the Bible. And he is! He will soon learn that he has lost the company of both groups. He is neither true Christian nor genuine evolutionist. His theory is impossible to maintain. Very pointedly did the great Comoner say during the Scopes trial, "It is belief in evolution that has caused so many scientists and so many Christians to reject the miracles of the Bible, and then give up, one after another, every vital truth of Christianity. They finally cease to pray and sunder the tie that binds them to their heavenly Father."

IN THE light of all this, evolution is seen to be hopelessly inadequate to the fundamental needs of

society. Its cosmology is so vague as to be valueless. Matter, Force, and Life are all postulates. As a philosophy, evolution has no starting point, no certain genesis. Pasteur exploded the recently much-favored conception of spontaneous generation. What a fool's assumption it was anyway! Evolution understands as little of man's destiny as it does of his origin, and has no more authentic a message concerning his present purpose in life!

The dread facts of sin, concerning which sociologists are becoming much alarmed, are dismissed with little concern. To Huxley, "The actions we call sinful are part and parcel of the struggle for existence." To present theories of evolution, men are even the mechanical figures moved by a cosmic fatalism across the stage of life. They are not to be held accountable for personal sin since they are only the marionettes of cosmic forces. All individual responsibility for sin is removed. Widespread lawlessness is inevitable under such a philosophy of life. Rampant and unchecked sin is here because of evolution. Let us face this frankly. Deny the reality of sin and you concern yourself no longer about it. Moral restraint disappears. Dr. John L. Campbell says, "The question must inevitably arise, 'If the body comes to us from the lower animals, why not the mind also?' Professors in too many of our universities and colleges are driving this question home to its ultimate and logical conclusion, which lands them squarely into materialism. No God—no soul—no immortality. Man is but a superior animal, and when he dies he will perish as do the brutes. Vanity of vanities, all is vanity. Then let us eat and drink for tomorrow we die." (The Bible Under Fire, p. 227)

Further, while man is here he is to strive toward the super-man. Such an ascending process demands war between nations and the most bitter and heartless competition between men in all the contacts of life. Neitzsche's philosophy is the logical resultant. And yet even the super-man is not the highest pinnacle in view. I sat for a dismal hour to hear a noted divine from New York deliver our commencement address in university days. His subject was, "Evolution." With a grand and majestic gesture which embraced all his hearers, he closed his lengthy remarks with the statement, "Ye are all gods." He was a logical evolutionist! Alas, he also posed as a preacher of the gospel, but there was none of it in his message.

Imagine society living under the influence of this philosophy: no personal accountability to God; all moral sense of responsibility removed; no sin to be concerned about; man destined by his own success in promoting self-interests to become super-man, even a god; no explanation of the origin of life nor any satisfactory statement of its purpose except the above; no immortality. Imagine this and then look around to see that society *has been* coming more and more under the influence of this Satanic deception and is materialistic and atheistic in direct proportion as men accept and logically pursue this theory of life to the bitter end. Only the glorious message of individual regeneration is sufficient for men or for society, and to this we turn for a closing observation.

IN SECOND Corinthians 5:17 we read, "Wherefore if any man be in Christ Jesus he is a new creature (Greek, ktisis, creation); old things are passed away, behold all things are become new." Individual regeneration is individual *elevation* not *evolution*. Let us look at this carefully. The inorganic elements of the soil are *elevated* as the vegetable draws them unto itself. They are thus incorporated into the realm of the organic. But it has been the higher order which has lifted up the lower. It has not been the inorganic pushing itself up into the organic. Then the animal kingdom steps into the picture. The vegetable becomes the food of the animal kingdom. The life-sustaining elements of the vegetable realm become part of the animal realm by the process of assimilation. But again it is higher order which elevates the lower. It is never a vegetable becoming an animal, even through endless stages over a period of countless ages. It is the animal kingdom lifting the vegetable up into the higher order. Again, man takes both vegetable and animal elements

By the Word of the Lord were the heavens made; and all the host of them by the breath of His mouth.

—*Psalms 33:6*

and sustains life with them. And the inorganic which entered into the vegetable, the vegetable which entered into animal, now enters through the animal into the human realm. The higher always elevates the lower in individual cases. So it is in regeneration. Man unredeemed cannot lift himself up into favor with God. The higher must once more elevate the lower, under definite laws and conditions. "If any man be in Christ Jesus"—this is the law of regeneration. "He is a new creation"—this is regeneration, a new nature above the nature of the natural and unredeemed man. "A new creation"—this is the process, creationism. Just as God placed the inorganic within its limitations, the vegetable, the animal, and man within their respective specie, so God invites man to enter into His new creative work by which man receives a new nature from God. Men are born again, made "partakers of the divine nature," as God graciously pardons sin the moment one confesses sin and believes on Christ as his personal Saviour. At that instant such an one is born anew. Jesus said to one of old, "Marvel not that I said unto you, Ye must be born again (Greek, anothen, "from above"). Regeneration is God's wondrous work of reaching down "from above" to reach sinful man and lift him up into divine fellowship and favor. Man's part in the glorious transaction is very simple. "As many as received Him (Christ Jesus) to them gave He power to become the sons of God, even to them that believe on His name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:12, 13) "That which is born of the flesh is flesh, that which is born of the spirit is spirit." (John 3:5) Adequate provision for sin here; sufficient motivation for all the compassionate ministry of believers since God first revealed a plan of salvation; glorious hope and destiny for all who believe; an equal opportunity for the most vile and the best as God is no respecter of persons; a new nature controlling believing men, a nature which is the divine implanted within, a nature which, like God, is love, joy, and peace—how sadly the world needs the message of Bible regeneration! How tragic the results of evolution! "Believe on the Lord Jesus Christ and thou shalt be saved."

CAN EVOLUTION SOLVE A YOUNG MAN'S PROBLEMS?

by W. B. MALE

ALL thinking men and women are wondering at the increasing number of young people who are making shipwreck of life. But there is no necessity for wonderment. After robbing them of their chart and compass, smashing the rudder, and boring holes in the ship, evolution has set them adrift on an angry sea, tossed with the tempests of lust and passion. Male contrasts the utter inadequacy of the theories of evolution to solve a young man's problems, with the glorious sufficiency of the revelations of God's verbally inspired Word.

FOR some years I was a believer in the theory of evolution. However, I found in my heart a desire for something else, though at the time I knew not what. I was not satisfied with the explanations that I had found for the problems of life. As I now recall it, I can see that I was hungering for something upon which I could rest my soul and say with certainty, "This is true."

But I had accepted to some extent the teaching of the evolutionists concerning truth, namely, that it is ever changing, evolving. Truth, they tell us, is but our idea of truth. In other words, that is true which seems true to us. When we change our idea of truth, the truth also changes. Everett Dean Martin has expressed this doctrine thus: "Truth is nothing complete and existing in itself independent of human purpose. . . . Truth must be made true by ourselves. . . . Truth is therefore of human origin, frankly, man-made" (Essays on Current Themes, p. 163). Essentially what the evolutionist believes concerning truth is this: it is not unvarying, unalterable facts which never

change, which can never change, and which we must simply accept; but truth is mutable, elusive, unstable, and unsettled, and each individual creates his own truths to suit himself.

This, of course, is just an invention to discredit the Bible. They politely (?) inform us that what was truth when the Bible was written is no longer truth today. Hence the Scriptures are valueless to us save only as a history of a people searching for truth, and we may find something there that will aid us in our search. To take the Bible more seriously than this is quite silly. Very plainly, this whole teaching of the evolutionists concerning truth is solely for one purpose, i. e., to destroy the authority of the Word of God as the final and sufficient statement of divine truth.

With this idea in some measure fixed in my mind, it is evident that I would have some trouble finding that which my soul, and every soul, longs for. I desired to *know* about God, and Christ, and sin, and the purpose of life, and of eternity. These problems were pressing themselves insistently upon me. Was there no solution for them upon which I could rely? Was there no one who could straighten out these tangled questions that were bearing so hard upon my soul, demanding answer? Was there no solid rock foundation upon which I could trust my soul for time and eternity? I wanted to *know*, if that were possible.

Having heard of the Denver Bible Institute, and remembering that the people whom I had met from there had an unfaltering belief in the Bible, I decided that I would go there and see if they could give me any proof worthy of consideration for their position concerning the Scriptures. I believe that I was as open-minded as I could be when I went there. I really wanted to believe the Bible, but I had honest doubts and difficulties which made perfect trust in its veracity an impossibility. After attending several meetings I became convinced that God's Word is indeed "true from the beginning," even though I still had many questions unanswered. It was but a step farther for me to accept Christ as my Saviour; which I did.

For two years thereafter, I attended the day classes in the University where I was taught evolution, and night classes at the Institute where I was taught the Word of God. I was thus given a rare opportunity to compare the two, especially in regard to their solutions to the problems confronting the young man.

The principal problems that faced me, and the principal problems that face every young man that is not abnormally unthinking, may be grouped for convenience, I believe, under the following heads: The Problems of (1) God, (2) Christ, (3) Sin, (4) Eternity, and (5) the Purpose of Life. These, it seems to me are the greatest, the most pressing, and also the most important questions that we must face. Let us consider each one in sequence, comparing and contrasting the answers of evolution and the Bible.

I. THE PROBLEM OF GOD

TRULY, the problem that must be answered first to the soul of every young man before he can proceed in finding the solutions to the other problems that confront him, is the problem of the existence of God and of the attributes of that God, if He does exist. The answer to this great question is fundamental to the conclusions reached in the others before us. If there is no God, every problem appears on a different aspect than it does if there is a God Who is actually existing and ruling in this universe of ours. With God, life is purposeful and meaningful; without God, life is a horrible nightmare—but a few years of suffering, agony and anguish, and, after that, oblivion.

The openly-avowed purpose of evolutionists is to rule God out of the universe. If they can just abolish the Creator, they can easily abolish the Saviour and the Judge. La Place, when reminded by Napoleon that his great treatise on the dynamics of the solar system contained no allusion to God, replied, "Sire, I had no need of that hypothesis." (Through Nature To God, p. 141)

MOST HOLY FAITH
Jude 20
by Henry Ostrom

Faith in the living God
Whose speech our deafness heard—
The True the Holy giving forth
The sure abiding Word!
Faith! Aye, "most holy faith!"
No faith is human wrought
But this revealed and giv'n to men
Who would by God be taught.
They of the Patriarchs
By faith could walk with Him,
But Abram's seed by law searched out
Had light when theirs was dim.
Yet, hear from those who live
Since grace the veil has rent:
"MOST HOLY FAITH" their hearts acclaim,
"Love's utmost offering spent."
Here (in their priesthood), brought
To God, and set apart:
What others dared not call their own
Fills and o'erflows the heart.

Once a sheep always a sheep, once an ape always an ape, once a man always a man.

—*Prof. Max Muller*

Such an attitude is found commonly among evolutionists today. God's existence is to them a mere hypothesis or guess, and hence they consider the whole question unworthy of their further attention. As a result the best any evolutionist can do is reiterate that well-known statement of Herbert Spencer, namely, that the "First Cause" is "infinite and unknowable Energy."

What an answer for the seeking soul! We want to *know*, and all we get in reply is, "God is unknown and unknowable." Nothing, nothing in this dark world of sin to give us a ray of light to lead us to the One Who is watching over it and us—if there is such a One.

'Tis a lie! ! A horrible, dastardly lie! God is not unknowable! The primary purpose of the Holy Scriptures is to reveal God to us, to tell us of His power, His love, His mercy, and His grace (John 5:39). And there is yet more to reveal God to us. There is One Who came from God, Who said of God, "I *know* Him" (John 8:55). Jesus Christ, the Son of God, came to give us eternal life, and He defines that life as "*knowing God*" (John 17:3).

Evolution's god is an unknown and unknowable god; the God of the Bible is a known and knowable God. Evolution's god is a distant god; the God of the Bible is One Who said, "Lo, I am with you alway." Evolution's god is a god devoid of feeling or emotion, no matter how tenaciously and inconsistently they may hold that he is a god of love; the God of the Bible is One Who "*is* Love" (I John 4:8). Evolution's god is an ogre; the God of the Scriptures is tender and merciful. Evolution's god is a fabricated myth; the God of the Bible is an authenticated certainty.

How good it is for the groping soul to touch such Gibraltar-like statements as this: "In the beginning God *created* (not, "allowed to evolve") the heavens and the earth" (Gen. 1:1)! How it settles the soul in the "solid comfort" of assurance when he rests upon the unfailing statements of God's Holy Book! Is there a God? The Scriptures are permeated with clear statements which swell into a mighty "Yes" which resounds and reverberates with ever sweeter echoes through the heart of that one who accepts that Word as true.

Evolution fails wholly, completely, and ridiculously, in answering the young man's problems about God, but a knowledge of God's Word gives certain assurance!

II. THE PROBLEM OF CHRIST

THE next problem confronting the young man attempting to unravel life's seeming tangles is, Who and what was Jesus Christ? Is He, Who lived so many hundred years ago, One to Whom we can turn and there find the true explanations of the matters concerning ourselves and this great puzzling world about us? Can we rely upon His words? If so, why? Who is He? In what way, if any, does He help us who live nineteen centuries away from His day? etc., etc. How the questions do multiply when we begin to think of Him!

Jesus Christ has always been a "jinx" and a "hoodoo" to the evolutionist. He has certainly "thrown the monkey-wrench" into the most intricate part of their machinery. Some have spoken of Him as the "flower of evolution"; while another faction repudiate this with great emphasis. (Prof. Henslow, an evolutionist, has written a treatise on "Jesus Christ No Product of Evolution.") They don't know what to do with Him. They can't ignore Him because He demands attention; and they can't explain Him because His appearance is contrary to all the theory of evolution. Surely, if He is a product of evolution, it does seem reasonable that in two thousand years of progress "Mother Evolution" could have produced thousands upon thousands more just like Him and better, does it not? But in this "she" has utterly failed. In all this time there has been not one person who has in any measure even approached the ineffable glory of Jesus our Saviour.

Evolution gives Christ up as an insolvable enigma, but, on turning to the Word of God we discover that He is not an inexplicable monstrosity, but He is the Son of God (I John 1:3). His appearance was not an accident, but was foreordained before the foundation of the world (I Peter 1:20). His life was indeed beautiful, but, more than that, His death was powerful. He came, not to urge us on to greater heights of progress by His life, but to *lift* us up to heavenly places by His death. In the light of the Bible we see Jesus no longer as the puzzle of the ages, but we see Him as the marvel of the ages. Truly, "we see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honor: that He by the grace of God should taste death for every man" (Heb. 2:9).

III. THE PROBLEM OF SIN

EVERY young man is brought face to face with sin at every turn in his life. We have all felt sins' mighty downward drag; we all recognize that "easy-to-do-wrong" tendency in ourselves. What is it that causes us to do these evils?

Evolution boldly advances this explanation: "You have a tendency to revert to your bestial nature inherited from your animal ancestors." But this shot goes far wide of a satisfactory explanation, for we are told in the scheme of evolution that what is useless to the furtherance and progress of the race atrophies and disappears. If there ever was a more useless and detrimental thing in relation to the advancement of the world than inherent sin, it has failed to make itself manifest. Sin drags down, blights and deteriorates. Since it is utterly useless to evolution's plan why does it not die out? Instead of dying out we find that "every imagination of the thoughts of his heart was only evil continually," describes man as well today as it did before the flood.

John Fiske in his book "Through Nature To God" devoted ten chapters to the "Mystery of Evil" and then summed up what he had written in this sentence: "The mystery of evil remains a mystery still."

Again we witness evolution's admitted failure in explaining one of the fundamental problems of life. How different an answer do we get when we turn to God's Word. Here we find (Gen. 1-3 and Rom. 5) that man fell from a perfect state, being lured by Satan, the prince of evil, and because of this sin, the old nature, Satan's representative within us, is transmitted to the whole race. This old nature is "deceitful above all things and desperately (incurably) wicked" (Jer. 17:9), and would bring the soul to the very depths of vileness and sin. In this we have the simple, sufficient and inspired explanation of the sin, sorrow, shame, and death so rampant in the world today.

But even more vital is the contrast between the answer which God's Word gives, and that which evolution gives to the question, "How can a young man live a life of victory over sin?"

Evolution says, "Don't worry too much about it. After all, what men call 'sin' is a forward step in the evolution of the race." And as for judgment awaiting the sinner, evolution "pooh-poohs" the idea, insisting that the only consequences of sin are those which men experience in this life. "After all, they argue, a man cannot be held personally responsible for deeds that are the result of heredity." As Mr. Bryan said in his last message, "Evolutionists say that back in the twilight of life a beast, name and nature unknown, planted a murderous seed, and that the impulse that originated in that seed throbs forever in the blood of the brute's descendants, inspiring killings innumerable, for which the murderers are not responsible because cursed by a fate fixed by the laws of heredity." Considering this logical end of evolution (which is by no means far fetched for Mr. Bryan's remarks were based on Clarence Darrow's defense of Loeb and Leopold), what wonder is it that consciences of young men are becoming seared, and that they care no more about victory over the sins of their lives; or if their consciences still torment them, and if they do care, that they are plunged into the black depths of hopeless despair? Evolution has nothing to offer a young man bound in the fetters of sin.

But God's Word comes to sin's poor, wretched slave with a glorious proclamation of emancipation. "Christ died," says the Scripture, "that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus 2:14). And to the soul who trusts this Saviour, and casts itself on Him for the promised deliverance, the further assurance is given, "Sin shall not have dominion over you, for ye are not under the law, but under grace." How wonderful and how satisfying is the message of victory which this Book brings! Truly, "The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:4-5). Indeed God's Word has a message of deliverance for the sin-burdened soul of any young man who will heed it!

IV. THE PROBLEM OF ETERNITY

IN FACING the problem of eternity from an evolutionary standpoint alone, we would inevitably reach the same conclusion as did backslidden Solomon. "That which befalleth the sons of men befalleth beasts; . . . as one dieth, so dieth the other . . . All go to one place; all are of the dust, and all turn to dust again" (Ecc. 3:19,20). If man is only a highly-evolved beast, he is

It is not physical progress that prevails in the world, but degeneracy.

—Giorgio Bartoli, Ph.D., D.Sc., D.D.

still nevertheless a beast. So we find that Haekel tells us that the doctrine of evolution forbids belief in a future life. And Darwin himself said, "As for a future life, every man must judge for himself between conflicting vague probabilities."

How far then does evolution take us in solving the problems of the life after death? Nowhere! It is silent! But when we turn once more to the Scriptures, we immediately see that our problem has changed from "Is there a life after death?" to "Where will you spend eternity?" The fact of eternal life is simply stated in God's Word, with no attempt at proof. From God's standpoint it needs no proof. Only the choice of our eternal abiding place is considered in the Word of God.

And for this, as for all others, God's Word furnishes the only satisfying solution. "It is appointed unto men once to die, but after this the judgment," says the Word (Heb. 9:27), which adds the Saviour's testimony, "He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). In the Bible the question, "Where will you spend eternity?" finds a clear and conclusive answer for the soul who trusts Christ as his Saviour, for to him the Saviour's promise is given, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also" (John 14:2-3). How much better than the vague guesses of evolution is the God-given assurance of the believer's "blessed hope," namely, "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thes. 4:16-17).

V. THE PROBLEM OF THE PURPOSE OF LIFE

THE Literary Review declares: "The plain truth is that as a civilization we are less sure of where we are going, where we want to go, how and for what we wish to live, than at any intelligent period of which we have full record" (Quoted in the Nation, Apr. 5, 1922, p. 387). That which is true of a civilization is true of the members of that civilization. The world of a generation ago had enough belief in God as a personal Being, that they saw life as purposeful. They believed, as the Westminster Catechism says, that "Man's chief end is to glorify God, and to enjoy Him forever." But materialistic science has been given an eager hearing, and its destructive propaganda has come in like a flood. The once firm foundations are swept away, and a befuddled, bewildered world stands gaping at the ruin and wondering what the "big idea" of everything is. Men have derided the old truths; they have, to the satisfaction of many, proven them false; but now since they have destroyed the ancient hopes and aspirations, what do they have in their place? Nothing!

"Evolution is a chain with many gaps in the links," says William Alexander. If so, it is a chain extending from nothing to nowhere; mankind is but one of many millions of links, and each of us might be compared to one electron among the many billions of electrons composing that link. So we, individually, are but an infinitesimal portion of a useless link in a useless chain. What a life!

But when we read in the Bible (precious Book!) that God loves man, and not only desires to save every soul from the wrath which he so richly merits, but also has a definite plan and purpose for every soul who trusts His mercy, life assumes far different hues. In God's Word we learn that Jesus Christ, the Son of God, gave His life, suffering untold agony and shame, not only to save our unworthy souls, but also that God's purpose for our lives might be fulfilled. This is unmistakably stated in Ephesians 2:8-10, which says, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Instead of life being a fleeting day in which man is only one of the Ephemeridae fluttering out a purposeless existence, as evolution would have us believe, God's Word reveals it as a glorious period of opportunity to glorify the God Who gave us being, and Who daily loadeth us with benefits, and to lay up for ourselves rewards which will endure throughout eternity. Surely God's Word makes reasonable that ringing appeal, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:1-2).

Evolution destroys faith in the purposefulness of life. The Scriptures not only give a purpose to life, but give a new life-purpose to every willing believer.

CAN evolution solve a young man's problems? No! Evolution itself is but a question, and how can a question give answers to questions? Evolution's answers merely perplex, puzzle, and bewilder the enquiring soul. The Word of God answers life's problems simply, clearly, and authentically; stabilizing the seeking soul with an assurance of faith and hope and love, all centered in our glorious Saviour, Jesus Christ, the Lord.

Speaking for one young man, and with full appreciation of a young man's problems, I can never thank God sufficiently that through the inspired testimony of His Word I was delivered from the quagmire of evolutionary guesses and set upon the solid rock of immutable truth.

WILL EVOLUTION SUPPLANT THE SUPERNATURAL?

by MAURICE G. DAMETZ

ASSAULTING God's Word is like shooting glass arrows at Gibraltar—the missiles break and fall back into the sea without even making a dent. And this is equally true of the supernatural, for the supernatural is ever linked up with God's Word, the supernatural Book. The purpose of this article is to show the inconsistency and bias of evolution in denying the miracles of God's Word. By no means will evolution ever be able to supplant, or do away with the miracles. The miracles will not down. They are a rock upon which evolution goes to pieces.

It will be necessary to consider briefly, the destructive character of evolution, showing how evolutionists and Modernists seek to destroy the supernatural. Then we shall endeavor to show how illogical and biased the evolutionists really are.

I. THE DESTRUCTIVE CHARACTER OF EVOLUTION

THE logic of evolution is destructive. It is destructive to all the fundamental truths which the Church was sent into the world to preserve and proclaim.

SPEAKING of the evolutionary hypothesis, Dametz says, "A miracle is invented to take the place of a miracle, but the best the evolutionist can do is to invent a miracle more incredible than the miracle of creation." Truly, the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, Who is the image of God, should shine unto them.

The Church is founded upon the doctrine of an inerrant and infallible Bible (Eph. 2:20), and evolution seeks to destroy the doctrine of the divine inspiration of the Bible by denying its final and infallible authority and making it a merely human book. The Modernists and evolutionists are demonstrating the truth of Huxley's saying, "Evolution if consistently accepted, makes it impossible to believe the Bible." One prominent evolutionist has stated it plainly: "We intend, first, to reconstruct Bible history in harmony with the theory of evolution. Second, to eliminate by this process all that is supernatural in the record." Gerald Birney Smith says, "We are becoming accustomed to the Bible as a book of religious experience rather than a supernaturally produced literature." These men are demonstrating the fact that they cannot believe in evolution and the Bible at the same time. They have rejected the eternally established Word of God. They are flouting the supernatural. They would desupernaturalize the Bible and Christianity.

With the authority and the supernaturalness of the Bible denied, it is easy for the evolutionists and other religious Reds to go on denying every fundamental of the Christian faith. Man did not fall, we are told. Says the notorious Canon Barnes of Westminster Abbey, "The inevitable acceptance of evolution means giving up belief in the fall and in all theology built upon it by theologians from St. Paul onward. Man was not made perfect and then marred; his evolution is still proceeding." With the fall of man repudiated, the Christian faith is also robbed of the doctrine of sin. Shailer Matthews of Modernist fame, says, "The conception of man a condemned or acquitted subject is but a figure of speech."

The doctrine of the virgin birth and the deity of Christ are destroyed by evolution. The evolutionist cannot accept the supernatural, so he juggles the Scripture statements and denies Christ's virgin birth, making Him an illegitimate son, stained forever by the shame of a mother's immorality. Dr. A. C. McGiffert says, "Christ is no more divine than we are, or than nature is." A magazine article describes what is called, "the cosmic coming of Christ." The ascent of Christ is traced by way of green moss cells, vegetation, sponges, jelly fish, worms, centipedes, insects, fish, lizards, dinosaurs, birds, deer, apes, cave man, man of the stone age, Abraham's

THE science of our times is striving to dismiss the Almighty from His own universe in the name of universal evolution.

—*Gladstone*

migration, the Exodus, the development of the Jewish religious life and the climax in the purest of maidens, Mary of Nazareth. "The hour had come for the dawn of a new day and the light of that new day was the birth of Jesus." This is the genealogy of Christ according to the evolutionist. Without moss we could not have had Mary. Without the ape we could not have had Abraham. Without the centipede there could be no Christ. Shocking blasphemy! Thank God, He shall destroy the wisdom of the wise!

Evolutionists will not tolerate the doctrine of substitutionary atonement. They say that it is a "doctrine of shambles" and the "gospel of gore." To insist that Christ shed His blood for the remission of sins, is foolish and futile in our age. Dr. Vedder calls the doctrine of substitutionary atonement the "one crowning absurdity of theology." Salvation was wrought for us *supernaturally*, and so evolutionists utterly reject God's way of salvation.

Regeneration is the *supernatural* working of God in the lives of those who receive Christ. To all who accept Christ as a personal Saviour, a new nature is imparted. The evolutionist and Modernist despise such teaching. Another "gospel" has been substituted which tells of the ideals and ethics of Jesus in high sounding words. The missionary enterprise, according to Gerald Birney Smith, is "rapidly being conceived as a democratic program rather than the rescue of a few individuals from divine wrath."

It is clearly evident that the evolutionist will have none of the supernatural. His is a merely natural religion with all the supernatural denied and rejected, and this is not Christianity at all. It is sheer materialism.

II. THE ILLOGIC OF EVOLUTION

THE evolutionist is illogical in his thinking. He will not accept or acknowledge the supernatural in the Word of God, yet he is forced to face, though he will not acknowledge, the supernatural in the works of God.

Nature itself is full of the supernatural. We live in the midst of the supernatural. Birth, life, and death are a mystery. The growth of the grass; the sprouting of grain; bud, blossom, and fruit; the invisible soul in a visible body. The supernatural is everywhere! The universe—a miracle! The starry heavens—a miracle! The earth—a miracle! We ourselves—miracles! All origin and all being are miraculous. The laws of nature are miraculous. There are miracles which cannot be grasped by the intellect of man any more than a sunbeam can be grasped by the hand. We grope in nothing but wonders. Science can explain neither the supernatural in nature nor the miraculous in the Bible, and to oppose either is like trying to shoot down the stars with a pop gun. The evolutionist needs to think deep and straight. He might as well oppose nature as to oppose the Word of God.

Some are so foolish as to deny all the supernatural. This is foolish and betrays distorted vision. Robert Quillen, the famous and trenchant paragrapher, speaking of miracles says, "To express a want of faith in miracles is to confess a want of vision. Each detail of the universe is a miracle, despised because it is so frequently seen. Each hour of life is a miracle: the ability to think is miraculous. Those who scoff at the miraculous are themselves miracles, and their own existence is no more easily comprehended than the peculiar works of God that men call supernatural." Only those with Lilliputian minds doubt the miraculous.

It is said that evolution has made miracles unnecessary. What self-deception! They will not accept the miracle of creation and in order to avoid this miracle which stands at the beginning, they invent the theory

THE great stubborn fact which every form of the theory of evolution encounters at the very outset is that, notwithstanding variations, we are ignorant of a single instance of the derivation of one good species from another.

—*Prof. Winchell*

D. B. I. BUILDING NEWS

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH WITH PROGRESS AT THE "L. J. FOWLER MEMORIAL CAMPUS"

The First Building Started

WITHIN a week after the purchase of the new "L. J. Fowler Memorial Campus" of the Denver Bible Institute had been completed, excavation had begun for the basement of the first unit of the new buildings to be erected on the Campus.

By the time this issue of "Grace and Truth" is in your hands, that excavation will have been finished, and the walls will be going up. It is our earnest hope that we may be able to complete at least the first unit of the new dormitories by the opening of school on October third, for this will eliminate part of the rent drain from the very outset.

A word of explanation is needed, however. We feel very definitely led of God to build only as the money is supplied, and thus to avoid incurring debt on the new property. Our building program is very simple. It is comprehended in the following slogan:

"As the money comes in the buildings go up!
As the buildings go up the rent drain stops!"

It is imperative that the money be provided rapidly, for otherwise the work will be greatly impeded. Every day of delay now means added expense later.

We are counting on the promise of God's Word, "My God shall supply all your need according to His riches in glory by Christ Jesus." We have proved His faithfulness. We are confident that He will supply.

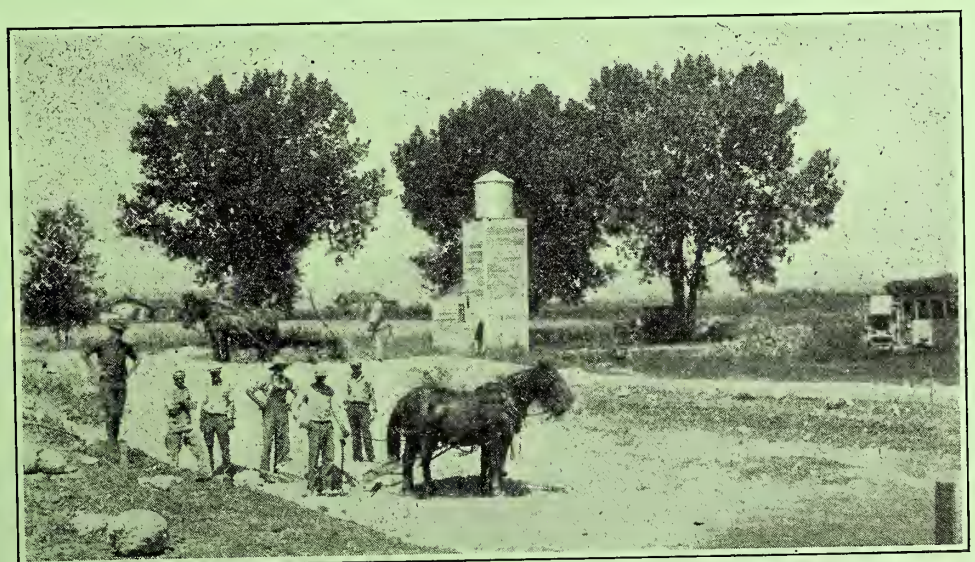
We are counting also on your standing by with your prayer support, and as God leads with your gifts.

Remember! The excavation for the first building is nearly completed. Very shortly much material will be needed. We can continue building only as God supplies the money in answer to prayer.

Our Immediate Need!

IN ORDER to get the full advantage from the new Campus which God has so graciously provided for the work of the Denver Bible Institute, there are certain needs which should be met before school opens. These immediate needs we estimate as follows:

For Power Plant	*$7,000.00*
For Deep Well, Pump, and Storage Tank	*12,000.00*
For Sewage System	*2,000.00*
For First Unit of the New Buildings	*12,000.00*
Total	*$33,000.00*



EXCAVATING FOR THE FIRST UNIT OF THE NEW BUILDINGS ON THE "L. J. FOWLER MEMORIAL CAMPUS" OF THE DENVER BIBLE INSTITUTE

As the money comes in the buildings go up!



Of this amount only a little over $1,000.00 is in hand. In the face of this tremendous need we must call upon all who love the testimony to pray earnestly for the supply which God has promised, and to give liberally, as He leads, to help meet the need. Perhaps as they read these lines the Spirit of God may move upon the hearts of some of His faithful stewards, burdening them to assume the responsibility of providing one or more of the particular items listed. If so—"Whatsoever He saith unto you, do it!"

We wish to call attention to the fact that the estimated expense of the first unit is very low, for two reasons:

1. We are planning a first unit of very conservative size.

2. The labor is being donated by workers, students, and friends.

It should be borne in mind, also, that in the installation of the Power Plant, Water Works, and Sewage System, provision is being made to care for future expansion.

So, dear readers of "Grace and Truth," we appeal to you. Be very earnest and faithful in supplication to God on behalf of this pressing need; ask Him to lay the burden on the hearts of His children; ask Him to direct in the part He would have you take; and then give as the Spirit of God lays it on your hearts. God is leading on to victory! The day is not far off, when, by His gracious provision, and by the generosity of His servants, we will be able to bear joyous testimony that we have actually seen our wonder-working God

"STOP THAT RENT DRAIN!"

Have you offered the tribute of praise to the One Who has so marvelously dealt with His children in providing the new Campus for D. B. I.?

Canning Season

CANNING season has begun! Already two hundred and twenty-five quarts of beans from the new Campus have been canned, and another big picking is on hand. The tomatoes also are looking good. In about a week or two these will be ready for canning. We hope to have several hundred quarts of vegetables, grown on the D. B. I. Campus, on hand when school opens.

Have you thanked God for His wonderful blessing in giving to D. B. I. her beautiful new Campus?

Encouraging Words

A FEW days ago Dean and Mrs. Fowler were calling in a Denver home of moderate circumstances. As they left, the two young women in whose home they had been visiting handed them a generous offering, saying, "It isn't much, but it is all we have, and our hearts are burdened for the new buildings."

Thank God for such a burden! It is through just such gifts and by means of just such yielded instruments that God will supply the money needed to erect the new buildings.

The Beginnings of the Poultry Industry

HEREWITH we print a picture showing the beginnings of the rabbit and poultry industry at the Campus.

The largest item of expense in the budget of the Denver Bible Institute for years has been the dining room, rent coming second. When erected, our new

(Cont. on p. 4)

As the buildings go up the RENT DRAIN STOPS!



PATRONS ARE REQUESTED TO FAVOR THE COMPANY BY CRITICISM AND SUGGESTION CONCERNING ITS SERVICE

1220S

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DEAN PROTEM DENVER BIBLE INSTITUTE DENVER COLO=

SINCE THE OFFERINGS FOR NEW BUILDINGS ARE COMING IN SLOWLY CUT DOWN FURTHER PURCHASES AND ORDERS AND HOLD OFF WORK UNTIL GOD SENDS MONEY STOP KEEP THE SCHOOL OUT OF DEBT STOP CALL PRAYER MEEETINGS TO WAIT ON THE LORD FOR HIS PROVISION STOP HE WHO HAS BROUGHT US TO THE PRESENT HOUR OF VICTORY WILL NOT NOW DASH US TO THE GROUND STOP AS THE MONEY COMES IN LET THE BUILDINGS GO UP STOP BE OF GOOD CHEER GOD IS ABLE STOP I THANK GOD FOR YOU AND ALL MY LOYAL FELLOW LABORERS IN THE GOSPEL WHO ARE CARRYING ON FOR THE LORD AT DENVER STOP GREAT BIBLE CONFERENCES AT GULLLAKE AND MUSKEGON LOVE=

CLIFTON L FOWLER

The Dean's Telegram, an S. O. S.

JUST as we go to press, a telegram comes from Dean Fowler which is of such vital importance that we feel we must get its message before you, consequently we have set aside type already set for this page, to lay the telegram before your eyes. The telegram speaks for itself.

In the very beginning of the work, Dean Fowler felt especially led to conduct the Denver Bible Institute on a cash basis, thus keeping the school out of debt. This policy God has signally honored and blessed. Consistent with this policy Dean Fowler now instructs Mr Lindquist, who is acting as Dean in his absence, to hold back on the building work until God sends the means to carry on. We have full confidence that Dean Fowler has the mind of the Lord in this matter.

However a crisis is involved. As you know, for several years D. B. I. has been staggering under a terrific burden of rent, last year being compelled to lease six dormitories at a rental of $600.00 a month. Now God has provided property for the school. The first building is well started. Material is on hand to last the men a few days longer, but then the work must stop unless the money has been provided.

This is an hour of need and stress. We are facing the opportunity to stop the rent drain. All that is needed is sufficient funds to carry on. Must we stop building? Must we again take up the awful rent burden, when school opens? We must unless money is provided at once, with which to continue building.

We do not believe God would have us stop. We believe He wants to provide the needed funds. We therefore send out this S. O. S. to our loyal friends. Wait on God to learn His will as to your giving in this time of crisis, then give as He burdens you.

Cont. from p. 2

buildings will nearly eliminate the rent drain, and it is our purpose, in addition to raising vegetables, to raise rabbits and chickens on the Campus to help supply meat and eggs for the table, thus materially reducing our expenses.



THE BEGINNINGS OF THE POULTRY INDUSTRY AT D. B. I. CAMPUS. RABBIT HOUSE SHOWING ON THE RIGHT

Though our plant is small, as yet, already we are using eggs from our own chickens, and several times have been able to serve chicken from our own meat stock.

Building Economy

THE new buildings of the Denver Bible Institute will be erected with the minimum of expense.

As we announced before, the architectural work and supervision of construction have been volunteered by an experienced contractor, who is also an earnest believer in Christ, Harry J. Johnson. Mr. Johnson has been doing sacrificial work, and work of the highest quality.

The same spirit of sacrifice has laid hold on other hearts. In addition to the hearty cooperation of the workers and several students, all of whom are serving without one cent of pay, God has burdened others to help.

Frederick Douglas, a young man not yet out of his teens, came to us the other day and said, "I have very little money to give, but I will gladly give all my time and strength until school opens to work on the new buildngs." Another young man, Paul Lindquist has since made the same offer.

Another earnest Christian brother, Frank Leach, who works in the railroad shops, came along the same day, and said, "Count on me to spend my two weeks of vacation helping to build the new dormitories."

STOP THAT RENT DRAIN!

The first unit of the new buildings is now going up! We can build only as the money comes in!

Our Immediate Need	$33,000.00
Cash in Hand	1,000.00
Balance Needed	$32,000.00

To enjoy the full advantage of the New Campus we should have this amount by the opening of School, October 3rd.

As the Money Comes In the Buildings Go Up !

Cut this out and send it in with the offering which God lays on your heart!

Date.....

Dear Friends at D. B. I.:

Being burdened by God's Spirit to help "STOP THAT RENT DRAIN," I enclose.....Dollars as an offering to help build and equip the new buildings now being erected on the "L. J. Fowler Memorial Campus" of the Denver Bible Institute.

Name.....

Street.....

City.....

As the Buildings Go Up the Rent Drain Stops !

of evolution. That one species should evolve from another and that all should have a common origin, and develop by means of resident forces, would be a miracle in itself! A miracle is invented to take the place of a miracle, but the best the evolutionist can do is to invent a miracle more incredible than the miracle of creation. What absurdity and inconsistency is this, that men will not believe in miracles if they are performed in one way, but will swear by them if they are performed in another? Meanwhile, the supernatural stands.

III. THE BIAS OF EVOLUTION

EVOLUTIONISTS are sectarian and biased against God's Word. While objecting to dogmatism on the part of those who believe the Book, they dogmatize against Scripture. They go out of their way to deny the Word of God. True science always yields to Scripture because both science and Scripture are parts of a system of revealed truth. Evolution is not science.

It matters not what miracle is mentioned, the evolutionist denies them all, and that in the face of the most reliable witnesses—the evidence of eye-witnesses. They say with bias of mind, that their own reason will not let them believe that the three children passed through the fiery furnace and were not burned, not even a hair of their heads. That "does violence to all reason" they say. Yet these evolutionists do not hesitate to believe that iron is melted under water either by the oxy-acetylene torch or by the power of electricity, which is a modern miracle. They will not believe that Christ walked upon the water, because they cannot reason it out, yet they accept many facts of nature which are just as incomprehensible. These pseudo-scientists ridicule the fact that Christ fed five thousand on five loaves and two fishes. They say that is absolutely contrary to the laws of nature, when that is but a higher potency of the same Providence that daily feeds fifteen hundred million humans. The miracles will not down. The supernatural still stands, and the evolutionist by his illogic and bias proves himself to be an intellectual swindler.

WHEN the philosophy of evolution is by pious and well-meaning hands introduced into the citadel of Christianity, it proves to be a Trojan horse which has within it forces that are destructive alike to Christian theism and Christian morals.

—Wm. Hallock Johnson, Ph.D., D.D.

ONLY a scientific desperado dares assert that life came from dead matter, or that all scholars accept evolution.

—Guy Fitch Phelps

NO, EVOLUTION cannot supplant the supernatural, for evolution is not science. Evolution is pseudo-science, "science, falsely so-called." Both science and Scripture are parts of a system of revealed truth, therefore, there is no logical possibility that science should be in collision with the Bible. There can be no antagonism between real science and the Bible, a clash occurs only when science is falsely so-called. True science is in collusion with Scripture, not in collision. The Bible and miracles will not down, and they have nothing to fear. They will not yield to the enemy on a single point. True science indicates that our entire knowledge is built on things incomprehensible. True science verifies and establishes the authority of God's Word. True science proves evolution to be a tremendous blunder. You cannot argue against God's Word; you might as well wear blinders to prove that the sun has ceased to shine! Submit the Bible to every possible test and it stands like Gibraltar. Science positively affirms that the Bible is settled, towering above the reach of disturbing causes, and compelling us to believe in the supernatural.

The supernatural and all theology built upon it remains firm. Christians have nothing to fear. Upon this rock evolution is shattered. Comparing the two leads us only to cry out in jubilant faith, with the inspired and sublime assertion of the eternal stability of the Word of God—"Forever, O Lord, Thy Word is settled in heaven" (Ps. 119:89).

THE BIBLE—AN EVOLUTION OR A REVELATION, WHICH?

by H. A. WILSON

THE Modernist declares that the Bible is an evolution. He says that it records the development of human conceptions of God, and he claims to be able to trace in its pages a gradual development from polytheism to monotheism, and from the "ancient Hebrew conception of God as a crude, partial and bloodthirsty tribal deity" to the "advanced conception of Christ, Who," he says, "represented Him as the loving Father of all mankind.

A statement which appeared in a recent editorial in the Rocky Mountain News, Denver, Colo., is a fair sample of the pussilanimous nonsense which the evolutionist is constantly disgorging.

> The Old Testament was a momentous advance; the New Testament came in due time. A man's idea of God evolves and, as he moves forward, his God becomes endowed with godliness, too. Once in man's history God was a terrible instrument of punishment—the fear-thought was over all. Man in his ignorant gropings made God an anthropomorphical God and a cruel, unrelenting God to boot. But God in His Heaven does not change: it is His worshiper who changes and expands.

In this brief discussion it is our purpose to point out some things which we believe refute this strange "evolutionary hypothesis" and demonstrate that the Bible is a divinely inspired revelation.

ONE of the most clear and conclusive lines of evidence, we believe, lies in a comparison of the Jesus of the New Testament with the Jehovah of the Old.

Our Lord Jesus Christ clearly identified Himself with the God of Israel by such statements as: "Abraham rejoiced to see My day; and he saw it and was glad," and, "Before Abraham was, I am" (John 8:56-58). If the Old Testament conception of God was crude and undeveloped, and if Jesus had a more advanced conception of God why should He identify Himself so clearly with the "crude tribal deity of the Hebrews?"

Many chains of evidence might be traced out in the New Testament, proving beyond the question of a doubt the identity of Jesus and Jehovah; but one clear statement from the New Testament is especially noteworthy. The Apostle John quotes from the sixth chapter of Isaiah and says, "These things said Esaias, when he saw His glory, and spake of Him" (John 12:41). John was speaking of the Lord Jesus Christ, but Isaiah said "Mine eyes have seen Jehovah" (Isa. 6:5). John was not ashamed to recognize the Lord Jesus Christ as the God of Israel, which he undoubtedly would have been had his conception of God evolved very far beyond that of the "crude tribal deity" which the Modernist sneeringly dubs the God of Israel.

To identify the Lord Jesus Christ with the God of the Old Testament almost completely demolishes the "evolutionary hypothesis" by which Modernism seeks to account for the Bible. But there is more.

THE Modernist says that the Bible is an evolution; the Fundamentalist declares it to be an infallible Revelation. The Modernist argument is flimsy and illogical; the Fundamentalist argument is convincing and reasonable. Read Wilson's discussion with an open heart and you will be fully satisfied that the Fundamentalist is right—the Bible is a God-given Revelation.

TWO things to which the Modernists especially object as being ear-marks of the "crude conception of a bloodthirsty deity, held by the ancient Hebrews" are the shedding blood of sacrifice and the judgment which God led His people Israel to visit upon the inhabitants of Canaan. On a par with these they place the so-called imprecatory Psalms, in which Israel's tribulational cry for judgment on her enemies is set forth. These things, they hold, are especially striking in their revelation that the Old Testament conception of God was not very far advanced beyond that of the heathen.

And yet, our Lord Jesus

Christ very definitely shared these same conceptions.

On the matter of the blood-shedding, He said to the Jews, "Whoso eateth My flesh and drinketh My blood hath eternal life and I will raise him up at the last day" (John 6:53, 54). Treated as Modernists treat the Old Testament sacrifices, this is exactly the opposite of evolution, for it would make out that our Lord Jesus Christ was teaching cannibalism. But viewed in the light of inspiration, this is seen to be a clear confirmation and fulfilment of the Old Testament types.

Of like character is the statement of the Lord Jesus in Mark 14:24, "This is My blood of the new testament which is shed for many." Does the Modernist consider it an evolution of spiritual thought to substitute the blood of a man (that being all he considers Christ) for the blood of animal sacrifices? Honesty would compel the Modernist to say that he regards it as the very reverse; but where, then, is the evolution in the conception of spiritual perception which he attributes to the Lord Jesus Christ? There is no escape from this dilemma, save to admit that the blood of the Old Testament sacrifices and offerings was ordained by divine revelation as a type, and that the Lord Jesus Christ came by the shedding of His own blood to fulfil the promise of all such types.

The Saviour also endorsed such a conception of judgment as that which the Modernist feels was so crude an element in Israel's conception of God. He Himself prophesied judgment on the cities of Chorazin and Bethsaida which should exceed even the judgments of Sodom and Ghomorrah (Luke 10:12-15). And He prophesied judgment on Israel which shall include the suffering of little children and of women with child (Luke 21:23-24). In both cases our Lord Jesus Christ attributed these sufferings to God's judgments upon impenitent sinners (see also Luke 19:41-44). Not only so, but He says that the days of Israel's suffering shall be a time of trouble "such as was not from the beginning of the world to this time, no, nor ever shall be" (Matt. 24:19-21). Surely, this is anything but the moderation which Modernists say is characteristic of an advanced stage of spiritual thinking.

It is true that the Lord Jesus Christ speaks much of love, and none among the children of men ever manifested such love as His; but it is just as true that none other ever exceeded the severity of His pronunciations of judgment, no, not even the God of the Old Testament when He commanded the children of Israel to slay the women and children among the inhabitants of the land. Regard Him merely as a man, and it is easily proven that the Lord Jesus Christ had not evolved in His conception of God beyond His early Hebrew ancestors, for His conception was identical. But recognize Him as God manifest in the flesh, and at once one realizes that His judgments are righteous, whether in destroying the early inhabitants of the land, or in prophesying judgment on its later inhabitants.

BUT if our Lord Jesus in His own personal teaching so completely overturns the evolutionary theory of the Modernist, what shall we say of the writers of the New Testament? Of the blood of sacrifice the writer to the Hebrews says, "It is not possible that the blood of bulls and of goats should take away sins," then almost immediately he adds that we have "boldness to enter into the holiest by the blood of Jesus" (Heb. 10:4, 19), and his teaching on the blood is intensified in another part of the book in which he says, "Without shedding of blood is no remission." The writer of the book of Hebrews is so bold as to declare that God could not be pleased with the blood of bulls and of goats but that He was pleased with the offering of the body of Jesus Christ once for all. Such is the unanimous testimony of the writers of the New Testament. If the pages of Leviticus are stained with blood, the pages of the New Testament are saturated with it. And whereas the Old Testament teaches that God's justice could not be satisfied without the shedding of blood, the New Testament adds that nothing could avail but the blood of God's own Son. Judged by a Modernistic standard, this is evolution with a vengeance!

And finally, the New Testament teaching on judgment makes the destruction of the inhabitants of Canaan pale into insignificance by comparison. The God of Moses and Joshua condemned men to physical death by the edge of the sword; but the God and Father of our Lord Jesus Christ consigns them to an eternal torment in the flames of a burning hell, though not until He has done everything in His power to save them (Mark 9:43-48; Rev. 14:10). And whereas the Psalmist's conception of God led him to cry to Him for vengeance upon his enemies, the New Testament reveals God coming in flaming fire to take vengeance upon His enemies (II Thess. 1:7-10). If he considers the Old Testament conceptions of God crude and cruel, how would the Modernist designate the conception of the New Testament?

Is the Bible an evolution or a revelation? Judged by the standards of the Modernist, it gives evidences of a deterioration from crudity to depravity, which is the exact opposite of evolution. But, when it is accepted as a divine revelation, the light which gleams in the pages of the Old Testament shines with intensified radiance from the pages of the New, until the believer is led to cry out in worship and adoration as he beholds the glory of God in the face of Jesus Christ, and to prostrate himself at the feet of his Saviour in worship and adoration, thanking Him for His grace in saving his unworthy soul, and crying, "Even so, Lord God Almighty, true and righteous are Thy judgments" (Rev. 16:7).

IN THE HARVEST FIELD

Edited by HAROLD A. WILSON

Rev. Joseph G. Wright, '28, and Florence Jentsch, '28, were happily united in marriage at D. B. I. Campus on the second of June, Dean Fowler officiating. At present they are in St. Louis, engaged in temporary work until time for them to go to the field to which God has led in Africa. Pray for them.

Our hearts were gladdened by a visit from Rev. David H. (Dave) Brynoff, '20 recently. God still continues to bless his work in McLean, Texas, where he is pastor of the First Baptist Church. Remember him and Grace Brynoff, '21, in prayer.

Rev. Wm. A. MacIntosh, '20, recently conducted an evangelistic campaign in the Judson Baptist Church, of Denver. The pastor, Rev. Aaron Schlessman, a brother beloved in the Lord, reports seventeen decisions, with much spiritual blessing and uplift to the church. Our brother MacIntosh has just resigned from his church in Pueblo, where God has greatly blessed his ministry, but has not yet announced his plans for the future. Ask God's blessing on him and his wife.

Rev. Wade K. Ramsey, '20, recently resigned from the pastorate of the First Presbyterian Church, of Herington, Kansas, expecting to engage in evangelistic work. He enjoyed a most profitable ministry in Herington, in which the blessing of God was very evident. Our souls were blessed in a visit with our brother, who stayed with us here at D. B. I. for several days recently. Pray that God may clearly guide our brother.

Rev. Harold L. Ogilvie, '18, and his wife, Viola, are now in New York City on furlough. They expect to be in Denver sometime in September. We are looking forward with eager anticipation to their visit with us. God has mightily used these missionaries in their field in Africa. Bear them up before the throne of grace.

Rev. James W. Brewster, '25, is engaged as circuit rider in the M. E. Church, South. With headquarters at Dardanelles, Ark., our brother serves nine churches. He is also much in demand for evangelistic work, and from all reports God is greatly blessing his ministry. Intercede for this brother and his loved ones.

Warm words of greeting come from Syvilla E. Ferron, who expects to leave for Abyssinia, under the Sudan Interior Mission, sometime in September or October. Pray God's richest blessing on her, and upon her fiancee, Eric S. Horn, who is already in England, en route to the field.

News of the blessing of God upon the ministry of Anna Thorell, '25, is occasion for fresh praise to our risen Lord. She is working under the Orinoco River Mission in Venezuela, and is for the present stationed at Rio Caribe. Our sister asks us to pray that God may soften the sin-hardened hearts of some believers who have drifted from Him, and that He may bless His Word to the salvation of many precious souls.

Our brother, W. R. Hunrichs and Mrs. Hunrichs are waiting on the Lord for funds to return to South America. They would appreciate our joining them in prayer for His early provision.

D. B. I. is comparatively deserted these days. Every available man is on the job at the "L. J. Fowler Memorial Campus." We confess that we are a "wee bit" lonesome for the rest of the "family," but we rejoice that work is going forward on the dormitory buildings. May God speed and prosper it.

God tells us to pray that the Lord of the harvest may thrust forth laborers into His harvest. In connection with the preparation of these laborers we bespeak your earnest prayers for two vital needs as we draw near to the opening of school. The first is for many new students in D. B. I.; the second is for money with which to erect the buildings needed to house them.

Rev. H. A. Wilson, '18, recently conducted an eight days Bible Conference in the First Baptist Church of North Platte, Nebr., of which Rev. Chester E. Tulga is pastor. God honored the proclamation of His Word, twenty accepting Christ Jesus as their Saviour, and six yielding their lives for His blessed service. Others testified that their souls had been blessed and uplifted. John J. Edmondson, teacher of the local Fisherman's Club, and the loyal members, by their cooperation greatly helped to make the meetings a success.

BIBLE SEED THOUGHTS

Conducted by R. S. Beal

HOW TO HAVE A REVIVAL

I. SUPPLICATE
Matt. 9:37-38
(Note the emphasis on praying for preachers of the Word)

II. CONSECRATE
John 15:5
John 15:16
Matt. 4:19

III. SEPARATE
Ps. 1:1-3
Prov. 11:30

IV. MEDITATE
Ps. 1:2

V. PROPAGATE
Ps. 126:5, 6
Rom. 1:16; 10:17
Luke 8:11
Isa. 55:8-11

—H. A. W.

THE VIRGIN BIRTH OF OUR LORD

I. THE VIRGIN BIRTH IN PROPHECY AND PROMISE
Gen. 3:15
Isa. 7:14
Isa. 9:6-7

II. THE VIRGIN BIRTH IN PREFIGURATION AND PRESAGE
Isaac, born of a miracle
Gen. 15:4, 5
Gen. 17:7-8; 15:21
Gen. 18:10-14 Cf. Gal. 3:16
Rom. 4:18-20
Heb. 11:11-12

III. THE VIRGIN BIRTH IN PROCESS AND PROOF
Matt. 1:18-25
Luke 1:26-35

IV. THE VIRGIN BIRTH IN PURPOSE AND POWER
Gal. 4:4-5
Matt. 1:21

—H. A. W.

A CRY IN THE NIGHT

Jer. 22:29

"Oh Earth! Earth! Earth!
Hear the Word of the Lord!"

I. A CRY CONCERNING SIN
Rom. 3:23

II. A CRY CONCERNING IMPENDING JUDGMENT
John 3:18

III. A CRY CONCERNING MAN'S CONFIRMED HEEDLESSNESS
Jer. 22:21

IV. A CRY CONCERNING GOD'S LOVE AND COMPASSION
Rom. 5:8
II Pet. 3:9

—H. A. W.

JESUS MUST NEEDS GO THROUGH SAMARIA

John 4:4

Introduction: The Constraining Power of Divine Love
The Condescension of Divine Love

I. THE INVITATION
John 4:7-14
Rev. 22:17
I Tim. 1:15
John 3:16

II. THE CONVICTION
John 4:15-18
Isa. 64:6
Heb. 4:12
Prov. 28:13
Rom. 11:32
Gal. 3:22
Rom. 3:23

III. THE INSTRUCTION
John 4:19-24
Heb. 11:6
Phl. 3:3

IV. THE CONFESSION
John 4:25
I John 5:1
John 3:36

V. THE REVELATION
John 4:26
II Tim. 1:12
John 17:17
Matt. 5:6
Illus. Acts 9:1-20
Acts 10:30-44
Acts 8:26-40

—H. A. W.

IN THE BOOK NOOK

Conducted by C. Reuben Lindquist

BOB'S HIKE TO THE HOLY CITY

A modern version of the Pilgrim's Progress, for children. In this book the author presents an allegorical narrative, setting forth the common problems and experiences encountered by every boy and girl as they grow into manhood and womanhood.

The story centers around the experiences of a Boy Scout by the name of Bob Willing and his sister Nan. According to the author's own statement his aim in writing the book is to "make the adventures of young folks in morals and religion as interesting as those found in Arabian Nights." The author succeeds in accomplishing his aim. The book is most interesting.

However we disagree with his doctrine. It has a distinct modernistic atmosphere throughout. He teaches reformation instead of regeneration. Like all Modernistic writers the author gives no scriptural assurance for salvation, rather making it something to be attained as the reward for doing good deeds and living a clean moral life, and in some places he hints at the false doctrine that a believer may lose his salvation.

Bob's Hike to the Holy City, by Frank C. Thompson. Published by B. B. Kirkbride Bible Co., Indianapolis, Ind. Size 8½ x 6 inches. 287 pages.

CHRISTIANITY OR RELIGION

This book by A. C. Gaebelein is worthy of highest commendation. Dr. Gaebelein presents in a most concise and convincing manner the distinction between Christianity and Religion. It is an apologetic in which the author discusses the subject of evolution and its relationship to religion vs. christianity. Time and effort has not been spared in securing facts and statistics which prove beyond a doubt that evolution, no matter what guise it may assume, is but a theory and the product of human philosophy. Dr. Gaebelein discusses the origin and growth of religion demonstrating that religion is subject to degeneracy. Though the writer is very outspoken in handling those who would insist that this theory is a scientific fact, he is never harsh or abusive. In the closing pages of his book Dr. Gaebelein raises the question, "What would the Second Coming mean, and what does it mean to those who reject the Word of the living God?" To this question he gives a positive and helpful answer. May God give us more books like this one.

"Christianity or Religion?" by A. C. Gaebelein, D. D. Publication office "Our Hope," New York. 176 pages, 4 7/8 x 7½ inches, cloth $1.50

PROBLEMS IN THE PRAYER LIFE

Dr. Buswell's discussion of the "Problems in the Prayer Life" is indeed helpful, and we believe that it is one that is much needed in this day and age when the tendency on the part of most Christians is to neglect this most important phase of the Christian Life. We would voice our thanks for men like Dr. Buswell, who, though interested in "Education," have not lost sight of the "first things" of life.

In this book the author presents in detail the elements of the subject of prayer. He devotes a chapter to each element, and his discussion is clear and simple and presented in such a way as to answer any questions which may be in the mind of the reader. We are particularly pleased to note the emphasis which the author places on confession and guidance in this volume. We would that many might read these two discussions and we are sure that they could profit by the practise of them as set forth by Dr. Buswell.

"Problems in the Prayer Life," by James O. Buswell, Jr., M.A., D.D., Bible Institute Colportage Association, Chicago, Ill. 128 pages, 5¼ x 7½ inches, cloth $0.75 net, paper $0.25 net.

FIVE MUSTS OF THE CHRISTIAN LIFE

The author of this book demonstrates his intimate and personal knowledge of the Lord Jesus Christ in many helpful and interesting ways. His discussion of the Five Musts of the Christian Life is both helpful and instructive in every sense of the word. His style is clear. His message is devotional and uplifting, pointing one to the Lord and to His Word. He does not use obscure language, but couches his statements in such a way that the very simplest can understand.

The appeal of the book is in the right direction, seeking to draw the reader into closer fellowship with the Saviour. Here is one of his statements—"It is a searching question for all of us to decide, whether or not we are making enough of our personal contact and friendship with the Lord Jesus." There are many statements of a similar character throughout the book.

One criticism only would we offer, of this work, and that that we think too much emphasis placed on experience in the discussion of "The day of Pentecost" (pages 83-88). These remarks leave the door open for the false teaching of "Second Blessing," though the author does not believe in this pernicious doctrine.

"Five Musts of the Christian Life," by F. B. Meyer, D.D., Bible Institute Colportage Association, Chicago, Ill. 126 pages, 5¼ x 7½ inches, cloth $0.75 net, paper $0.25 net.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON
Illustrations by ALBERT MYGATT

Fourth Quarter, Lesson 5 **Sunday, November 4, 1928**

WORLD'S TEMPERANCE SUNDAY

Lesson Text: Rom. 13:1-14
Read also Psalm 15

Golden Text:

"Love worketh no ill to his neighbor: therefore love is the fulfilling of the law" (Rom. 13:10).

The Scripture which we study today concerns itself with the believer's responsibility in three very important realms: his responsibility to earthly government his responsibility to his neighbor, and his responsibility concerning the enemies of his soul. These responsibilities are outlined by way of expanding and explaining the appeal for a life of yieldedness and separation which the Holy Spirit words in Romans 12:1-2. Let it be noted, therefore, that it is God Himself Who enjoins upon the believer subjection to the ruling power, love for his neighbor, and separation from everything that is evil.

This lesson is scheduled as a temperance lesson. The subject of strong drink is not mentioned in it save only in the last verses which speak of rioting and drunkenness. But the committee could not have chosen a more appropriate Scripture for World's Temperance Sunday, inasmuch as the subject of strong drink is one among many aspects of each of these responsibilities. Certainly in the United States of America at least, where prohibition is written into our Constitution, to refrain from manufacturing and merchandising or using strong drink is necessary if one is to be subject to the divinely constituted authority. And love for our neighbor, from every angle, should be stronger prohibition even than the demands of the law. At the same time it is self-evident that separation from the works of darkness and the lusts and passions of the flesh would lead the believer to have nothing to do with liquor.

After this brief reference to the temperance question, let us now engage in exposition of the Scripture which constitutes our lesson text.

I. THE BELIEVER'S RESPONSIBILITY TO EARTHLY GOVERNMENT
(Rom. 13:1-7)

Several aspects of the believer's responsibility to earthly government come before us in the first seven verses of our lesson text.

The first thing we note is that God has ordained earthly government. That those in authority sometimes abuse their God-given power we cannot question or deny, but this does not alter the fact that God has ordained the powers that be. A little reflection will show God's wisdom and mercy in appointing that men shall be under rulers and governors. We have only to look at the book of Judges to see the sorrow and distress which comes to a people when there is no one wielding authority. Murder, banditry, rapine, and violence of every sort are to be expected where there is no authority or where authority is lax. Bad as conditions are in our country, they would be incomparably worse if it were not for the check placed upon them by the municipal, state, and federal authorities.

God having ordained the powers that be, it follows that rebellion against those powers is rebellion against God's ordinance. Whatever defence may be made for a nation throwing

DEAN FOWLER'S RADIO LESSON EXPOSITION

Every Saturday evening Dean Fowler broadcasts the International Sunday School Lesson Exposition from Radio Station K. O. W., of the Associated Industries of Denver, Colorado. The Music Department of the Denver Bible Institute furnishes a number of sacred musical selections on the same program, which covers one hour. Tune in next Saturday evening and get the blessing of Dean Fowler's Lesson Exposition; then if you appreciate it, write to Radio Station K. O. W., Albany Hotel, Denver, Colorado, and tell them that you are grateful to them for putting such a ministry on the air. STATION K. O. W., DENVER, 218 METRES, 1370 KILOCYCLES; 8:00 TO 9:00 O'CLOCK, MOUNTAIN TIME, EVERY SATURDAY EVENING.

off the yoke of misrule and establishing in its stead righteous and benevolent government, there can be no justification for the conduct of the individual who disregards or breaks the laws of his country or of his community.

Another fact which is much opposed today but which is clearly taught in this Scripture is that God has given rulers the responsibility of executing vengeance on evil doers. It is our earnest conviction that this extends even to waging war and meting out capital punishment when such are necessary to serve the ends of justice. Such, we believe is the interpretation of the words, "He beareth not the sword in vain, for he is the minister of God; a revenger to execute wrath upon him that doeth evil." Instead of Christians seeking to discourage the government from faithfully discharging its God-given responsibility, they should give to their rulers every possible encouragement. Instead of indulging in soft and silly talk about disarmament; the "sin" of believers going to war when drafted by the government, and the "inhumaneness" of laws providing capital punishment for those who deserve it, every Christian should recognize these as normal and necessary functions of government and should boost for every authority who is faithful in the discharge of his duty. Of all its citizens, any country where authority is rightfully exercised, should be able to count upon believers in the Lord Jesus Christ as the most loyal. (Gen. 9:5-6)

Finally, God's Word most certainly teaches that the believer should be subject to earthly government. He should abide by the laws of city, county, state, and nation. He should be scrupulous in the payment of his taxes; he should give all due respect to rulers, from police officers to the president; and when his country calls on him for service, he should serve faithfully to the best of his ability. The limitation of the believer's responsibility to be subject to earthly powers begins only when such subjection contravenes other plain teaching of God's Word, in which case the believer "ought to obey God rather than man." (I Pet. 2:13-15; I Tim. 2:1-2; Acts 4:19; Acts 5:29)

II. THE BELIEVER'S RESPONSIBILITY TO HIS NEIGHBOR
(Rom. 13:8-10)

In the next few verses, the believer's responsibility to his neighbor is summed up in one word—"love." The argument by which this is proved is that love is the fulfilling of the law. This is fully in keeping with the Saviour's summary of the law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, thou shalt love thy neighbor as thyself" (Mark 12:29-31). Thoughtful analysis of the ten commandments (Ex. 20:1-17) discovers that the first four deal primarily with love for God, whereas the last six deal with love for our fellow men. It is certain that as a man truly loves his fellow man, he will do to him none of those things which are prohibited by the law. But without love we cannot fulfil the law (James 2:8).

This involves some important practical considerations. It reveals the impotence of the unsaved man to keep the law, for "the fruit of the spirit is love," and this spirit the unsaved man has not. This emphasizes the necessity of regeneration by which alone the "spirit" is transmitted. It reveals also the futility of self-effort to obtain the righteousness of the law after believing—it can be manifest in us only as we learn to walk in the spirit and to bring forth fruit unto God. (I John 4:7)

But though our Scriptures speak only of the negative side, this truth has its positive side as well. Love will not only refrain from harming his neighbor, but it will also do everything in its power to benefit him. This suggests a number of things. First, and most important, it suggests that we will share with our neighbor the light of the gospel which our God has so graciously given us, seeking to bring him to the knowledge of the Saviour and to build him up in the faith of Christ. In other words, love will lead the believer to be a soul winner. True love will also lead the believer to be faithful in exhortation, for love cannot see a brother in need and shut up his bowels of compassion from him. True love will constrain a believer to seek to restore his brother when he sees him backslidden. Love will lead a believer to engage in the ministry of intercession, bearing the needs of others before the throne of grace. It will lead him to give sacrificially to carry the gospel to those who sit in darkness and in the shadow of death, and to minister to the material needs of his fellow saints. And it will lead him to be thoughtful and kindly and considerate in all his daily contacts. It will lead him to think of others rather than of himself and in every possible way by word and deed to minister to their edifying. Love in its very nature must spend and be spent, so true love for our fellow men will lead us into aggressive service for Christ. (Gal. 5:13-14; Eph. 4:2; Eph. 4:15-16; I Thess. 1:3; I Pet. 1:22 I John 3:16-18)

III. THE BELIEVER'S RESPONSIBILITY CONCERNING THE ENEMIES OF HIS SOUL
(Rom. 13:11-14)

The keynote of the next few verses is the believer's responsibility to live victoriously over the enemies of his soul. In the analysis of this Scripture we will not try to distinguish these enemies one from the other but will content ourselves with calling attention here to the fact that they consist of the world, the flesh, and the demons, all under the control and direction of the prince of evil called the devil and Satan. He is the prince of the powers of darkness whose works the believer is to cast off, and he is the father of the flesh for which we are to make no provision to fulfil the lusts thereof. These enemies are constantly warring against the soul, seeking to rob him of his joy in the Lord, to break his fellowship and to destroy or curtail his usefulness. As outlined in these verses, we have a fourfold responsibility in connection with them. (Eph. 6:10-18)

The believer's first responsibility, in view of the horrid activities of the enemies of his soul, is to be transformed. "And that knowing the time that now it is high time to wake out of sleep," are the words which bring this thought before us. God's Word says so much about it as to make it appear that spiritual sleepiness is one of the besetting sins of His children. Evidently our foes are constantly seeking to lull the believer to sleep, whereas God wants him to be alert and aggressive both in the conflict and in His service. It is an interesting fact in this connection that throughout God's Word sleep is contrasted with prayer. A consistent prayer life, therefore, has a vital relationship with spiritual wide-awakeness. Let the believer fall asleep spiritually, and the enemy will experience little difficulty in accomplishing his wicked designs upon his life. But let the believer arouse himself from sleep, be diligent and fervent in prayer, be aggressive in seeking the will of God through the study of His Word, and be definite in his decisions in God's strength to do His will, and the enemy is defeated. God wants His children to be wide awake. (Eph. 5:14; I Thess. 5:6-7; Matt. 25:40-41, 43, 45-46)

In the conflict with his enemies, the believer needs also to recognize that their power is broken and that there is deliverance with the Lord. "Now is our salvation nearer than when we believed" is the testimony of verse 11. In this there is both a revelation of the fulness of the salvation which Christ has provided and an indication of the attitude of expectancy which the believer should maintain. We know from many Scriptures that upon believing we received the salvation of our souls from the penalty of sin. From others we learn that we enjoy salvation from the power of sin in our daily lives as we yield our lives to God. And yet others teach us that the full experience of our salvation will be enjoyed when we receive salvation from the presence of sin at Christ's second coming. Surely this latter is the meaning of the words, "Now is our salvation nearer than when we believed," and in this

our thoughts are turned to that joyous experience in which the perfection of our salvation will be fully disclosed. The believer's attitude should be one of expectation—waiting for his Lord from heaven, finally and completely to deliver him from the enemies of his soul. In the meantime, God's Word teaches us that our attitude should also be one of faith—reckoning ourselves dead indeed unto sin, crucified unto the world, delivered by the Cross of Christ from the power of the demons, but blessedly, gloriously alive unto God through Jesus Christ our Lord. (I Thess 1:9-10; Titus 2:11-14; Rom. 6:11-13; Gal. 2:20; Gal. 6:14)

God's Word teaches also that He wants His children to be separated from worldly and sinful things. Before he trusted the Saviour the believer's life was lived under the wicked dominion of the soul's enemies. So long as he continued in unbelief he could do nothing but submit himself to them but now their power is broken. They have been brought to judgment by the Cross of Christ. God is now calling the believer to "cast off the works of darkness and to put on the armour of light." He is calling him to walk in the spirit and no longer to fulfil the lusts of the flesh, nay, not even making provision for him to fulfil the lusts thereof. When we think of the unspeakable malignity of the enemies of our souls and of the woe which they have brought to us, how thankful we should be that our God has broken their power and made it possible for us to live victorious over them, and how gladly we should respond to His call to separation! (Col. 1:13; I Pet. 2:9; II Cor. 6:14-18; Rom. 6:13-14; Eph. 4:25-32; I Pet. 4:1-3; Eph. 5:11)

And finally, the Spirit of God directs our attention to the secret of victory, which is occupation in the Lord Jesus Christ. "Put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof." These words remind us of another Scripture in which is the explanation of what it means to put on the Lord Jesus Christ. "Put off concerning the former manner of conversation the old man, which is corrupt according to the deceitful lusts; AND BE RENEWED IN THE SPIRIT OF YOUR MIND; and . . . put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:22-24). From these verses it is clear that the whole thing hinges on "the spirit of your mind." In other words, we put off the old man and make no provision to fulfil his lusts as we refuse to give our minds to the thoughts suggested by the old man, reckoning ourselves to be dead indeed unto sin. And we put on Christ as we let the new man fill our hearts and minds with thoughts of Him. This is the secret of victory, to be constantly turning the mind away from the things of the flesh to the Lord Jesus Christ. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (II Cor. 10:4-5; Jude 24)

VITAL-TRUTH ILLUSTRATION

The Puritan's tyrannical and very puritanical—
Or that is what his critics love to say;
His mien is most lugubrious, he thinks it insalubrious
To laugh aloud or frolic and be gay.
Perhaps there are a few of him who typify this view of him;
I'VE never chanced to meet with many such,
For those I've met are gentlefolk; kind, rather sentimental folk,
Who do not get arrested very much.

Perhaps one could produce it, an example of a Puritan
Who looks on all the world with bile and spleen;
But most of those I know about are decent folk who go about
With minds and morals comfortably clean.
This way of life is harrowing and circumscribed and narrowing,
Or that is how some people tell the tale;
But one might also mention that and call to your attention that
You seldom meet a Puritan in jail!

It may be hypocritical to hold to views political
That frown on vice and rottenness and drink,
But—survey your locality; you'll notice that morality
Won't often land a person in the clink.
"The puritanic attitude is one of bunk and platitude"—
You hear that stuff from many a clever tongue;
But here's a thought you'd better file upon your desk and letter file:
"The Puritans are very seldom hung!"

—Benton Braley, in Ladies Home Journal

Fourth Quarter, Lesson 6 **Sunday, November 11, 1928**

PEACE AND GOOD WILL AMONG MEN

Lesson Text: Rom. 12:1-21
Read also Phil. 2:5-11

Golden Text:

"Be not overcome of evil, but overcome evil with good" (Rom. 12:21).

The twelfth chapter of Romans stands at the very apex of the book. Particularly is this true of the first two verses in this chapter. Everything in the first eleven chapters has been leading up to this appeal: everything in the balance of the book expands and explains it. The first eleven chapters speak in detail of the mercies of God: the last five chapters furnish an exposition of a life yielded to Him and transformed by His miracle-working power. This lesson should be one of special interest, inasmuch as it brings us to one of the highest mountain peaks of doctrine in all the Pauline epistles.

This chapter very naturally falls into three divisions, the first dealing with God's call to a life of yieldedness, the second with God's plan for a life of yieldedness, and the third with God's power in a life of yieldedness.

I. GOD'S CALL TO A YIELDED LIFE (Rom. 12:1-2)

God calls every believer to a life of yieldedness. This great chapter begins, "I beseech you therefore, BRETHREN." In the use which God's Word makes of it, the word "brethren" may mean either one of two things. In some cases it is used to refer to the relationship of one Jew to other Jews—brethren according to the flesh. In other cases it is used to refer to the relationship which one believer sustains with his fellow believers. In Rom. 12:1 it must mean the latter, for Romans was primarily addressed to believing Gentiles, and the appeal "by the mercies of God" would lose its point if it were not addressed to those who had trusted in His mercies. But if "brethren" is exclusive in its meaning—in this case referring only to believers—it is also inclusive, for (being used as it is in the generic sense) it omits no soul who has trusted the Lord Jesus Christ as his Saviour. In His

use of the word "brethren" the Holy Spirit embraces all the household of faith and unmistakably indicates that this appeal is directed to all who through faith in the Name of Jesus Christ have become members of God's family. God calls all believers to a life of yieldedness to Him for His service.

This appeal is based on the mercies of God. From the standpoint of authority, God has a right to command our obedience; but He knows, alas, too well, that law cannot produce in man's heart the response which He is so eager to see in them. So, here, as elsewhere, He appeals to men on the basis of the mercy which He has shown them. Such an appeal has power. The Apostle Paul testified to its power when he said "the love of Christ constraineth us." Surely when we call to mind the mercies of God, sheer gratitude should lead us to respond instantly and whole heartedly to His appeal. (Eph. 4:1; 5:2; II Cor. 5:14)

God's call to a life of yieldedness necessitates a definite decision. "Present your bodies," says the Holy Spirit. This is a decision as definite as the decision to trust the Lord Jesus Christ as our Saviour, though ordinarily it is made subsequent to that decision. Bear in mind that this appeal is addressed to believers. This in itself shows the distinction of the decision for which the appeal is made, from the decision to trust the Saviour which has already been made by those addressed. It is true, our bodies already belong to God; He has bought and paid for them (I Cor. 6:20-21). But God wants His children to serve Him willingly, so He appeals to them to let Him have what is His already. To do this we must make a decision. No man ever yet gave a present but that there came a moment when the presentation occurred, and we are called to make a present of our bodies. It is exceedingly interesting in this connection to note that the word translated "present" in the Greek is the aorist tense, which is the tense of finality. As our instructor, Dr. Blanchard, used to tell us, "it means, once for all, as distinguished from the progressive tense of the imperfect." God is calling for a decision on which will hinge a revolutionary change in the life. By this decision our lives are to be committed to the will of God as finally and unreservedly as were the sacrifices offered on Jewish altars. (Rom. 6:13; Rom. 6:16-19)

God's call for a life of yieldedness also involves a new occupation. Some object to the teaching that God wants His children to make a definite and final decision to yield the life, on the ground that one decision is not sufficient—others must follow if the life is to be lived to the will of God. But to argue thus is to disregard the nature of the initial decision and the teaching of the rest of God's Word concerning the yielded life. With the difference that the believer's decision involves the balance of his life, the initial decision to yield the life corresponds to an enlistment in the army, by which a citizen says to the government of his country, "I commit myself unreservedly to the service of my country. By my voluntary choice, I submit myself to your authority." Certainly, in an enlistment there must be a day by day, moment by moment decision to obey orders that are given if one is to be a useful soldier; but from the day of enlistment, the citizen has entered into a new relationship. So in yielding his life the believer commits himself to the service of his Lord and expresses his purpose and willingness to obey His will. But there must be a daily, hourly, yes, momentary obedience to His Word even after the initial decision has been made. The subsequent decisions, however, are but the carrying out of that initial decision in which the believer's life was given to his Lord. Turning from self-will, the believer is to choose God's will. Turning from the lusts of the flesh, the believer is to walk in the spirit. Turning from the ways of the world, the believer is to conduct himself as a citizen of heaven. Putting off the unfruitful works of darkness, the believer is to walk as a child of light. All this and more is involved in the expression, "be transformed by the renewing of your mind." (Col. 3:1-5; Eph. 4:22-24; Eph. 5:8-11)

And finally, God's call to a yielded life is a call to put His will to the test. Such is the meaning of the expression "that ye may prove what is that good, and acceptable, and perfect will of God. This proof is not a proof in theory but is the proof of experience. The believer is called to enter into the joy and blessing of having God's will fulfilled in the life. God is not calling His child, like Moses, to come up to an high mountain and view the beauty of the land of promise and then to die without tasting the fruit thereof. Nay, rather, He is calling him to enter and possess the land. What a rebuke it should be to the fearful, hesitating soul to read the Spirit's description of God's will, "that ye may prove what is that GOOD, and ACCEPTABLE and PERFECT will of God." Only by a life of yieldedness can the believer prove the goodness and acceptableness and perfection of the will of God. (Ps. 34:8; Ps. 37:4-5; Prov. 3:5-6)

II. GOD'S PLAN FOR A YIELDED LIFE (Rom. 12:3-8)

We must hasten on to consider God's plan for a life of yieldedness, for God has a definite plan for the life of every Christian which can be realized only as we yield to Him. (Eph. 2:10)

God's plan for the yielded believer is involved in his membership in the Body of Christ. "As the Body is one, and hath many members, and all members have not the same office; so we being many are one body in Christ, and everyone members one of another." In these verses, the implication is clear that the various members of Christ's body have different offices. This implication lies in the expression used in discussing the physical body "all members have not the same office." This is supplemented by I Cor. 12:27-28, which says that we are the Body of Christ and members in particular, and then goes on to state that God has set the members in the Body as has pleased Him according to their gifts for service. As we shall see, the implication which we have noted in Romans 12:4-5 is further carried out in the succeeding verses. Consistent with other Scriptures, our lesson clearly teaches that when, upon trusting Christ as his Saviour, God makes a soul a member of the Body of Christ; at the same moment He gives him a spiritual gift which fits him for service as a member of that body. (I Cor. 12:7; I Cor. 12:11-31)

God's plan for the yielded life, therefore, prescribes definite service. We do not say that all are called to be pastors. They are not. Nor do we say that all are called to be missionaries, or evangelists, or teachers. But we do say, and we believe that in so saying we are true to God's Word, that all are called to definite service for the Lord Jesus Christ, and that the believer should enter as fully as he possibly can into the exercise of the gift which he has been given. Most certainly this makes full time service both the most desirable thing for any believer, and the thing to which God will most probably lead if He is given His way. In the verses which follow (Rom. 12:6-8), a few of the gifts are named, prophecy, ministry, teaching, exhortation, giving, ruling, and showing mercy. Like all other spiritual gifts, we believe that careful investigation will reveal that the primary purpose of each of these gifts is to spread abroad the knowledge of Jesus Christ as He is revealed in the Word of God. In the light of the plain teaching of God's Word that every believer has been given a gift for service, and in the face of the admonition for all believers to be faithful in the exercise of that gift, it it evident that no believer can be truly yielded who is not definitely engaged in the service of his Lord. (Eph. 4:11-12; I Cor. 7:20-24; Matt. 4:19; Prov. 11:30; I Tim. 4:14; II Tim. 1:6)

God's Word also specifies the spirit which shall characterize the believer's exercise of his gifts. It is to be according to the proportion of faith (verse 6); it is to be stedfast (verse 7); it is to be hearty (verse 8a, the marginal reading for "simplicity" is "liberality" other translations are "singleness," "sincerity"). It is to be with diligence (verse 8b) and it is to be with cheerfulness (verse 8c). (I Thess. 1:3; I Cor. 15:58; Col. 3:23; II Pet. 1:5, 10; II Cor. 9:7)

III. GOD'S POWER IN A YIELDED LIFE
(Rom. 12:9-21)

And now we must study for a few moments, God's power in a yielded life, as it is set forth in the remaining verses of this chapter.

The first thing which impresses us is that the virtues enjoined here come as the fruit of the spirit. There is a very close parallel between the admonitions of this Scripture and the things listed as the fruit of the spirit in Galatians 5:22-26, namely, love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. With a very little study, one could make a parallel list which would disclose that every one of the things named in the other are also spoken of in the Scripture under discussion. Comparing the two therefore, we see how clearly the injunctions of this Scripture can be obeyed only as we walk in the spirit. They do not come by self-effort, though they necessitate on our part the obedience of faith, but rather they can come only as Christ lives out His life in us. Here then we have a practical exposition of the transformation concerning which Romans twelve speaks, and which our God wishes to accomplish in His children by the renewing of their minds. (Eph. 4:22-32)

The things which this Scripture (Romans 12:9-21) calls for in the life of the believer are contrary, however, to every inclination of the natural man. Several sermons would be necessary to do justice to this thought, so we will not try to discuss it fully but merely throw out the suggestion as a seed thought. If a close parallel can be drawn with the fruit of the Spirit described in Gal. 5:22-26, as extended a contrast can be drawn between the things here spoken of and those things named as the works of the flesh in Galatians 5:19-21. The sinful nature in every man rebels against such a standard of Christian living as is here set forth and will do everything in his power to keep a Christian from living such a life.

But God's power is not limited by the malignant opposition of the old man. The only thing which can limit His power in our lives is unwillingness and stubbornness, or in other words, unyieldedness therein. As we yield to Him, letting Him fill our hearts and minds with the things of Christ, He gives us victory over our sinful, natural inclinations. In His strength, we are well able to overcome; and by His power we may be transformed and our lives conformed to the teaching of this section of our lesson. This brings us to the climax of this wonderful chapter: "Be not overcome of evil, but overcome evil with good." The King James translation here does not really do justice to the original, for the words "evil" and "good" are substantive adjectives, accompanied by the definite article. This verse should therefore read, "Be not conquered by the evil one, but conquer the evil one in the good One." Such a command is a promise, and constrains us to cry in closing, "Thanks be unto God which giveth us the victory through our Lord Jesus Christ!" (I Cor. 15:57; II Cor. 10:4-5)

VITAL-TRUTH ILLUSTRATION

At a feast in Makira, Solomon Islands, there were gathered a number of savages with their big bush heathen chief, for whom the native Christians had been praying for a number of years. Suddenly the chief stood up, and addressing the Christians, said in a loud voice, "I want you all to pray strong for me. I want to bring my people to your church to learn of your Master. I see that you all stop very good. I see the faces of all of you shining as if your hearts were happy, as if you were very glad. My people are not like that. They all look as if they were sick. They look heavy, and their eyes are dull. They look as if they never swim (wash). They do swim, but they look as if they never do. Before, you all live like us and pray to our Adaros (devils). But I see you find a better way. Your way is the way of the shining face! I want very much to come and learn of your new Master. You all pray strong for me!"

—Northcote Deck, in The Life of Faith.

Fourth Quarter, Lesson 7 **Sunday, November 18, 1928**

PAUL'S EXPERIENCE IN JERUSALEM

Lesson Text: Acts 21:17 to 23:35
Read also Eph. 6:10-20

Golden Text:

"Finally, my brethren, be strong in the Lord, and in the power of His might" (Eph. 6:10).

Neither age nor experience can make a soul immune from temptation. There is safety for us only in moment by moment looking away unto Jesus. Though the more mature Christian has been strengthened and developed by the conflicts through which he has passed, and has become familiarized with the tactics of the enemy, and has learned by blessed experience the power of God to deliver; these things safeguard him only as they teach him to be more alert and watchful and to turn more readily to the Lord Jesus Christ for the deliverance which He alone can give. Even older Christians, and those who have served God for years can be overtaken and defeated by the enemy if they forget to look to Christ.

Such seems clearly to have been the experience of the Apostle Paul in the incident at Jerusalem, when, with others, he took upon himself a vow contrary to his own clear teaching. God's Word records his weakness for our warning and instruction. May He use this study to fortify our souls against the assaults of the enemy; and if, through our study for the past few weeks, any have begun to regard God's servant Paul more highly than they ought, may this lesson serve to remind them that after all the greatest servants of God are men subject to like passions as ourselves; and that the power and radiance of their lives are due not to anything of the flesh but to God's gracious working in their lives. And may God use this lesson to encourage souls who have fainted with discouragement because they have made mistakes. (James 5:17; Gal. 2:11-14; Ps. 42:5)

I. THE COMPROMISE

The Apostle Paul was guilty of compromising on a point in which he had very clear light and very definite convictions. In his doctrine he had constantly warned God's children against putting themselves back under the law, once they had been delivered from its bondage by the grace of God through faith in Christ. One of his epistles—the epistle to the Galatians—is a very forceful setting forth of the sin of such a thing. To appreciate fully the sad significance of his compromise, one needs to read his divinely inspired exposition of grace. But we must content ourselves with calling attention to one verse out of the book of Galatians in which is embodied the very heart of the whole. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal. 5:1; Gal. 3:24-26; Gal. 4:9-11; Gal. 5:2-9; Gal. 5:18; Gal. 6:12-13)

Ordinarily, Paul's conduct was blessedly consistent with his teaching. When false brethren would legalize him to circumcise Titus, he refused to give place to them (Gal. 2:4-5). When false teachers from Jerusalem came to Antioch, insisting that the Gentiles should be circumcised and keep the law, he went clear up to Jerusalem and held a conference with the apostles and elders to get this matter settled (Acts 15:1-27). When Peter, while visiting in Antioch, after eating with the Gentiles suddenly refused to eat with them because he feared certain of the circumcision who had come from Jerusalem, Paul withstood him to the face and rebuked him right manfully (Gal. 2:11-14). And when he heard that the Apostles of Judaism had been corrupting the Galatian church and bringing them once more into bondage to the law, he was inspired to write a powerful letter rebuking the wickedness of the false teachers and exhorting the believers there to walk in the liberty of grace (Gal. 1:6-9). It is an interesting fact that this epistle to the Galatians was written subsequent to his own sad defection of which we study today. In the meantime, evidently, he had learned his lesson, for his doctrine in the epistle to the Galatians condemns his own conduct at Jerusalem. We are happy, however, to note that with few exceptions, Paul's conduct was in wonderfully close conformity to his doctrine. (Gal. 6:14-15)

On the occasion of his visit to Jerusalem, however, Paul was guilty of an exceptional breakdown on the matter of legalism. Contrary to the principles of grace he took upon himself one of the strictest of the vows of the law—the vow of a Nazarite—and not only went through the other ceremonial purifications which accompanied that vow, but also actually consented to an offering being made on his behalf (Acts 21:20-26; Num. 6:2-21). In so doing the Apostle Paul departed from his own teaching.

Nor does it alter the fact that he compromised his convictions to say that he did it at the advice of the elders. Their counsel was directed to the end that the Jews might know that he himself walked orderly and kept the law, hoping that thus he might avoid giving offence. But Paul should have been restrained by the fact that the counsel of the brethren was contrary to his own divinely inspired precepts. He was not trying to keep the law but was resting in the perfect law keeping of his Saviour. According to his own clear doctrine, God's children were no longer under law but under grace. The law had been fulfilled for them in the Person and work of Christ, and God had counted them righteous with His own perfect righteousness. They needed not, therefore, to concern themselves any longer with the shadow, having found the substance which cast the shadow. It is our earnest conviction, in the light of his own teaching, that the Apostle Paul made a grievous mistake in listening to the counsel of his friends and in permitting himself to be brought under bondage to the law. The counsel of our brethren may bring us to grief unless it is tested by the Word of God. Growing out of his own sad experience, there was a special significance in the Apostle's warning to the Galatians; "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8-10; Gal. 4:9; Col. 2:16-23; Heb. 10:26)

II. THE CONFUSION

Paul's compromise was intended to placate the Jews, but it failed utterly in accomplishing its desired end. Indeed, his very presence in the temple, in fulfilment of his vow, became the occasion for intensified ferocity on their part and brought upon him the thing which he longed to escape by it. Herein we see an example of the truth expressed in the Scripture, "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain" (Ps. 127:1). Paul's actions were contrary to the Word of God and He could not attend them with His blessings.

We may as well recognize it; the believer who lives godly in Christ Jesus will suffer persecution. To attempt to compromise is futile. Either we must be out and out for God or we will be against Him. There is no middle ground. Up to this time, the Apostle Paul had been clearly and vigorously on the Lord's side. Now, in a moment of weakness, he classified himself with the enemies of his Lord, who were still offering the sacrifices prescribed by the law, willingly blinding himself to the fact that Christ had died to fulfil all such types. But the apostle had been too long faithful for his momentary weakness to divert the anger of the Jews. His testimony had been too fearless and aggressive for them so easily to forget it. They hated his God and Saviour, and they hated his message. And so in spite of his attempted compromise, the Apostle Paul suffered the persecution which had been stirred up inevitably by the faithfulness of his ministry. Yes, persecution is the inevitable portion of the man who is true to the Lord Jesus Christ. (James 4:4; II Tim. 3:12-13)

God's Word gives us very clear instruction as to what our course should be in the face of persecution. Once more we listen to the testimony of the Apostle Paul. Having told the young preacher Timothy of the awful persecution which was impending, he said, "Continue thou in the things that thou hast learned," and to this he added the charge, "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." After his temporary weakness, the great apostle rallied and preached the gospel boldly in the very teeth of the fierce persecution which he had thought to escape by means of his compromise. Such should be the attitude of every Christian. We need to be bold and stedfast in declaring the Word of Christ in spite of persecution. How sad it is to see on every hand men and women who name the Name of Christ compromising with the world because they fear their fellow men. God is calling us to endure hardness as good soldiers of Jesus Christ, to be stedfast, unmovable, always abounding in the work of the Lord. (II Cor. 6:14-18; I Cor. 15:58; II Tim. 4:1-5; II Tim. 2:1-3)

III. THE PERSECUTION

In spite of his sin, God protected his servant. What a lesson this is for those who would teach us that the sinning believer forfeits all claim to the grace of God! The Apostle Paul had been guilty of a grievous sin and one which in other lives called forth his sternest rebuke. But in spite of that, God was watching over him and protecting him from the violence of the Jews. His prayer and the prayers of the saints had been answered. God had delivered him from unreasonable and wicked men, and from them that did not believe in Judea. In this we see the practical outworking of the promise, "The angel of the Lord encampeth around about them that fear Him, and delivereth them." (Ps. 34:7; II Thess. 3:1-2; Rom. 15:31)

It is to be observed that God used the constituted authorities to deliver the Apostle Paul from the malice of the Jews. It is for just such purposes as this that God has ordained the powers that be. To him who does that which is good, the power is the minister of God for good. This incident, therefore, by way of illustration supplements the truths which we studied in our last lesson concerning the believer's relationship to earthly government (Rom. 13:1-5).

God's overruling providence is also to be especially noted in this incident. "We know that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28). This is one of the blessings of trusting God. Even after a life is committed to His service we may make mistakes, but we know that God is able to overrule such mistakes and cause them to work together for good for us. This He certainly did in the case of the Apostle Paul. He overruled Paul's weakness and used it to open a door of testimony to the Jews at Jerusalem. He used it to bring Paul also before Felix, Festus, Agrippa, and Berenice, that he might bear testimony to them. And He used it eventually to bring the Apostle Paul before Nero, there

o testify the unsearchable riches of God's grace. Truly, "Where sin abounded, grace did much more abound." What shall we conclude from this? Shall we do evil hat good may come? God forbid! But let us cast our ouls confidently on the Lord, whatever may betide, knowng that God works all things together for good to them hat love Him, even overruling the mistakes and missteps of His children. (Rom. 5:20; Rom. 6:1; Rom. 3:8)

How wonderful God's providence really was appears when we consider that He actually overruled Paul's sin and caused those things which grew out of it to contribute to the accomplishing of His own purposes. He had led the Apostle Paul to go up to Rome, there to witness for His Name. Responding to this God-given burden, Paul had prayed for a prosperous journey, and in his prayer had been especially burdened to pray that he might be delivered from the unbelievers in Judea. (Acts 19:21; Rom. 1:10; Rom. 15:28-32) God used the Roman soldiers to answer Paul's prayer. He not only used them to deliver him from the violence of the Jews, but He actually gave him a body guard to carry him safely to Rome! "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" How safely the believer may trust His God, and how foolish it is for him to do anything else! (Prov. 3:5-6; Ps. 34:6-8; Ps. 37:4-5)

VITAL-TRUTH ILLUSTRATION

Some years ago I went to see a little girl, seven years old, who, I was told, was dying. While sitting by her bed I said, "What would you like, darling?" "I want to see you before I die," was her answer. "Why, are you dying?" "Yes sir." "Would you not like to get well again?" "I hope not to, sir." "Why not?" "Why, sir, ever since I became a Christian, I have been trying to bring father to the hall, and he won't come; and I think if I die, you will bury me, won't you?" I said, "Yes, darling." "Well, I've been thinking, if I die, father must go to the funeral, then you will be able to preach the Gospel to him; and I would be willing to die six times over for him to hear the Gospel once."

Paul expressed a love like this for his brethren after the flesh; and he had risked his life repeatedly for these Gentile believers also. —The King's Business

Fourth Quarter, Lesson 8

Sunday, November 25, 1928

THE PRAYERS OF PAUL

Lesson Text: Acts 20:36-38; Rom. 1:8-10; Eph. 1:15-23; Eph. 3:14-21; I Thess. 1:2-3
Read also Psalm 34:1-8

Golden Text:

"Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you" (I Thess. 5:16-18).

The believer in the Lord Jesus Christ has every encouragement to pray. God has given him many wonderful promises, in all of them saying to him, "Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not" (Jer. 33:3; John 16:23-24; Matt. 7:7). And God has given him His Holy Spirit to help his infirmities, as the Word says, "the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit Itself maketh intercession for us with groaning which cannot be uttered" (Rom. 8:26). There is a rich blessing in the thought that this verse not only assures the believer of the Spirit's intercessory work on his behalf; but also assures him that the Spirit Who intercedes so effectually for him will actually teach him how to pray. May He teach us as we study this most important subject in today's lesson.

We will not try to study consecutively the Scriptures assigned in this lesson, but rather will study the subject of prayer from a topical point of view, drawing from the lesson Scriptures as they are needed for illustrative purposes. Four practical questions will be all we can consider.

I. WHY SHOULD THE BELIEVER PRAY?

The first question naturally is, "Why should the believer pray?" To this question at least six clear answers may be given.

By His example the Lord Jesus Christ teaches us the importance of prayer. Throughout His earthly life we find Him constantly turning to the Father in prayer. In every crisis in his ministry, He had recourse to prayer. On a number of occasions He spent the night in prayer, and frequently before working a miracle, He would lift His eyes and voice to the Father. Surely no soul can read the gospels without being impressed with the fact that the earthly life of the Lord Jesus Christ was filled with prayer. Nor is this all. The Word of God tells us that since His ascension, His constant occupation is intercession for the saints. Surely, if our Lord Jesus Christ considers prayer of such importance as to give Himself so largely to it as He did during His earthly life, and to engage exclusively in it during the present age, believers should value this privilege more highly than most of us do. (Luke 6:12; John 11:41; John 17; Matt. 26:39-44; Heb. 7:25)

God's servants in all ages have proven the power of prayer. Abraham, Moses, Joshua, Gideon, David, Daniel, how many come to mind when the statement is made. How impossible it is for us adequately to discuss the evidence which their lives afford of the value and power of prayer or to catalog the blessings which they enjoyed in answer to their prayers. If questioned, however, each of them would reply, "This poor man cried, and the Lord heard him, and saved him out of all his troubles." Among the outstanding examples which challenge the believer to engage in prayer must be included that of the Apostle Paul. In our last lesson we saw how wonderfully God answered his prayer in delivering him from the violence of the Jews. His was a life of dependence upon God to answer his supplication. (Ps. 34:6; II Kings 19:15-20; Ezra 8:21-23, 31; Neh. 1:4-11; Neh. 2:4, 8; Acts 20:36)

If we had no other reason, certainly our needs should constrain us to pray, for we are poor and needy creatures, and God is able and willing to do for us in answer to prayer. Beset within and without by the enemies of our souls, we need to pray for strength to overcome (Eph. 6:12-18). Naturally ignorant and foolish concerning the way of the Lord, we need to ask for wisdom (James 1:5). Naturally weak and impotent, we need to ask for strength to accomplish the tasks to which our God has assigned us (John 15:5, 7). How many things could be named for which the believer needs to pray. But it is enough. Our very needs are a call to prayer (James 4:1-3).

The needs of others are a challenge calling the believer to pray. Again we cannot exhaust the list but may take as representative of them the Saviour's words to His disciples. "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest" (Matt. 9:37-

38; II Thess. 3:1-2; I Tim. 2:1-2).

Apart from all other considerations admonitions of God's Word should be enough to le[illegible] o p[illegible] ye. How often it tells us to pray. And how [illegible] emphasis is given to this call in the pages of the Bi[illegible]. It is as though by the insistence of His appeal for prayer in the believer's life, the Spirit of God would impress us with its vital necessity. (Col. 4:2; I Thess. 5:17; Eph. 6:18; Rom. 12:12)

And finally the invitations of God's Word should be enough in themselves to lead us to engage in earnest prayer and intercession. One invitation which is fairly representative of all is the invitation of Heb. 4:16 "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Jer. 33:3; John 14:14)

II. WHEN SHOULD THE BELIEVER PRAY?

We must press on now to consider the answer which God's Word gives to the question, "When should the believer pray?"

This question may be answered from the example and admonitions of the Apostle Paul. "Pray without ceasing," was his injunction to the Thessalonian believers, and through them to us. And prayer "without ceasing" was characteristic of the life of this great apostle. Again and again he assures the saints at the various churches that he is praying for them without ceasing. Again and again he calls on them to engage in such a life of prayer. We might discuss the Psalmist's example when he said, "Evening, and morning, and at noon, will I pray, and cry aloud: and He shall hear my voice" (Ps. 55:17), or the example of Daniel who three times a day, opened his windows and prayed (Daniel 6:10), but to do so could not add to the answer already given. "Without ceasing" is the Spirit's answer to the question, "When should the believer pray?" (Rom. 1:8; Eph. 1:16; Col. 1:9; I Thess. 1:2-3)

A regular time of prayer, when we may draw aside from the day's tasks and associations to give ourselves without interruption to a season of prayer and meditation in the Word of God, is vitally important to the Christian life. But it is not more important than that he should cultivate a continual attitude of prayer. Moment by moment he should be living in heart to heart fellowship with God, lifting up his soul in conscious communion with Him, asking Him for what is needed, and thanking Him for the blessings given. May God teach all who read these lines the joyous fellowship of such a life of prayer. (I Thess. 5:17; Col. 4:2; Eph. 6:18)

III. HOW SHOULD THE BELIEVER PRAY?

Now consider the question, "How should a believer pray?" Much might be said in answer to this question which our limited space forbids our saying, but we wish to call attention to a few things of exceeding great importance.

The believer should pray in faith; no other attitude can please God, and no other attitude can bring the answer to prayer. Nothing more hinders God in answering prayer than unbelief; and nothing in our experience more definitely assures God's answer than an attitude of faith. Let us bear in mind, here, the close relationship which exists between faith and the Word of God, for "faith cometh by hearing and hearing by the Word of God." Faith in the abstract has no value, but faith in what God has said in His Word has mighty value, and no prayer can be truly said to be a prayer of faith which is not based upon the definite teaching and promises of the Word of God. Yes, by all means let the believer pray in faith. Such were the prayers of the Apostle Paul. (Rom. 1:8; James 1:5-8; Mark 11:22-24; Eph. 3:20)

The believer should pray boldly. Of all the characteristics of the prayers of the Apostle Paul, this is the one which most impresses the writer. The boldness of his petitions is simply staggering. Read any one of the prayers listed in our lesson and notice the superlative language which he used. Could anything be more bold than his desire for the Colossian believers, that they might be FILLED with the knowledge of God's will in ALL wisdom and spiritual understanding; that they might walk worthy of the Lord unto ALL pleasing, being fruitful in EVERY good work, and increasing in the knowledge of God; strengthened with ALL might, according to His glorious power, unto ALL patience and longsuffering with joyfulness" (Col. 1:9-11)? Such boldness in the prayers of a saint delights the heart of God, for He has invited us to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16, see also Eph. 1:16-19). Such boldness can spring only from an unwavering confidence in the love of God and mindfulness of the infinite resources at His disposal. (Eph. 3:20; Phil. 4:19)

It is also of the utmost importance that the believer should pray in submission to the will of God. It was in such a spirit that the Apostle Paul prayed when he prayed that He might have a prosperous journey "BY THE WILL OF GOD" to come to the Romans (Rom. 1:10). And such should be the spirit of our prayers. Only the prayer of a yielded heart can expect God to answer, and nothing can hinder his answer to our prayers more than rebellion and stubbornness in our souls. (I John 5:14-15; Ps. 66:18; I John 3:22)

And finally, for the present, the believer's petitions should be definite. There is doubtless much praying which does not honor God because it is so general that if God did answer his prayer, the soul who prayed it would not recognize the answer when he got it. The prayers of the Bible which are given as examples for us to follow are very definite. Solomon asked for wisdom to rule God's people right, and got it (I Kings 3:9). Hezekiah asked for deliverance from the armies of Sennacherib and was delivered (II Kings 19:19). Nehemiah asked God to prosper him as he went before the king with a special request for the city of his fathers, and enlisted the king's support in rebuilding that city (Neh. 1:11). Ezra asked God to give the company under his command a safe journey, and was able to testify later that God had protected them from all enemies and brought them safe to their destination (Ezra 8:21-23). And Paul asked for a prosperous journey to Jerusalem, which prayer God granted (Romans 1:10). These men had their prayer answered, and we cannot doubt that their definiteness had much to do with it because it was the product of their faith. If we want the experience of knowng that God has answered our prayers, we must be sufficiently definite in asking, to recognize the answer when it is granted. Let us therefore be as definite as we can in our petitions and ask God to teach us greater definiteness, for such is the kind of praying that God honors. (Matt. 7:7-11; James 1:5; Matt. 21:22)

IV. WHAT ARE THE ELEMENTS OF PRAYER?

We have space enough only to outline the answer to our last question, "What are the elements of prayer?"

One element of true prayer is petition. To convince us of this we need very little instruction, for petition constitutes the greatest part of what little praying the average believer does. However, it is Scriptural to ask God for the things that we need. And it would be exceedingly well for us to study God's Word as to what we ought to ask for, asking His Spirit to teach us. As we have said before, it is noteworthy that the Apostle Paul was bold in his petitions. (Matt 7:7; James 1:5; Matt 21:22)

Another element of prayer which is pretty generally recognized, is confession, though all too little of it is practiced. Many of the prayers of the Old Testament were confessions, and confession will have a large part in the prayer life of any man who draws into close fellowship with his Lord. Because the prayers recorded are public rather than personal and for others rather than for himself, confession is not prominent in the prayers of the

Apostle Paul which come before us in this lesson, but certainly confession is one of the important elements of prayer and we cannot doubt that this man of God practiced it much. (I John 1:9; Prov. 28:13; Ps. 32:5; Ps. 51:1-3)

An element of prayer which is terribly neglected is thanksgiving. Even giving thanks before meals seems to have almost entirely died out in many circles today in this so-called "Christian country." What a terrible revelation such a thing is of the condition of the heart. It was one of the sins of the world before the flood that men became unthankful, and this, too, is one of the marks of the last days. The believer should therefore be very earnest in his giving of thanks unto God. Thanksgiving is especially evident in the prayers of the Apostle Paul. (Rom. 1:21; II Tim. 3:2; Phil. 4:6; I Thess. 5:18)

And finally, worship must be listed as that element of prayer which of all the elements is least known or practiced. Mark the worshipful character of the Apostle Paul's praying and ask yourself "Have I learned to pray in such a spirit?" Everything he asked was with the glory of God uppermost in his mind, and he glorified His Name for every blessing which He had already given. True worship seems to be almost a lost art today, though God is seeking men to worship Him in spirit and in truth. In the light of the clear teaching of His Word, surely it behooves the believer to cultivate the art of worship. (John 4:23-24; Ps. 50:23; Heb. 13:15; Eph. 3:20-21)

VITAL-TRUTH ILLUSTRATION

In the spring following the Sialkot convention, John Hyde started home, as the physicians would say, "a dying man." When he arrived in England, he went to visit some friends in Wales, intending later to attend the Keswick convention. While in Wales he heard that Chapman and Alexander, on their world-wide evangelistic tour, were holding a meeting at Shrewsbury. With two friends he went to the opening of this campaign, and one of the friends wrote that they realized there was some great hindrance, which was felt especially at the meeting for ministers. Mr. Hyde was seen to have the burden coming upon him, and the next day he asked to engage his room at the hotel for the following week.

Dr. Chapman writes of what followed: "I know that all great revivals are born of prayer. At one of our missions in England the audience was extremely small—results seemed impossible—but I received a note saying that an American missionary was coming to the town, and that he was known as "The Praying Hyde." Almost instantly the tide turned. The hall was packed, and my first invitation meant fifty men for Jesus Christ. As we were leaving I asked Mr. Hyde to pray for me. He came to my room, turned the key in the door, dropped on his knees, waited five minutes without a single syllable coming from his lips. I felt the hot tears running down my face. I knew I was with God. Then with upturned face, down which the tears were streaming, he said 'O God!' Then for five minutes at least he was still again, and then when he knew he was talking with God his arm went round my shoulder, and there came up from the depth of his heart such petitions for men as I had never heard before. I rose from my knees to know what real prayer was."

—Sunday School Times

MOUTH SHUTTERS ON EVOLUTION

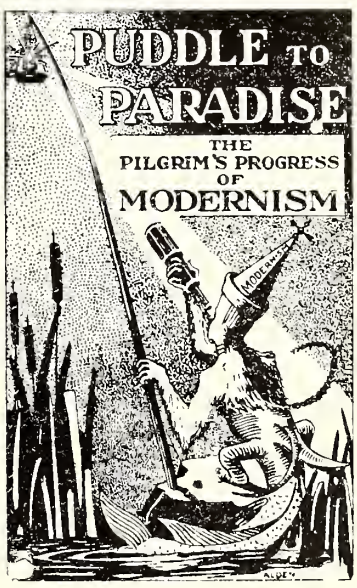
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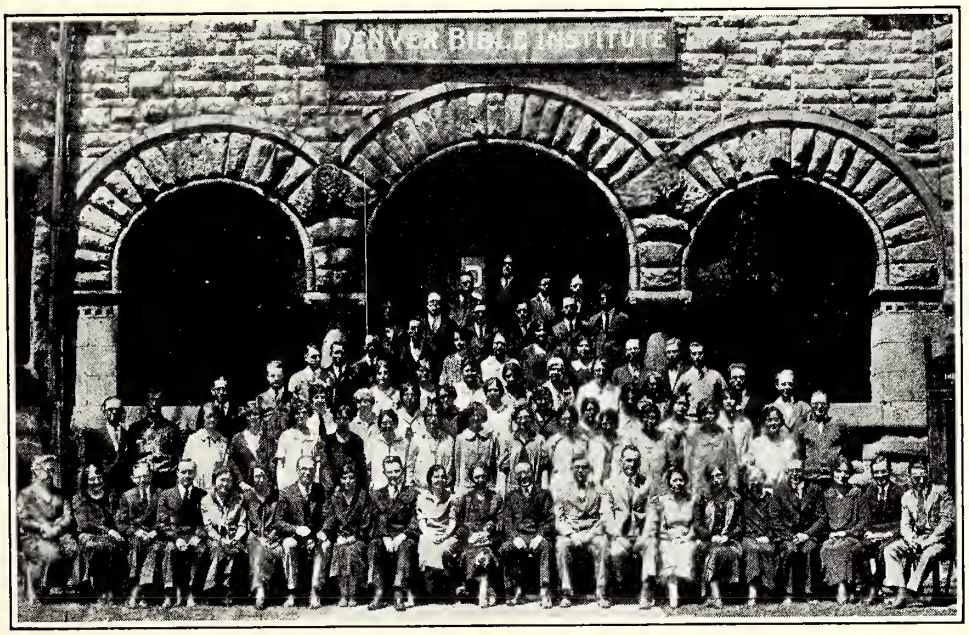
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"After his kind . . .
"After his kind . . ."

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VERBAL INSPIRATION
The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN
The personality of Satan. Job. 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST
The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.

HELL
The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH
All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; I Jno. 2:16; I Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

God's Universal Judgment

IN THE Person of our Lord Jesus Christ, as He hung upon the cross, God judged the sins of all mankind.

This fact is attested by many clear declarations of the Scriptures. We will mention only two.

> We see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honour, that He by the grace of God should taste death for every man

is the unmistakable testimony of Hebrews 2:9. And the inspired confession of Isaiah 53:5-6 says,

> He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.
>
> All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.

When His Son hung upon the cross, God reached back to the fall of Adam, and forward to the Great White Throne, and gathered together all the sins of all mankind, placing them on His own beloved Son. He Who knew no sin was made to be sin for us. Then God the Father poured out upon the Person of God the Son the full measure of His wrath against our sins. Not one soul in all time—not one soul in all the world was omitted. Christ tasted death for every man. The Lord laid on Him the iniquities of us all.

Two terrible perversions of this truth seem to have gained much credence in these latter days. The one says that Christ died only for those who (according to this humanly invented teaching) were predestined to trust Him as their Saviour. The other insists that Christ not only tasted death for all men, but that He also tasted death for all other creatures in the universe. Careful and thoughtful study of God's Word will quickly convince any willing soul that both of these doctrines are wicked falsehoods.

The very Scripture which we have noted, which says that Christ tasted death for EVERY MAN, is sufficient in itself forever to refute the teaching that He tasted death only for the so-called "elect." But if we did not have this Scripture there are many others. For instance, the plain declaration of John 3:16 surely should be enough to convince any reasonable soul:

> God so loved the WORLD that He gave His only begotten Son, that WHOSOEVER believeth in Him should not perish but have everlasting life.

The other perversion of the truth pertaining to the Cross of Christ is as easily proven to be violently unscriptural. Its proponents base much of their teaching on the Greek construction of Hebrews 2:9, saying that this verse should be translated, "Christ tasted death for every THING!" That is faulty exegesis which, where language construction permits two possible translations, bases its interpretation on the translation which flagrantly contradicts the meaning of the context. (We had almost added "and the clear teaching of the rest of God's Word"). Such, however, is the practice of those who hold that Christ tasted death for every THING. A single reading of the rest of

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(Read all about it in D. B. I. Building News, page 312)

the second chapter of Hebrews is sufficient to show the fallacy of such an interpretation. We call especial attention to verses fourteen, sixteen, and seventeen,

> Forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil.
>
> For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham.
>
> Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the PEOPLE.

Three things stand out prominently in these verses:

1. Christ did NOT taste death for the devil—He died, that through death He might destroy him!

2. Christ did NOT taste death for the angels—He took not on Himself the nature of angels, therefore He could not have been a substitute for them.

3. Christ DID taste death for men—He died to make reconciliation for the PEOPLE!

From this it logically follows that Christ did NOT die for every THING! The King James translation of Hebrews 2:9 is absolutely harmonious with the context. Christ was "made a little lower than the angels for the suffering of death;" and is now "crowned with glory and honour, that He, by the grace of God should taste death for every MAN!"

What marvelous grace this truth reveals! God has judged all the sins of all mankind in the Person of His dearly beloved Son! Whoso putteth his trust in Him can never suffer the wrath of God. This is why the Holy Spirit could testify, "There is therefore, now, no judgment to them which are in Christ Jesus." This is why the Saviour could say, "He that heareth My Word and believeth on Him That sent Me hath everlasting life, and shall not come into judgment." Our Lord has borne God's judgment for our sins in His own Body on the tree! He hath suffered for our sins, the Righteous for the unrighteous, that He might bring us to God! He was accursed from God that He might redeem us from the curse! Thank God! Our blessed Lord and Saviour, Jesus Christ, has tasted death for every man!

—H. A. W.

Modernism and Loose Ethics

LOOSE doctrine results in loose practice. This is inevitable, as has been proven again and again in the history of Christianity. We should therefore expect Modernism to produce loose ethics. A tree is known by the fruit it yields.

What do we find? An outstanding example is reported in the press. "In the Cathedral of St. John the Divine, the Bishop of New York accepted $150,000.00 to be devoted to a stained glass window dedicated to sport. When completed, the window will depict in an appropriate spiritual atmosphere (?) the close finish of a horse race, one of the less obnoxious moments of a boxing bout, and twenty-three other sporting scenes." In his sermon the Bishop stated, "This sports window stands as a witness against that mistaken view of religion which was expressed in the Puritan Sabbath." Surely this modern Bishop who has been bought by mammon knows the brutishness of the race course and ring, and that they appeal to the very worst in men. Judas sold Christ secretly for a few pieces of silver; today Modernism can sell Christ openly for $150,000.00. What more can be expected of Modernism?

Another Modernist, a graduate of the Iliff School of Theology of Denver, a school of liberalistic fame, has announced belief in companionate marriage, short skirts, and cigarette smoking for women. To this may be added the words of Burris Jenkins, noted for his modernistic musings and mouthings. In commenting upon a godly pastor's refusal to marry a couple because the bride was attired in knickers, he says, "I believe in weddings in knickers. The more of them the better." These are only three examples of many which could be cited. Modernism thus identifies itself with ungodliness, immorality, and brutishness.

The ethics of Modernism are bad. The inflow of Modernism means the exit of moral conviction. Modernism which talks so much of the "Ethics of Jesus," fails to produce sound Christian character. Modernism's sowing of denials of the Bible and Christ is producing a harvest of immodesty, indecency, and moral corruption. Only the powerful, saving, transforming gospel of the Lord Jesus Christ can produce character and good ethics. —M. G. D.

A Special Appeal

THE winter months are just upon us. The walls of our new buildings are being reared. We have not the means to finish the walls and to put a roof over the building. Are we to leave the unfinished structure exposed to the ravages of a Colorado winter? Our deep conviction is that God purposes the work to be carried on. What part does He desire you to have in pushing forward the completion of the first unit of D. B. I.'s new home?

More full information will be found in "D. B. I. Building News." This section faces page 312 of this issue. Read the news; seek the Mind of the Spirit; then do as He bids you.

Under God let us pray together, and work together, and give together to help

"STOP THAT RENT DRAIN!"

THE JUDGMENTS OF GOD

by THE EDITOR

THIS article was first published in the April, 1923, number of "Grace and Truth." It appeared as part of a discussion of the "Right Division Principle of Divine Revelation." Many of our readers have testified that they found it unusually valuable and helpful to them because of its clear classification of the judgments of Scripture. But a large percentage of our present readers did not then have the opportunity to read it. We are therefore constrained to reprint it in the "Judgment Number." May it bring blessing and instruction to many.

—H. A. Wilson

THE truth about the judgments has been obscured to the confusion of those who have failed to rightly divide the Word. The Word of God classifies the judgments so that perplexity, uncertainty, and doubt need no longer annoy the mind of God's child. The Word of God deals with six kinds of judgments:

1. There are seven Dispensational Judgments.
2. There is one National Judgment.
3. There are five Individual Judgments.
4. There are two Judgments of the Spirit Beings.
5. There are two Earth Judgments.
6. There is one Universal Judgment.

If the passages concerning these judgments are mixed, the most inconsistent and absurd teaching may be adduced. It is an unfortunate fact that in most of the Bible teaching of today passages relating to the Individual Judgments are confused with the passages concerning Dispensational Judgments, with the result that violent contradictions are produced. Young men just entering into the truth of God's Word, having minds that are quick and alert, readily detect these inconsistencies. They naturally assume that their teachers know their business. The effect upon their minds is almost inevitable. Their confidence in the inerrancy of the Word is undermined and their faith soon wrecked. Bible teaching which ignores the Right Division Principle does not commend itself to men who think nor to men of faith.

THE DISPENSATIONAL JUDGMENTS

THE Dispensational Judgments are so familiar that they do not call for a lengthy exposition. They are:

1. The Expulsion of the Race from the Garden.
2. The Flood of Waters.
3. The Confusion of Tongues.
4. The Dispersion of Israel.
5. The Confusion of Religions.
6. The Flood of Blood.
7. The Expulsion of the Unbelieving of the Race from the Earth.

These are the terrific judgments with which God marks the ends of the dispensations.

It is the first dispensation, the Dispensation of Innocence, which is terminated by the Expulsion—the mandate of God under which the original man is cast forth from the Garden of Eden. (Gen. 3:23)

The Dispensation of Conscience starts man with a clean page and the knowledge of good and evil. Within a millennium and a half the appalling fact is recorded that man was only evil continually, and God terminates the second dispensation by the Flood of Waters. (Gen. 6:5; Gen. 7 and 8)

The third principle, or dispensation, under which God tests man, is Human Authority. Within a very few hundred years man's perfidy and sin is revealed and God places His hand of judgment upon man in the Confusion of Tongues. (Gen. 11:7)

The fourth dispensation is a national dispensation. In it God chooses a family which He develops into the Nation of Israel. This nation, His chosen people, are called upon to walk in His commandments, but they are a wretched failure. The judgment which manifests God's disapproval upon them is their dispersion brought about first, through the fall of Samaria, and then the fall of Jerusalem. (Ezek. 34:6; Jer. 50:7)

The fifth dispensation is the dispensation of the Body of Christ. This is the dispensation in which we of today live, and is called by the Apostle Paul "The

dispensation of grace." The appalling judgment which is prophesied as marking the latter end of this dispensation is the great apostasy, or the Confusion of Religions. This judgment is stalking in our midst at the present hour. (I Tim. 4:1-4; II Tim. 3:1-7; II Tim. 4:3-4)

The sixth dispensation is spoken of by our Saviour and specially named the Great Tribulation. The judgment which terminates this dispensation is the Flood of Blood which occurs in connection with the second coming of our Lord in the destruction of Antichrist's hosts. (Rev. 14:14-20)

The seventh and last dispensation, is the Millennium—the personal reign of our Lord and Saviour, Jesus Christ, upon the earth—the Kingdom. This dispensation shall be, indeed, the reign of peace. But man shall yield unto the Saviour Who sits upon the Throne of David, in many instances, only feigned allegiance, so that the reappearance of the devil at the end of the thousand years shall be but the signal for a general rebellion, and an army like the sands of the sea shall be formed. God's judgment upon the wickedness of man at the end of this age is the Expulsion of the Unbelieving of the Entire Race from the Earth. (Rev. 20:7-9; Rev. 21:8)

That these dispensational judgments should be carefully distinguished from the other judgments which the Scripture records, should go without saying, but alas, many men follow an unbridled freedom in utterly disregarding the definite teaching of God's Word to "rightly divide the word of truth."

THE NATIONAL JUDGMENT

THERE is but one judgment which falls under the next classification. We have called it the National Judgment. It is a judgment which does not take place at the *terminus* of a dispensation but which occurs at the beginning of a dispensation—the beginning of the Kingdom. This judgment is a great assize in which our Lord Jesus decides which nations may participate in the Kingdom and which are excluded from the Kingdom, His decision being based upon the dealing of the nations with Israel. The full description of this remarkable judgment occurs in Matt. 25:31-46. A recognition of the national character of this judgment is the solution of the many questions which have been raised concerning this passage. The proof of the national character is to be found in the symbols employed by the Holy Spirit,—"sheep" standing for Israel, and "goats" standing for the Gentile nations.

THE INDIVIDUAL JUDGMENTS

THE Individual Judgments make up the third group in the study of this subject as set forth in the Word of God. These judgments are of various characters, involving different beings and occuring at different times. They have one characteristic in common. They are all judgments on the ground of works. They are as follows:

1. The Judgment Seat of Christ.
2. The Judgment of the Believing Dead of the Non-Church Ages.
3. The Judgment at the Great White Throne.
4. The Judgment of the Believer by Chastening.
5. The Judgment of Self by the Believer.

The Judgment Seat of Christ occurs at the end of the Dispensation of the Body. It is there that our Lord Jesus gives out the rewards for service. (I Cor. 3:11-15; II Cor. 5:10)

The Judgment of the Believing Dead of the Non-Church Ages occurs at the end of the Great Tribulation and is also a judgment in which rewards on the basis of works are given forth. (Rev. 20:4; Dan. 12:1-2)

The Judgment at the Great White Throne is a judgment in which only unbelievers come before the tribunal. It occurs at the end of the Kingdom age. It, also, is a works judgment. It differs from the judgments of the believing dead in that in the former judgments God has designated the heavenly degrees which have been attained by His people; whereas, in the latter, He is consigning those who have rejected the Lord Jesus to that degree in hell which their works merit. The Bible teaches degrees in both heaven and hell. (Rev. 20:11)

The Judgment of the Believer by Chastening is a judgment in which our Lord is as much the Judge as in the Judgment Seat of Christ, or the Judgment of the Believing Dead of the Non-Church Ages, or the Judgment at the Great White Throne. But in the Judgment of the Believer by Chastening, the Lord does not wait for a dispensational climax in which to manifest Himself. Instead He enters into the very events of the present hour in the believer's life, and in His love, brings to pass those testings, chastenings, and disappointments which He knows will bring His child to a closer walk with Him, increase patience, augment tenderness, and produce unselfishness and sympathy in the heart that has been self-centered, and utterly destitute of the finer sensibilities and appreciations. (I Cor. 11:32; Gen. 12:5-11)

The Judgment of Self by the Believer, like the four preceding Individual Judgments, is a judgment of works, but differs from the others in this,—the judge is the believer himself instead of the Lord. God calls every child of His to rightly estimate himself, to see his own sins and shortcomings, and as Paul puts it, judge himself that he might not be condemned with the world. (I Cor. 11:31; I Jno. 1:9)

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WILL THE SAVED SOUL BE JUDGED?

by Pastor E. B. Hart

THE problem of sin in a believer's life has caused many people much perplexity. It is no problem at all to God. He provided for it long ago in the glorious plan of redemption. He planned judgment for unconfessed sin in the believer's life. He also planned abundant victory over known sin to be had for the asking as faith quietly takes it day by day and hour by hour. And God's plans do not fail of accomplishment.

Every believer must face sin in his own past life. No Christian lives a sinless life in God's sight. Sin cannot go unchallenged nor unpunished. God demands an accounting. No Christian has license to sin because he is eternally secure in salvation. God does give blessed and eternal security to the soul that is hid with Christ in God in personal salvation, but He requires a reckoning for sin in the believer's life. The saved soul will be judged! The doctrines of eternal security and chastening belong together and should be studied together. God does not wink at sin in the life of His child. What, then, does Scripture teach on this vital question so frequently asked?

There are two ways by which God settles for sin in a Christian's life. First, true confession on the part of the believer brings God's gracious forgiveness. Second, failure to confess sin brings God's loving chastening into the life of His child. Let us look at a few clear passages in God's Word. "For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world" (I Corinthians 11:31, 32). The first plan is stated, "If we would judge ourselves, we should not be judged." That is to say that if the believer will put his finger on every known sin in his life, and, with "godly sorrow" for sin, not because of its consequence in human experience but because it has grieved the Lord, will confess his sin to God, he will receive the forgiveness of God for his sin. God will not judge by chastisement if we have judged ourselves. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). The word "to cleanse" is in a tense (the aorist) which indicates action which is final, once for all. In other words, God longs to hear the cry of confession of sin from his child, and it is His pleasure to put that confessed sin out of the way once for all. That is His desire, yet how often we come with the same old sin for forgiveness and deliverance! "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (I John 2:1). God hates sin in a believer's life. He must deal with it either by the believer's confession or by His own chastening. He offers to the redeemed, victory over every known sin, but He requires a genuine confession and contrition of heart for sin when that victory is not enjoyed. When believers judge themselves by confession, God forgives, and God cleanses. God wants to move forward in the conquests of His grace in the life of His child. That confession must accomplish the same results that His chastening would produce. We dare not rush into the presence of the Lord with a light confession and then rush out again as if sin were a light matter before Him. "If we would judge ourselves, we should not be judged." If confession does not reach to the depths, chastening will. God lovingly removes confessed sin in the believer's life without meting out to it His own judgment. "If any man sin (that is, any man that is a child of God) we have an advocate with

HOW does God deal with the believer's sins? This is an exceedingly important question, and one which has caused much confusion and perplexity. But God's Word clearly answers our questions and assures our hearts. Unless he humbles himself before God in confession and repentance the believer shall be judged in this life by chastening for his sins, and in the life to come by the loss of reward, but he will never lose his salvation. Hart challenges the believer to judge his own works, and thus to be spared the chastening.

the Father, Jesus Christ the righteous." Calvary not only suffices for the sinner and the expiation of the guilt of sin—it is as truly the basis of continuous fellowship with God for the saint. A saint is not so called, in Scripture, because of his own character, but because of his position before God in Christ, and because of the character which God shall one day perfect in him by divine grace. It is a word which embodies in itself the imputed and imparted righteousness of Christ. The saint has a perfect and unchanging standing before God because of the finished work of Christ at Calvary, and in the Resurrection. That is the "free gift of eternal life" which is by faith in Christ Jesus as personal Saviour. It is God's purpose that saints shall become Christlike in character. "He which hath begun a good work in you will perform it until (or, unto) the day of Jesus Christ" (Philippians 1:6). "We shall be like Him for we shall see Him as He is" (I John 3:2). Hence, God must deal with sin in the saved soul. When sin in a saint's life is confessed, it can be put away by forgiveness. When it is not confessed, God must deal with it by chastisement. Remember that true repentance is a heart broken not only for sin but from sin. Unconfessed sin does not imperil one's salvation. It does hinder his fellowship with the heavenly Father. "If we walk in the light as He is in the light, we have fellowship one with another (or, one with the other—that is, the believer with the Lord Jesus Christ) and the blood of Jesus Christ cleanseth us from all sin" (I John 1:7). The word "cleanseth" is here in another tense (the present) which indicates an ever-present efficacy in the Cross to maintain the child of God in fellowship with God. "When we are judged, we are chastened of the Lord, that we should not be condemned with the world" (I Corinthians 11:32). Either by heart-purging confession or by chastening, God must reckon with sin in the life of His child. But that chastening is a reckoning with sin in a believer's life on an entirely different basis than that upon which God deals with the sinner who is not sheltered under the shed blood of Christ Jesus. Note the phrase, "that we should not be condemned with the world."

THE heavy cloud of judgment has burst upon the head of our divine Sin-bearer. He has exhausted, on our behalf, the cup of wrath and judgment, and planted us on the new ground of resurrection, to which judgment can never, by any possibility apply"

—C. H. M.

When we turn to consider the chastening of the Lord, we note its severity in several passages. "He that eateth and drinketh unworthily, eateth and drinketh damnation (or, marginal rendering, "judgment"—the chastening referred to in verses 31, 32) to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep" (I Corinthians 11:29-30). Failure to discern the Lord's body at the Table of Communion, that is, eating and drinking there for the body instead of using the precious elements as symbols of spiritual sustenance, may bring chastening even unto death. Oh how much the Cross means to God! Take another passage in illustration: "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (I Corinthians 5:1-5). A Christian man in the church at Corinth had fallen into outbreaking sin. Even the church had not grieved over his sin. The message of God to that church through Paul was very plain—chastening unto death, yet a judgment upon sin in this man's life which did not imperil the salvation of his soul. "Destruction of the flesh"—death—Chastening! "That the spirit may be saved in the day of the Lord Jesus"—Security!

Now this chastening is evidence of the love of God as well as of security in Christ. "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him; for whom the Lord loveth he chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for

a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:5-14). Whom God loves He chastens. It is proof of His love. God scourges every son whom He receives. Chastening is also a proof of sonship. Every believer needs chastening. The purpose of chastening is "that we might be partakers of His holiness." It is the imparting process whereby we become Christlike in actual character. The results of chastening are blessed—"the peaceable fruit of righteousness." Chastening is a message of encouragement—"wherefore lift up the hands which hang down." Many who teach eradication of the "old nature" quote verse 14 as proof-text, "follow after peace with all men, and holiness, without which no man shall see the Lord," but they fail to see that God is saying that imparted righteousness shall one day match imputed righteousness. It is because of sin in the life that God must chasten; but chastening in the believer's life for the purpose of moulding him into Christlikeness, is proof of sonship and security.

Let us again note the words, "When we are judged, we are chastened of the Lord, that we should not be condemned with the world" (I Corinthians 11:32). Both of these ways by which God deals with sin in the saved soul—confession, and chastening—have to do with the daily life of the believer. A day is coming when every saved soul will be judged at His appearing. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it be good or bad" (II Corinthians 5:10). "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God" (I Corinthians 4:5). Both of these passages are written to believers, not to the unsaved. Likewise Romans 14:10, "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ." This judgment-seat of Christ is the climax in judgment of the saved soul. For those believers who have yielded to the Holy Spirit and have known His indwelling lordship in their lives, glorious rewards await at the judgment seat of Christ. For those believers who have not lived in communion with their Lord during their lives upon earth, a sad judgment in the loss of rewards awaits in addition to the chastening of God upon them during this life. A passage which primarily refers to judgment upon teachers has apt application also to the judgment of believer's lives at the judgment seat of Christ. It is I Corinthians 3:11-17: "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it: because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Judgment may even rest upon God's children in the destruction of the body now, in chastening, as we have seen in other passages, but salvation rests upon only one foundation, which is Jesus Christ. This is God's work. Every believer shall come into final judgment for his life. Some shall abide the test and be rewarded; some shall fail in the day of judgment and shall lose their rewards; but the soul's salvation remains assured because of the foundation.

Yes, the saved soul will be judged. May we who love Him Who gave Himself for us say with Paul, in the words of Galatians 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, Who loved me, and gave Himself for me."

NO MATTER who you are, worst or best of men, the moment you turn and claim the crucified Son of God as your sacrificial substitute you are safe. Safe because Justice cannot demand payment twice, once from your surety and then from you."

—I. M. Haldeman

THE RIGHTEOUS JUDGMENTS OF THE SPIRITUAL MAN

by H. A. WILSON

ARE God's children to judge? if so, in what realms? and what is to be the standard of their judgment? We have heard many answers to these questions in the past; but the important thing for every Christian to know is, "What saith the Scriptures?" Read Wilson's discussion of "The Righteous Judgments of the Spiritual Man," and let the radiant light of God's own Word dispel the clouds of perplexity and uncertainty.

"JUDGE not that ye be not judged." How often these words have been quoted when one believer has sought to reason with another about the sins of his life. Frequently they have put an end to the conversation because the child of God who was seeking to restore his brother has been at a loss to know how to answer them, though in his own soul he knew something was very wrong with the way this Scripture was used. This raises the question, "Is it scriptural for one Christian to judge another?" and this gives rise to yet another question, "If it is scriptural for one believer to judge another, in what realm may such judgment normally be exercised?"

At first thought the Scriptures pertaining to the believer's judgments seem very contradictory. Here are the chief apparent contradictions which the student meets as he begins to study this question.

1. Judge not, that ye be not judged (Matt. 7:1).	1. Judge righteous judgment (John 7:24).
2. I judge not my own self (I Cor. 4:3).	2. If we would judge ourselves, we should not be judged (I Cor. 11:31).
3. Let us not therefore judge one another any more (Rom. 14:13).	3. Know ye not that we shall judge angels? How much more things that pertain to this life? (I Cor. 6:3).

At a glance it will be seen that the Scriptures on the one hand forbid the believer to judge or discourage such a practice, while the Scriptures on the other hand command him to judge or encourage him to do so.

Like all the seeming contradictions in the Bible, this apparent incongruity becomes a valuable clue to the Bible student. Believing as we do that all Scripture is given by inspiration of God, we are bound to recognize that both groups of passages must be true, no matter how violently contradictory they seem on the surface. The very contradiction, therefore, suggests that there is a distinction involved which when it is clearly defined will reveal perfect harmony between these groups of Scripture. Following up this clue we are inevitably led to the conclusion that for the believer to judge in certain realms is unscriptural; but it is just as unscriptural for him to fail to judge in other realms.

Our task, therefore, resolves itself into that of finding the answer of God's Word to these questions, "Wherein is it unscriptural for the believer to judge?" "Wherein do the Scriptures teach that the believer should judge?" and "How may the believer judge righteous judgment?"

I. WHEREIN IS IT UNSCRIPTURAL FOR THE BELIEVER TO JUDGE?

THAT it is unscriptural for a believer to judge in certain realms is self-evident from many Scriptures. We will not, therefore, try to multiply proof for this, but will press on at once to consider our first question, "Wherein is it unscriptural for a believer to judge?"

Is the answer to this question not suggested in these words:

> Who art thou that judgest another man's servant? To his own Master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand (Rom. 14:4).

In the light of the context the "Master" here is clearly seen to be the Lord, and this interpretation is born out by the fact that in the original the word

"man" does not appear, the verse reading literally, "Who art thou that judgest the servant of another" (R.V.). In this verse we have the suggestion that it is unscriptural for a believer to judge when in doing so he intrudes into that realm in which God alone has the right to judge.

There are two realms in which God has the exclusive right to judge—the salvation of the sinner and the rewards of the servant.

It is unscriptural for a believer to attempt to judge another soul in the realm of salvation. This is James' contention when he says,

> He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one Lawgiver, Who is able to save and to destroy: who art thou that judgest another? (James 4:11-12).

One thing stands out with crystalline clearness in this verse, and that is that a man has no right to judge another in the realm to which reference is made. The realm in mind is also clearly defined by the expression, "there is one Lawgiver, Who is able to *save* and to *destroy*." This Scripture plainly prohibits our judging another in the realm of his salvation.

We need to be very careful, however, in our use of the word "judge" here. Evidently when forbidding the believer to judge another as pertains to his salvation the Spirit of God uses the word in the sense of a judicial sentence, for that one believer may judge the salvation of others in the sense of discerning their faith in Christ is apparent from many other Scriptures. For instance, the Apostle John could write to believers in Christ,

> I write unto you, little children, because your sins are forgiven you for His name's sake (I John 2:12).

And the Apostle Paul could write to the Galatian believers:

> Ye are all the children of God by faith in Christ Jesus (Gal. 3:26).

Such testimony was in fulfillment of the words of the Lord Jesus Christ to the disciples:

> Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained (John 20:23).

In the light of the passage from James which we considered a moment ago, it is evident that these Scriptures do not teach that one man has power to decide whether another man's sins shall be forgiven: that is God's prerogative. But God's Word having declared that in Christ the believer has redemption through His blood, even the forgiveness of sins; and that the believing soul is born again through faith in Jesus Christ as his Saviour (Eph. 1:7; I John 5:1), the servant of God may testify His grace, saying to the soul who has declared his faith in Him, "By faith in Christ Jesus you have become a child of God and your sins are forgiven you for His name's sake."

The conclusion of this matter, therefore, is this: it is not unscriptural for the believer to testify the salvation of another soul when he bases his testimony on that soul's profession of faith in Christ, coupled with the clear promises of God's Word to believers. But it is violently unscriptural for any man to claim to have power to forgive sins or to condemn a soul to punishment because of his sins. It is just as unscriptural for us to deny a soul's salvation because we can see no evidence of his faith. We naturally wonder about such an one, but God may see faith in him which we do not see. God sees not as man sees, for man looks on the outward appearance, but God looks on the heart.

It is also unscriptural for a believer to judge another in the sense of seeking to determine what shall be his reward for service rendered to his Lord. This is the force of Romans 14:10-14:

> But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.
>
> For it is written, as I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God.
>
> So then every one of us shall give account of himself to God.
>
> Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.

The fact of rewards is foremost in these words, for we are told that we must stand before the judgment seat of Christ, where, from other Scriptures, we know we will be judged for the deeds done in the body, and our rewards will be determined on the ground of our works (see II Cor. 5:19). Here again we are warned against intruding ourselves into that wherein God alone has the right to judge. At the same time the normal realm for the believer's judgment is suggested, "Judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way." We should not try to decide what our brother's reward shall be, but so far as lies in our power, we should see to it that neither we nor any other man put anything in his way which will keep him from receiving a full reward.

The sin of seeking to judge another in the realm of rewards for service is clearly taught in another Scripture, in which is emphasized also the fact that this is exclusively God's prerogative.

> Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.
>
> Moreover it is required in stewards, that a man

The only Being in the universe Who has power to punish sin is now seated on the throne of God as Saviour, and His presence there has changed that throne into a throne of grace. —*Sir Robert Anderson*

be found faithful.

But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

For I know nothing by myself; yet am I not hereby justified: but He that judgeth me is the Lord.

Therefore judge nothing before the time, until the Lord come, Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God (I Cor. 4:1-5).

In this, as in the passages formerly considered, God's Word plainly teaches that the believer should not judge others in a realm in which God alone has the right to judge.

But there is another scriptural limitation of judgment. It is sheer hypocrisy for one man to condemn another for the sins which he is harboring in his own life. This is the point of Matthew 7:1, for having issued the warning,

Judge not, that ye be not judged.

the Lord Jesus went on to say,

For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Or wilt thou say to thy brother, let me put out the mote out of thine eye; and, behold, a beam is in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye (Matt. 7:2-5).

Of like character is the teaching of Romans 2:1-3 which says,

Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

But we are sure that the judgment of God is according to truth against them which commit such things.

And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

In both cases the reason for the warning is the same. Men are inexcusable for judging others when they themselves are doing the same things for which they judge their fellowmen. Such a thing brings a rebuke from the Lord. It is especially noteworthy that both of these passages are directed primarily to the self-righteous unbeliever, and are designed to awaken him to his own sin and need of the Saviour. Nevertheless the same principle may reasonably be applied to the believer, for surely it must grieve the Spirit of God for a believer to condemn in another's life the sins which he condones in his own.

So far as scriptural limitations of the believer's judgment goes, however, we may sum it up in this one word—the believer should not assume to judge others in realms in which God alone has the right to judge.

II. WHEREIN IS IT SCRIPTURAL FOR A BELIEVER TO JUDGE?

WHAT then are the scriptural realms in which the believer's judgment is to be exercised? For that it is necessary for a believer to judge in many things it is evident in the very nature of the case.

The answer of this question is made very plain in I Cor. 6:1-5,

Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matter?

Know ye not that we shall judge angels? how much more things that pertain to this life?

If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

Notice particularly in this passage the expression,

Judgments of things pertaining to this life.

The manifestation at the seat of judgment is pressed upon all believers as the most urgent stimulus to fidelity and diligence in service for the glory of God.

—*Henry M. Parsons*

This defines the realm in which it is scriptural for the believer to judge. It is scriptural, yea, it is absolutely necessary for the believer to judge in things which pertain to this life.

Now let us see a few of the particular matters pertaining to this life which necessitate such judgment.

First should be mentioned the need of discerning the truth and distinguishing it from false teaching. This was the force of the Saviour's admonition,

> Judge not according to the appearance, but judge righteous judgment (John 7:24).

Those to whom He was speaking were judging Him a false teacher because He did not conform to their man-made traditions. If they would judge righteous judgment they would recognize Him as the Son of God, and His message as the Word of God. Such also was the burden of the Apostle Paul when he said to the Corinithian believers,

> I speak as to wise men; judge ye what I say (I Cor. 10:15).

And such was the burden for the Philippians which led him to write to them,

> This I pray that your love may abound yet more and more in knowlege and in all discernment (judgment); in order that ye may distinguish the things that differ, that ye may be pure and without offense to the day of Christ; being filled with all the fruit of righteousness which is through Jesus Christ to the glory and praise of God (Phil. 1:9-11, Bible Union Version).

In days like these when wicked teaching abounds on every hand, surely it is vital that a believer judge what he is taught, to distinguish the true from the false. We shall see shortly the standard by which the believer is to be guided in judging the doctrines which he hears, so we will content ourselves here with calling attention to the fact that the Scripture teaches that the believer should exercise his judgment in the realm of discerning the truth.

The believer should also judge his own life that it might be purified and made holy. Having spoken to the Corinthians of sins in their midst the Apostle Paul concluded,

> For if we would judge ourselves, we should not be judged.
>
> But when we are judged, we are chastened of the Lord, that we should not be condemned with the world (I Cor. 11:31-32).

When the believer sins, God chastens, but punitive chastening is unnecessary if the believer will judge his own life and put out of it the things which grieve his Lord. Another admonition of similar character is found in Gal. 6:4:

> But let every man prove (try, or put to the test) his own work.

Surely there is tremendous need for more exercise of judgment in this realm. If believers would judge themselves, confess their sins and look to God for strength to overcome, many lives would be completely transformed. There is no excuse for us to fail thus to judge ourselves, for as we shall see presently God has given us an infallible standard by which to judge and to purify our lives.

And, finally, believers should judge their brethren for the purpose of exhortation and discipline. Without judging the sins of a brother's life, how could the believer obey the Scriptures which say,

> Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted (Gal. 6:1).
>
> But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin (Heb. 3:13).

In the very nature of the case, exhortation necessitates our judging matters in the lives of those believers with whom our lot is cast. If a believer sees a brother overtaken in sin, it is not only his privilege, but also His Christian responsibility to recognize that there is sin in that life and to go to him with definite exhortation in the effort to restore him.

Failing through exhortation to restore his brother, the believer should take with him others who shall

ASTOUNDING to ourselves will be the spectacle of our own unyielded lives when in the great day of reward we stand in the presence of the Prince of Sufferers!

—Jas. H. McConkey

judge between him and his brother and blend their voices with his in the endeavor to restore the drifted believer. And failing by this means to gain the brother, the church should judge his sin and discipline him. This is the course prescribed in Matthew 18:15-17. Such was the occasion for the judgment spoken of in I Corinthians 6:1-5, and such was the occasion for the Apostle Paul's testimony in I Corinthians 5:3-5,

> For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed,
>
> In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,
>
> To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

Surely in the light of such clear Scriptures as these, one cannot conscientiously maintain that the believer should never judge his fellow believer. On the contrary we are plainly told that we are to "JUDGE THINGS WHICH PERTAIN TO THIS LIFE." In doctrine, we are to discern the truth that we may turn away from false teachers, and that we may submit ourselves to the Word of God. In our personal lives we are to distinguish the works of the flesh from the fruit of the Spirit that we may put off the old man and put on the new. And in our association with our brethren we are to judge weaknesses and sins in their lives that we may minister to the weak and that we may restore the straying. Without judging things pertaining to this life the believer could not possibly fulfil many other admonitions with which the Scripture abounds, such as for example, I Thes. 5:14-15,

> Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.
>
> See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

III. HOW CAN THE BELIEVER JUDGE RIGHTEOUS JUDGMENT

AND now we must consider the question, how may the believer judge righteous judgment? Happily God's Word gives us just as clear an answer to this as to the other questions which we have considered.

The first condition of judging righteously is that the believer must be walking in the Spirit. In other words he must be yielded to the will of God and occupied with the Lord Jesus Christ. This necessity appears in the testimony,

> He that is spiritual judgeth all things, yet he himself is judged of no man (I Cor. 2:15).

"He that is spiritual" is he who is walking in the Spirit. According to the foregoing verses in this Scripture,

> The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

The natural man, of course, is the man under control of the old nature. It is in contrast to this that the statement is made, "He that is spiritual judgeth all things." The word "discerned" in verse 14 in the original is identical with the word "judgeth" in verse 15. This judgment, therefore, is primarily a judgment or a discernment of truth, but it is unreasonable and unscriptural to conclude that a man is to discern what is true in the realm of doctrine and not to be able to judge in the application of that doctrine to the practical life. This verse, therefore, teaches that he that is spiritual may both discern the truth and judge things pertaining to this life in the light of the truth which he so clearly perceives.

Another promise which supplements this is found in Psalm 25:9,

> The meek will He guide in judgment: and the meek will He teach His way.

This is simply another way of stating the same truth as that which we have seen in I Corinthians 2:14, and when we turn to Galatians 5:22-23, we read,

> The fruit of the Spirit is . . . meekness.

The promise in Psalm 25:9, therefore, is for the man who is walking in the spirit, or, as the other Scripture puts it, for him that is spiritual. In this connection it is exceedingly interesting to remind ourselves once more that it is the one who is "spiritual" who is to seek to restore a sinning brother, and he is to do it "in the spirit of meekness." By such clear and unmistakable testimony does God's Word teach that right-

eous and balanced judgment can be exercised only by the soul that is walking in the Spirit, which means that we will be yielding ourselves in submission to the will of God and permitting the Spirit to fill our minds with the things of Christ, for,

> They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit (Rom. 8:5).

According to the clear promise of God's own Word, he that is spiritual has the Spirit of God Himself for his preceptor in judgment.

To judge righteous judgment the believer must also judge according to the Word of God. This is the infallible standard by which we must measure all of our judgments.

This is apparent in our discerning the truth.

> To the law and to the testimony.

Said the prophet Isaiah,

> If they speak not according to this Word, it is because there is no light in them (Isa. 8:20).

And to this the Apostle Paul adds,

> If any man teach otherwise, and consent not to wholesome words, even the Words of our Lord Jesus Christ, and to the doctrine which is according to godliness;
>
> He is proud, knowing nothing, but doting about questions and strifes of words; whereof cometh envy, strife, railings, evil surmisings,
>
> Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself (I Tim. 6:3-5).

It was because of the necessity of judgment in this realm and because God's Word was the only safe standard for such judgment, that the Lord Jesus Christ voiced the admonition,

> Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me (John 5:39).

And it was for this reason that the Berean believers were commended because,

> They received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so (Acts 17:11).

It by no means detracts from the force of this last Scripture to realize that the word "searched" in the Greek is the same word which elsewhere is translated by the word "judged."

That God's Word is the standard for our judgment is also made plain in the matter of judging and purifying our personal lives. It is as much because the Word is the standard by which we are to judge as because it is a means whereby the soul is strengthened to put sinful things out of the life, that the Psalmist said,

> Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy Word (Ps. 119:9).

And,

> Thy Word have I hid in mine heart, that I might not sin against Thee (Ps. 119:11).

And the necessity for judging according to God's Word is also apparent in matters pertaining to the lives of other believers. This was the standard which the Apostle Paul indicated when he said,

> If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.
>
> Yet count him not as an enemy, but admonish him as a brother (II Thes. 3:14-15).

The place of God's Word in the judgment of the believer, as well as its power in his testimony, is indicated in the Apostle Paul's insistence that one of the essential qualifications of a bishop is

> Holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers (Titus 1:9).

And of like force was his solemn charge to Timothy,

> Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine (II Tim. 4:2).

Human opinion is valueless. It is just as liable to err as to be true. But that man whose will is submitted to the will of his Lord and who makes God's Word his constant meditation, as he will if he is "spiritual" in the scriptural sense of the word, has an infallible guide, and an infallible standard of judgment. In his life will be manifest that righteous and balanced judgment of which the Scripture says,

> But he that is spiritual judgeth all things, yet he himself is judged of no man.
>
> For who hath known the mind of the Lord, that he may instruct Him? But we have the mind of Christ (I Cor. 2:15-16)

THE law of God is firm to the letter, and His justice cannot yield to the petition of human weakness—but grace has provided for the sinner's redemption.

—*Witherby*

SHOULD A GOD OF LOVE HAVE A HELL IN HIS UNIVERSE?

by MAURICE G. DAMETZ

THE natural man hates the thought of hell. He is a rebel against God, and cannot endure the thought that one day he will be called to account for his rebellion and judged for his sin. Fleeing from an accusing conscience he seeks refuge in denials of the reality of hell. Dametz shows that such denials are unreasonable, to say nothing of unscriptural.

THE subject of hell is unpleasant, but it is of the utmost importance that men should know that God says there is a hell. Hell is not a question of one man's opinion or another's; the Bible reveals it, God says it plainly. Had there been no hell taught in the Bible, there would have been no infidelity, no new theology, no modernism, no Christian Science, no Unitarianism, no Russellism, and no Seventh Day Adventism, for all of these "isms" deny the Bible doctrine of hell. Neither would there be any efforts to deny the virgin birth of Christ, and His substitutionary atonement. The tap-root of all infidelity is hatred for the doctrine of hell. Quite recently a congress of the clergy met in England and attempted to abolish hell. What a fearful responsibility men take upon themselves to fly into the face of the Word of the living God, and say "there is no hell." It is an awful and fearful thing to increase the traffic to hell by leading men to believe that there is no hell. Surely God will hold every preacher to strict account on this matter.

Jerome K. Jerome, the novelist says, "It is time, surely, for the church of Christ to clear its Founder's name of the stigma of having proclaimed and preached a God of cruelty and revenge. It is an evil heresy, stultifying the teachings of Christ. Until it is openly and authoritatively recanted, the church remains the advocate and apologist of cruelty." This quite fairly expresses and represents the modern attitude toward the Bible doctrine of hell, and this leads us to our question, "Should a God of love have a hell in His universe? Is it right that the God of love, the God Who wrote John 3:16, should have a hell in His universe?" Let us face this question squarely, openly and unflinchingly.

God must have a hell in His universe because

I. IT IS RIGHT TO SEPARATE THE BAD FROM THE GOOD

FACE it fairly. Is it right that the bad should be separated from the good? Is it right that the state should have a prison in which to put wicked men? Are penitentiaries a sign of weakness on the part of rulers? Shall we allow men with mania for murder and crime to run at large? Could good government exist? Could civilization live if we refuse to separate the evil from the good? Is it right to quarantine disease and to build hospitals to separate the diseased from the healthy? Is it right to separate the dead from the living? You answer, "Most assuredly, yes." Then it is absolutely right for God to have a hell—a place to put the godless, the God-defying and denying, the Christ-rejectors. There must be a hell. Wicked men could never be satisfied in heaven, and were they there it would not be heaven. God must separate the wicked from the righteous.

An incident is related which happened some years ago—two men were running to board their excursion boats. One was a Sunday School Superintendent and the other was a brewer. The Sunday School Superintendent was going to a Sunday School picnic, while the brewer was going to a brewer's convention. Both got on the wrong boats—the Sunday School Superintendent getting on the boat bound for the brewer's convention and the brewer getting on the boat with the Sunday School people, and neither made the discovery until it was too late. Both were in misery all day long, especially the brewer who could not stand

to hear the songs and testimonies of Christians. This will serve to illustrate to us the reason for a God of love having a hell. The godless must be separated from the righteous, for no ungodly man could be at home in heaven, and their presence there would make heaven a place of woe instead of a place of joy. It would fill it with discord instead of harmony. God is absolutely righteous and loving in separating the one from the other.

Dear reader, do not be caught thinking the shallow thoughts of Modernism. Face things as they are. As long as truth is truth, as long as the Bible is the Word of God, and Christ is the Son of God—there is a hell, a hell for every sinner out of Christ. Again, God must have a hell in His universe because

II. IT IS RIGHT TO PUNISH SIN

IT IS a fundamental law of the universe that sin must be punished. Sin is rebellion against God. "Sin is transgression of the law" (I John 3:4). How could God sustain His authority and permit sin to go unpunished? To do so would be to bow His will to the will of the creature. This would make gods of sinners, and would plunge the universe into unimaginable anarchy, confusion, and chaos. To sustain His authority and to maintain order in His universe God must punish sin. He must have a hell in His universe or He could not be God!

Even in human relationships the necessity of judgment for sin is recognized, though not as clearly as it should be. Two young men kidnap a beautiful little boy, mutilate his body, and murder him in cold blood. Another kidnaps an innocent little girl, outrages her, and then dismembers her body. In a French home a mother is found nailed to the wall. On the opposite wall, facing her, is the body of her babe—crucified. Ought not those who do such things be punished? Even imperfect human justice cries out against them, and decrees that those who perpetrate them must suffer.

But one of the most striking points of evidence which proves the necessity of judgment if law and order are to be maintained is the tide of crime which is setting in with apparently irresistible force throughout the civilized world. Can any thoughtful observer doubt that there is a close connection between moderation in the severity of penalties meted out and the laxity with which law is enforced and the crime wave which is sweeping through our fair land? For instance, there can be no reasonable doubt that the commutation of the death penalty in many brutal murder cases, which has been advertised throughout the nation, is reaping its harvest in the rapidly multiplying number of such murders which is testified in the headlines of our daily papers. The modern tendency to minimize the punishment of criminals can continue only to the suicide of civilization.

Yes! God must punish sin. And to punish sin He must have a hell in His universe. And let it be said that in hell there will be no blame for God. Rather every soul who goes there must confess that God is righteous in His judgments.

God also must have a hell in His universe because,

III. HELL IS A PLACE PREPARED FOR THE DEVIL AND HIS ANGELS

HELL is not prepared primarily for men, but for the devil and his angels. Listen to the Words of the Lord Jesus—"Then shall He say also unto them on the left hand, depart from Me, ye cursed, into everlasting fire, PREPARED FOR THE DEVIL AND HIS ANGELS" (Matt. 25:41). God has prepared for men a Lamb slain from before the foundation of the world and He says He is "NOT WILLING THAT ANY SHOULD PERISH" (II Pet. 3:9). Men go to hell because they deliberately choose to go there. God does not force hell upon them, they go there of their own accord. Men hate all that heaven loves. Heaven loves purity and cleanness—men love uncleanness. Heaven loves and honors the work of Christ, but men despise the Cross. Endless sin and endless woe are theirs, and they go to hell in spite of God having died for them, and having wept over them, and having plead with them. Nobody drives them. They go because they choose to go, and they have no one to blame but themselves. And the great loving heart of God says, "All I can do for the man who hardens himself against My love, and My warning, and My pleading, is to let him share the fate of his father the devil." To put him in heaven would be worse than hell for him. Remember; God is not cruel nor revengeful: it is infinitely loving, and just for Him to have a hell

> *OF HIM Whom God has appointed to judge the world, it shall not be said when the assize is over that He winked at the crimes of some and extenuated them, while He searched out the faults of others and convicted them. He will be fair and upright throughout.*"
>
> —*C. H. Spurgeon*

in His universe, in which to place the incorrigible.

Furthermore, a loving God should have a hell in His universe because

IV. GOD HAS DONE HIS UTMOST TO KEEP MEN OUT OF HELL

ALL the sacrifice that heaven could make has been made for sinful men. God has done His very best. He has planted the Tree of Calvary on the road to hell. Oh, what a Saviour! He could have remained in the glories of heaven but He says to sinful man "I love you, I take your guilt, I will die for you. I will bear your judgment." And He pleads, "Why will ye die?" Christ's death on the Cross abundantly justifies hell. Hell must be an awful place since Jesus must die to keep men out of it. Christ's death is the foundation of heaven and hell. To accept Christ makes it right that men should go to heaven and to reject Christ makes it right that men should go to hell. God can do no more—He has done His very utmost. Men despise the Cross, they reject the finished work of Christ, and what can God do but let them go?

A young libertine of Ohio was sentenced to hang. G. K. Nash was the governor, and a petition was circulated to have his sentence changed. This the Governor refused to consider. Finally the young man's mother came to the governor, fell on her knees, and begged for clemency. The governor consented to go and visit the boy. As the governor entered the corridor, the young man saw him and said to himself, "There comes some preacher to bow-wow over me and I refuse to see him." "Good morning, James," said the governor, and James turned his back. "I have come to see you," whereupon the young man said, "I do not care to talk, and you will do me a favor to go away." "Very sorry," said the governor, "Good day." The turn-key came in. "Well Jim, how did you and the governor get along?" and James trembling, said, "Do you mean to tell me that was governor Nash?" "Yes," said the turn-key, "He came to help you." "My God," said James, "what a fool I am. He meant to help me and I wouldn't let him." He went into despair and continued crying, "He meant to help me, but I wouldn't let him." The last word as the black cap was placed over his head, and the hangman's knot was tied, was, "He meant to help me and I wouldn't let him." Oh, sinner, Christ-rejector, Christ wants to save you, come to the Cross. When it is too late, you will say," Christ wanted to save me, and I would not let Him."

God is completely justified in having a hell in His universe. His government could not exist without hell. From the fore-going it is therefore reasonable and logical that there should be a hell. And God remains the loving God of John 3:16. Rebellious men can blame none but themselves for their punishment. There is a hell for every sinner out of Christ, but thank God, there is a Christ for every sinner out of hell. Accept Him as your personal Saviour now. Eternity is near. Where will you spend it? Decide now, 'ere it is too late. God takes no pleasure in the death of the wicked.

JUDGMENT OF THE LIVING NATIONS

by R. R. Boese

ONE of the most abused passages in God's Word is the Parable of the Sheep and the Goats. Many have attempted to use it to prove that men get salvation by their good works. Boese shows the fallacy of this conclusion and suggests the scriptural interpretation.

THERE is coming a great judgment of the living nations. This world of ours, reeking in sin, lo, these many years, in that day shall be the subject of judgment. The judgment under discussion shall take place at the end of the Great Tribulation (a short dispensation which follows the age in which

D. B. I. BUILDING NEWS

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH WITH PROGRESS AT THE "L. J. FOWLER MEMORIAL CAMPUS"

Progress on the New Building

LAST month we announced the beginning of work on the first unit of the new buildings. The pictures which appear in this issue of "D. B. . Building News," will tell more graphically than words what progress has been made.

In excavating, the men struck very hard digging, which impeded the work somewhat, but in spite of hat fact they have been able to finish the excavation, nd to finish the basement of the first unit. As this ssue goes to press they are finishing the first floor, preparatory to starting up with the walls. Already brick, cinder block, and other materials are on the ground for the walls of the first story, and materials for the second are being hauled.

It now appears that it will be impossible to finish this unit before school opens, but work will be pushed steadily forward as God provides the necessary money, and we hope to be able to have this building in readiness for occupancy early in the school year.

This first unit will be thirty feet by ninety feet in size, and two stories high, with a full basement. When completed it will accomodate at least half of the students, and will stop part of the rent drain at once.

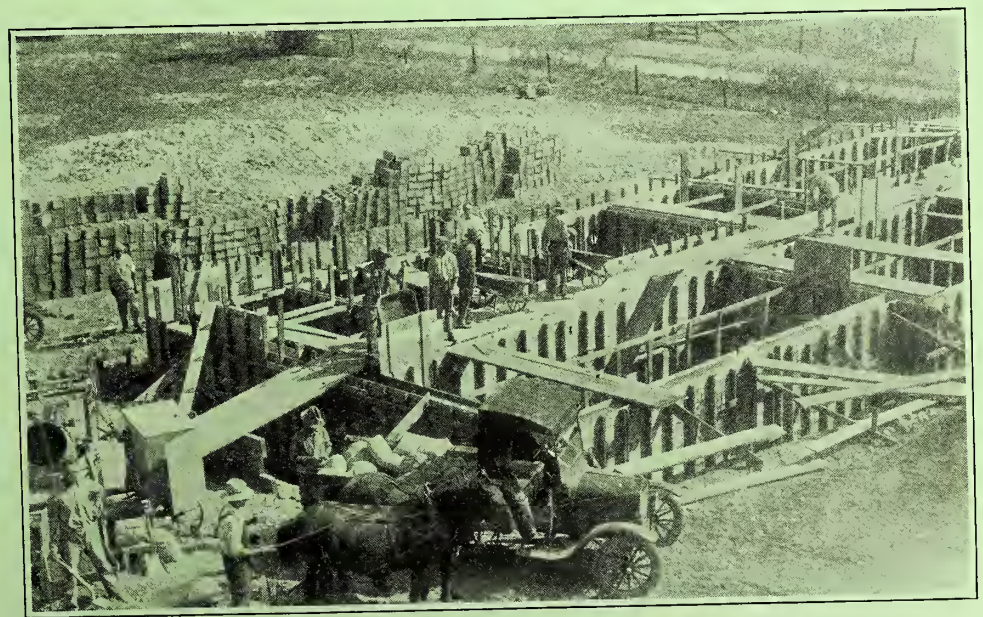
Bear in mind the financial plan which under God we have felt led to adopt:

"As the money comes in the buildings go up!
As the buildings go up the rent drain stops!"

Every cent of the money provided thus far has gone only for materials or equipment. Every bit of the labor has been donated by workers, students, or friends. As we stated before, materials are on hand or ordered to last a few days longer, but larger provision must be made at once if work on this building is to continue without interruption.

Pray earnestly, dear friends. Together let us plead God's promises, with full expectation that He will supply.

"My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19)



Students and workers at work on their new home
Pouring cement for the basement of the first unit

As the money comes in the buildings go up!



The Financial Situation

IN THE first issue of "D. B. I. Building News," we outlined our immediate needs. These included only things which were actually necessary to complete the first unit and to get it ready for occupancy. Let us remind you of what these needs are:

For Power Plant	*$7,000.00*
For Deep Well, Pump and Storage Tank	*12,000.00*
For Sewage System	*2,000.00*
For First Unit of the New Buildings	*12,000.00*
Total	*$33,000.00*

As we told you before, the installation of the Water Works, Power and Light Plant, and Sewage System will provide equipment adequate to care for additional units, which will make possible adding other buildings with much less outlay than is necessary for this first unit.

Of the amount needed, $7,600.00 has been provided, so here is the financial situation up to date:

Immediate needs	*33,000.00*
Cash in hand	*7,600.00*
Balance needed	*25,400.00*

It has been truly wonderful to see how God has provided. Up to the present time the men have not had to miss one day's work on account of lack of funds. Surely this is cause for us to rejoice and to glorify God for His grace in making provision.

However this situation is also a call to prayer. The funds provided thus far have been nearly used up for building equipment and materials. To continue work there is need for immediate supply of further funds. In order to get the use of this first unit when it is completed, orders should be placed very soon for the installation of the water works and lighting plant, and it will be necessary soon to begin work on the sewage system, but we can do none of these things until funds are in hand to care for them. Please join us in prayer, that God may move upon the hearts of His children to supply these needs. He has wrought marvellously in the past. We know that if He sees fit He can use these very lines to burden some of His stewards to assume the responsibility for one or more of the items named. But we are leaving that with Him. We know that He is able. We know that He cares. We know that He will provide in His own good way. So we call on you, our friends and loyal co-laborers in the gospel, to join with us in earnest, prevailing supplication, and as He lays it upon your heart to give, do whatsoever His Spirit bids you do.



Some of the Crew

Workers and Students at work on the new building, under the direction of Rev. C. Reuben Lindquist, on the left

"Call unto Me, and I will answer thee and shew thee great and mighty things which thou knowest not" (Jer. 33:3).

Carry On!

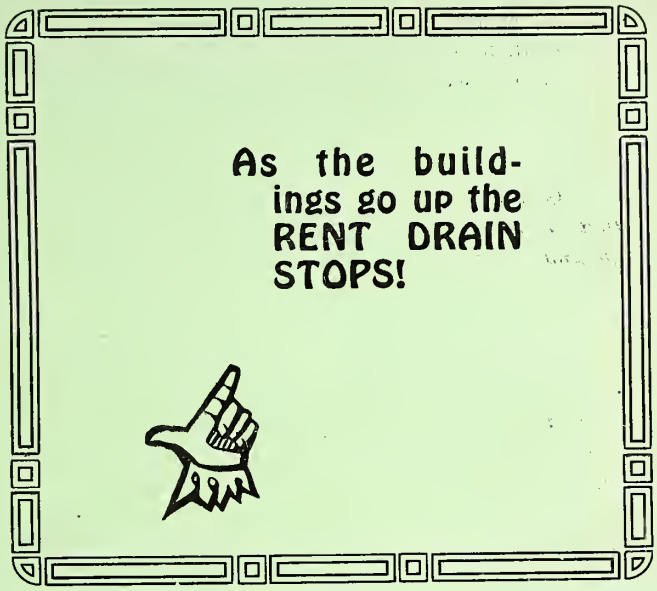
IT HAS been a means of rich blessing to our hearts here at D. B. I. to realize the spirit which God is working in the hearts of His children. On every hand we hear expressions of stedfast purpose to carry on until God has stopped that rent drain. One godly pastor, a constant reader of "Grace and Truth," has written,

> *"I rejoice with you that the Lord provided the money so that the property could be secured. Now for the buildings! He is able!"*

By the way, this pastor advertises this month in our Free Pastor's Service under B3. Another member of the "Grace and Truth" family, a young woman in the east, at a real sacrifice gave one hundred dollars to the fund for the purchase of the Campus. When she read the news that full provision had been made, she wrote,

> *"I was exceedingly happy to learn that God had made full provision for the New Campus by July 19th. Enclosed find $5.00 as an offering toward the new buildings. I do not feel that I should make a pledge at this time, but I will try to find something to send every week."*

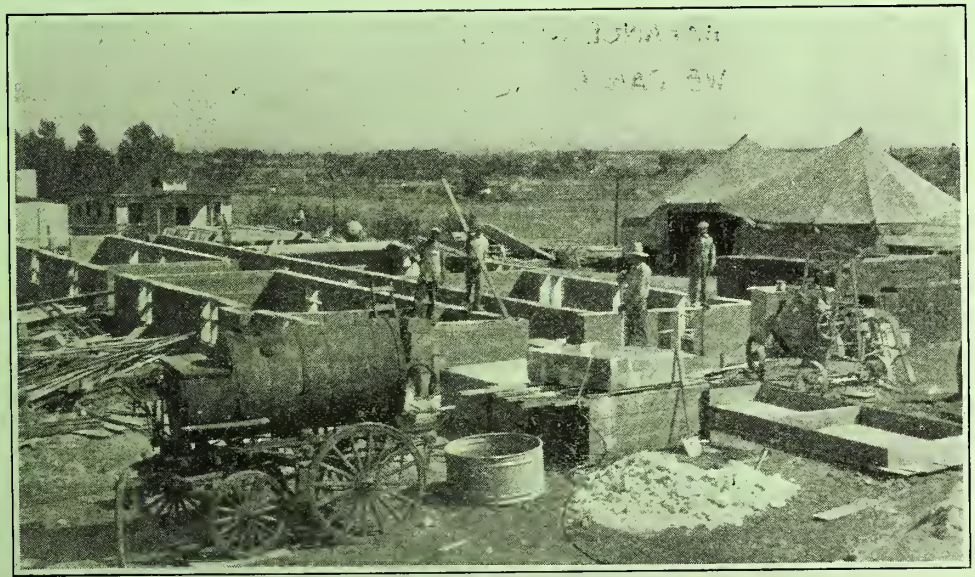
Since that time she has sent $5.00 every week. Another brother, a Denver business man, when he saw the thermometer hanging in the Chapel at D. B. I., headed,



"$21,500.00 needed by July 19th," purposed in his heart that he would be the instrument in God's hand to provide the five hundred dollars. He first gave generously himself. Then he went to his friends and told them that he considered the work of the Denver Bible Institute a worthy work, and that he would appreciate their cooperation in raising at least $500.00 for the Campus fund. They responded heartily, and in a few days he brought in the $500.00. The other day he sent in a liberal offering, and labelled it,

> *"_____'s initial offering for the new Building Fund of the Denver Bible Institute."*

These are only a few among many manifestations of such a warm and loyal spirit of cooperation which have cheered and gladdened our hearts. Surely the Spirit



The foundation of the first unit completed

By this time this issue is in your hands the first floor will be in and the walls going up

ROCKMONT COLLEGE LIBRARY

of God is moving on the hearts of His children, burdening them to stand by in this hour of tremendous need in the work of D. B. I.

"God is able to make all grace abound toward you, that ye, always having all sufficiency in all things may abound to every good work" (II Cor. 9:8).

Some Interesting Contributions

WE HAVE had some exceedingly interesting contributions on the new dormitory fund. Some of God's children, who have not been able to do all they wished by way of cash offerings, have given other things to be sold and the proceeds turned in to the Building Fund.

One earnest Christian woman turned in a beautiful diamond ring.

Another woman, a widow whose husband before his death had been manufacturing a baking powder for which he held the patent, gave us nearly a ton of baking powder. It's good baking powder, too!

A family who wanted to give, but had no money because of the father's unemployment, brought in an Underwood typewriter to the treasurer, and said, "Sell it and use the money as our offering to the Building Fund."

A young man who already had given most generously, brought us a Mellophone, asking that it, too, be sold and the proceeds used to help put up the new building.

One friend sent in four Liberty Bonds as her offering.

And another, a young man, gave as his offering four shares of Public Utilities stock.

God has used such offerings in a very real way to help meet the need. For such sacrifices as these, as well as for the sacrifices of those who have been able to make cash offerings, we give thanks to our God.

"Every man, according as he purposeth in his heart, so let him give, not grudgingly or of necessity; for God loveth a cheerful giver" (II Cor. 9:7).

$25,400 Needed

TO COMPLETE THE FIRST UNIT, INSTALL WATER WORKS, LIGHT AND POWER PLANT, AND SEWAGE SYSTEM

Total amount required for these immediate needs	**$33,000.00**
Cash in hand	**7,600.00**
BALANCE NEEDED	**$25,400.00**

REMEMBER! WE CAN BUILD ONLY AS THE MONEY COMES IN!

As the Money Comes In the Buildings Go Up !

Cut this out and send it in with the offering which God lays on your heart!

Date.....

Dear Friends at D. B. I.:

Being burdened by God's Spirit to help "STOP THAT RENT DRAIN," I enclose.....Dollars as an offering to help build and equip the new buildings now being erected on the "L. J. Fowler Memorial Campus" of the Denver Bible Institute.

Name.....

Street.....

City.....

As the Buildings Go Up the Rent Drain Stops !

we are now living). This judgment is not individualistic, but is a judgment of all nations living then upon the earth. Each nation will be divided into two parts, the one composed of believers, and the other of unbelievers. Each group will then be dealt with as a unit. The righteous nations shall enter into the Kingdom of Christ, while the wicked will take their place in everlasting punishment. May the God of all grace awaken each and every one of us to the realities of His righteous judgments, and inspire us anew to a more faithful presentation of the righteous judgments of our God.

I. THE JUDGE OF THE LIVING NATIONS

> And when the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory (Matt. 25:31).

IN THE human realm when an important trial is to take place our minds are immediately concerned with the questions, "Who is the Judge?" For much depends upon the judge as to the outcome of the trial. So when we turn to the divine judgments of the future, it is well for us to know who the judge shall be. And as we study God's Word we are brought face to face with God's appointed Judge—the Lord Jesus Christ.

> For the Father judgeth no man, but hath committed all judgment unto the Son . . . and hath given Him authority to execute judgment also, because He is the Son of Man (John 5:22, 27).

The Son of Man once despised and rejected shall judge the nations. That One, Who nineteen hundred years ago stood before Pilate, the Governor, with the Chief Priests and Elders accusing Him, with an angry and tumultuous crowd demanding His crucifixion, not counting Him worthy to be released unto them; the One Who wore the scarlet robe and the platted crown of thorns; the One Who received mock worship from ungodly men; the One Whom soldiers spat upon; and the One Who was nailed to the cruel Cross of Calvary where He, the Son of God, bore God's righteous judgment for guilty man's sin; He is the One Who shall judge the living nations.

The next question which logically comes to our mind concerning a judge in the human realm is, "What is His reputation?" Many of the judges in our land today have a mighty poor reputation for one who is placed in office to enforce the laws of the land. At times we even hear of judges releasing law-breakers for large sums of money. We speak of such a thing as the judge being bought off. For such cause, no doubt, many men do not receive their just deserts. Then, too, the judges being yet finite, there is always the possibility of their making mistakes, for man "looketh on the outward appearance, but God looketh on the heart." But the Judge of the living Nations, being the Son of God, is holy and righteous, for we read,

> He is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He (Deut. 32:4).

The Apostle Paul also gives us many clear, ringing testimonies of the righteousness of the Lord Jesus, one of which is found in II Timothy 4:8 where he calls Him the "Righteous Judge." Rev. 15:4 is also very clear and definite in its testimony:

> Who shall not fear Thee, O God, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest.

He, being the Holy and Righteous One, there is absolutely no possibility of His making a mistake. Money, or any other form of bribe will carry absolutely no weight with Him. Thus the living nations are assured of a fair trial.

The next question which comes to our minds concerning a judge is, "How much influence, or authority, does he have in human affairs?" If a judge does not have a great deal of influence, or authority, and those being tried are not satisfied with his judgment, the case is carried to a higher court. But when the Lord Jesus Christ comes to judge the living nations they will stand before the highest court. They will stand before the judgment bar of God.

> And when the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory (Matt. 25:31).

He shall come in His glory and shall sit upon the throne of His glory. Ah! no longer is the Lord Jesus manifested in humility. No! He comes in His glory. He comes in His own glory, for we find that God hath highly exalted Him,

> Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Phil. 2:9-11).

In His first coming, His coming in humiliation, when He was being taken for trial, He told the men that they could have no power over Him except it were the Father's will, for if He wished He could send for twelve legions of angels and thus be delivered from them. Since it was the Father's will for Him to suffer at the hands of cruel men, He did not then ask for the angels. But now when He comes in glory to judge the nations the holy angels accompany Him for He is now the exalted One. Many other Scriptures speak of His coming glory.

> For the Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works (Matt. 16:27).
>
> And I saw heaven opened, and behold a white horse: and He that sat upon him was called Faithful and True, and in righteousness He doth judge

and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written that no man knew, but He Himself. And He was clothed with a vesture dipped in blood: and His name is called The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fiereeness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS (Rev. 19:11-16).

This coming shall take place at the end of the Great Tribulation, for that shall be the time of His glorious appearing and the establishment of the throne of His Kingdom.

And when the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory (Matt. 25:31).

When the living nations are called to judgment they must stand before the One Whom many of them rejected, the One Who is just and right; the One with Whom nothing is impossible; the One Whose glory transcends all human comprehension. They will stand in the presence of the Son of the living God!

II. THE TRIAL OF THE LIVING NATIONS

When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: And He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me. Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungered, and ye gave Me no meat; I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in; naked, and ye clothed Me not: sick, and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me. And these shall go away into everlasting punishment: but the righteous into life eternal (Matt. 25:31-46).

ONE central fact gives us the key to this judgment. God is here dealing primarily with nations, not with individuals. Of course the faith or unbelief of the individual determines which group he is included in. The "sheep" will be exclusively believers. Such is the consistent use which the Scripture makes of the symbol "sheep." On the other hand, the "goats" will be exclusively unbelievers. They all go away into everlasting punishment. This no believer can ever do. But having recognized that the faith or the unbelief of the individual will determine the group in which he is included, let us remember that the practical effect of this division is to separate each nation into two parts, the one part composed of believers, the other of unbelievers. From other Scriptures we know that God will deal with individuals in individual judgments determining the rewards of the individual believer for the deeds done in the body, or determining the particular degree of punishment which each individual unbeliever must suffer, that judgment being based upon his works. But this is not the primary message of this judgment of the living nations. Rather this judgment is a judgment to determine the nations which shall enter into the Kingdom. The division having been made, God deals with the nations thus defined as a coporate group. On the one hand will be a group of nations composed of the believers from among those nations. On the other hand will be a similar group of nations composed of the unbelievers of the same nations from which the believers were drawn. The nations in the one group enter into the joys of the Kingdom. Those of the other enter into the woes of hell. Thus is fulfilled the prophecy,

The wicked shall be turned into hell, and all the nations that forget God (Ps. 9:17).

It should be borne in mind that such a division of the nations is plainly indicated in God's dealing with His people Israel. Any careful Bible student is bound to recognize that Israel, nationally, falls into three divisions. In some instances in speaking of Israel the Spirit designates the nation as a whole composed of believers and unbelievers. In other instances speaking of Israel He refers exclusively to believers of the nation Israel. And in yet other instances He designates the Elect Remnant of the seed of Israel who have a special place in the plans and purposes of God. In each case a careful study of the context in which the reference to the nation Israel appears will indicate which of these divisions is meant. Perhaps two outstanding examples will help to make this more clear. It is quite evident that God is speaking of unbelieving Israel when He says,

But Israel, which followed after the law of righteousness, hath not attained unto the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that Stumblingstone; as it is written, Behold, I lay in Sion a Stumblingstone and a Rock of Offense: and whosoever believeth on Him shall not be ashamed (Rom. 9:31-33).

But it is just as evident that believing Israel was in the mind of the Spirit when He said,

> And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob (Rom. 11:26).

Such then is the division which the Lord makes between the nations in this day of national judgment.

It is to be noted, too, that this judgment is a judgment primarily of national works. The nations on the one hand enter into the Kingdom to "inherit" it because of their treatment of the Lord in the treatment which they have accorded to these "brethren." The other group of nations goes away into hell-fire there to suffer God's vengeance for their mistreatment of their Lord in the person of His servants. In that day the line of demarkation will be very clearly drawn. Men will be positively for the Lord and will show their allegiance to Him by the treatment which they accord His messengers, or they will be enlisted under the banner of Antichrist and will clearly show their colors by their persecution and mistreatment of the messengers of the living God. This is the line which is drawn between the nations. There is here no depicting of the salvation or judgment of individuals, but rather a setting forth of national participation in the Kingdom, or national exclusion from the Kingdom according to the treatment which the "brethren" have received at the hands of these nations. It is left for other Scriptures to set forth the individual judgments, whether of the salvation of the individual, or the rewards of the individual believer and of the degrees of punishment of the individual unbeliever.

That this cannot be a setting forth of individual salvation or condemnation, is evident from another consideration. God's Word plainly teaches that salvation is secured on the ground of God's grace operative through faith in the shed blood of Christ. Our works have no part in determining that issue. Hear the inspired testimony,

> For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast (Eph. 2:8-9).
>
> Not by works of righteousness which we have done, but according to His mercy He saved us (Titus 3:5).

This unmistakable teaching shows clearly how unscriptural it is to conclude in the parable of the sheep and the goats that salvation is by works. And in view of the prominence which works are given in that judgment it serves to emphasize the nationalistic character of that judgment.

III. THE SENTENCE OF THE LIVING NATIONS

> Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world (Matt. 25:34).

THE Lord will recompense those who live and labor for Him. It is by the Lord's grace that weak, finite beings such as we, should be permitted the privilege of serving Him. After we have taken a glimpse at Calvary we serve Him out of pure love, if we have any gratefulness in our hearts at all. But the Lord in His marvelous and matchless grace promises a reward for every bit of service done in His Name.

> For whosoever shall give you a cup of water to drink in My Name, because ye belong to Christ, verily I say unto you, he shall not lose His reward (Mark 9:41).
>
> For God is not unrighteous to forget your work and labor of love, which ye have showed toward His Name, in that ye have ministered to the saints, and do minister (Heb. 6:10).

The nations who have loved their God shall be blessed beyond all human conception. They will have passed through the Great Tribulation and suffered many things from the Antichrist and his followers, but now they shall receive the Kingdom blessing. They are exalted above their enemies, and for the service which they have been permitted to render they receive great recompense of reward.

But oh, the sadness that comes to our hearts as we consider the sentence of those on His left hand, those who have not believed in the Lord Jesus, but rather have followed the Antichrist, and given to him their devotion!

> Then shall he say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels (Matt. 25:41).

These nations shall suffer eternally in the fire prepared for the devil and his angels. Some have tried to do away with the doctrine of hell-fire, but God's Word still teaches it, therefore it cannot be done away with.

> The wicked shall be turned into hell, and all the nations that forget God (Ps. 9:17).
>
> But He shall say, I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac, and Jacob, and all the prophets, in the Kingdom of God, and you yourselves thrust out (Luke 13:27-28).
>
> And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold everyone on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. And so

(Continued on P. 327)

IN THE HARVEST FIELD

Conducted by Jesse Roy Jones

God's blessing was very manifest in Dean Fowler's ministry in the east last month. Many testified of blessing received; others were led out into definite decisions for the Lord Jesus Christ, and a number who sat under Dean Fowler's ministry on this trip have already applied to be received as students in the Denver Bible Institute.

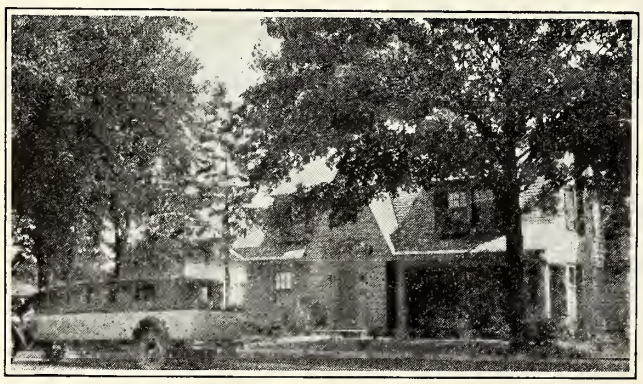
The Gull Lake Bible Conference, at Gull Lake, Michigan, is a faithful testimony. In spite of many problems its management has gone forward, trusting in the Lord. His blessing has been so manifest as to inspire confidence and to convince many of God's children that His method of reaching His people during these days is preeminently by means of the Bible Conferences. Rev. I. Van Westenbrugge is worthy of special honor for the part which he has had in the conducting and maintaining of this testimony.

Another testimony on which God's blessing has been especially evident in spite of many difficulties is the Greater Michigan Bible Conference, of Muskegon. The man who, under God, has been most largely instrumental in establishing this testimony is Rev. Thomas Wright, pastor of the Calvary Baptist Church. God has mightily blessed and used this brother, though many times he has had to labour in the face of terrific odds.

Pastor Bultema, pastor of the First Berean Reformed Church, of Muskegon, Mich., is another man of God, mighty in the Scriptures. Last spring Dean Fowler had the privilege of fellowshipping with Pastor Bultema in three days of Bible Conference in his church.

It is the firm conviction of the pastor of Calvary Baptist Church, Norwich, New York, that nothing is too modern to be useful in the supremely important business of saving souls. It was this conviction that led him to secure for the use of the church a Flexible-Buick bus, the picture of which accompanies this article.

The pastor is Norman S. McPherson who in 1921 was a student in the Denver Bible Institute. He completed his training at Princeton Theological Seminary and has now been pastor of Calvary Baptist Church of Norwich, N. Y. for twenty months.



Gospel Bus used by Pastor Norman S. McPherson

The church is situated in a small city in central New York. There are several small communities within a radius of a few miles where no regular services are held. The bus was purchased primarily with the thought that much spiritual help might be brought to these scattered communities through services conducted by the members, and particularly the young people, of Calvary Church.

Quite recently two such services were held in a union chapel at Springvale where no regular services have been held for about 25 years. At each service about 80 people crowded the chapel, bearing testimony to the spiritual helpfulness of the services. The young people's choir of the church was on hand to contribute to a live, spiritual song service. To the last of these services the bus carried 26 people.

Not only is this bus used for evangelistic services, but it is the means of bringing much pleasure to special Sunday School groups on corn roasts and outings. The bus is used on a regular route around the city to bring people to Sunday School and Church who otherwise would be unable to attend. Although it represents an investment of about $4,000 it is felt that the results are fully justifying the expenditure and that, after all, mere money offers no standard for measuring spiritual values.

God is signally blessing the ministry of Rev. R. S. Beal. He is pastor of the First Baptist Church of Tucson, Arizona, member of the board of Directors of the Denver Bible Institute; and assistant editor of "Grace and Truth." In a recent letter he reports as follows: "Our work is moving along nicely this summer. Have had one of the best summers in the history of the church. Conversions most every Sunday. Last week ten came in with us, the week before, nine and so on."

BIBLE SEED THOUGHTS

Conducted by R. S. Beal

"WE SPEAK THAT WE DO KNOW"

John 3:11

Introduction:
We know—Our Blessed Certainty
We know by what is written
I Cor. 2:9-15
Luke 1:4
I John 5:13

I. WE KNOW THAT IN US DWELLETH NO GOOD THING
Rom. 7:18

II. WE KNOW THAT THE LAW WAS GIVEN TO BRING CONVICTION—NOT SALVATION
Rom. 3:19-20

III. WE KNOW THAT WE ARE REDEEMED BY THE BLOOD OF CHRIST
I Pet. 1:18

IV. WE KNOW THAT BELIEVING IN HIM WE HAVE ETERNAL LIFE
I John 5:10-13

V. WE KNOW THAT HE IS ABLE TO KEEP THAT WHICH WE HAVE COMMITTED UNTO HIM
II Tim. 1:12

VI. WE KNOW THAT WE SHALL BE LIKE HIM, WHEN HE COMES AGAIN
I John 3:2

—H. A. W.

DOES PAUL CONTRADICT CHRIST?

I. IN HIS TEACHING CONCERNING THE LAW?
Contradiction?
Matt. 19:17 vs. Gal. 3:21, Rom. 3:20

A. Both teach Salvation by law keeping is theoretically a possibility
Matt. 19:16-17
Cf. Gal. 3:12, Rom. 2:7

B. Both teach Salvation by law keeping is practically an impossibility
Matt. 19:18-26
Cf. Rom. 2:7, Gal. 3:10-11

C. Both teach that the Law is our schoolmaster to bring us to Christ
John 5:39-40
Cf. Gal. 3:24

II. IN HIS TEACHING CONCERNING SALVATION?
Contradiction?
Matt. 5:20 vs. I Tim. 1:15
Cf. Luke 19:10 vs. Heb. 12:14
They agree in teaching that Savation is:

A. By the shed blood of Christ
Matt. 26:28
Cf. Eph. 1:7

B. Through Faith
John 3:16
Cf. Eph. 2:8-9

C. Involves a New Birth
John 3:3, 16; John 1:12 Cf. Gal. 3:26

D. Bestows a perfect righteousness
Matt. 5:48 (Note future) Cf. Rom. 3:22

E. Secures forever from judgment
John 10:28-29
Cf. Rom. 8:33-39
John 5:24
Cf. Rom. 8:1

Conclusion: There is perfect agreement, though in other realms God uses Paul to reveal some truth which the Saviour did not reveal in His earthly life, and some in more full detail, consistent with John 16:12-13, as e.g., Eph. 3:1-9.

—H. A. W.

WHO IS A FOOL?

Introduction: What the natural man thinks about foolishness
Ecc. 10:2 His anatomy is wrong
Ecc. 10:3 He admits his folly
Ecc. 10:14 He talks too much
I Cor. 1:18, 23 He preaches the Cross
In contrast, see what God thinks about foolishness!

I. THE MAN WHO MAKES A MOCK OF SIN IS A FOOL
Prov. 14:9
Prov. 13:19, 20

II. THE MAN WHO DESPISES WISDOM AND INSTRUCTION IS A FOOL
Prov. 1:7
Luke 24:44

III. THE MAN WHO THINKS ONLY OF TIME AND NOT OF ETERNITY IS A FOOL
Luke 12:20

IV. THE MAN WHO TRUSTS IN HIS OWN THOUGHTS AND DEEDS IS A FOOL
Prov. 28:26
Prov. 12:15

V. THE MAN WHO LETS HIS QUESTIONS KEEP HIM FROM CHRIST IS A FOOL
I Cor. 15:36

VI. THE MAN WHO SAYS THERE IS NO GOD IS A FOOL
Ps. 14:1

—H. A. W.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON
Illustrations by ALBERT MYGATT

Fourth Quarter, Lesson 9 **Sunday, December 2, 1928**

PAUL BEFORE HIS JUDGES

Lesson Text: Acts 24:1 to 26:32
Read also 25:1-6

Golden Text:
"I was not disobedient unto the heavenly vision" (Acts 26:19).

When we consider that three whole chapters from the book of Acts are assigned for this lesson it is evident that exhaustive exposition is out of the question. We must of necessity choose from among many rich and valuable truths which they contain those which the Spirit of God impresses upon our hearts as being most helpful for the present discussion. Another time perhaps (if such be God's will), we may be permitted to study these Scriptures again and to discuss some of the things which we must pass over on this occasion.

In the study of each of these Sunday School lessons it is our eager desire, if possible, to find and present a central truth around which cluster many of the practical and doctrinal lessons of the Scriptures assigned. For the present lesson we believe that such a truth is found in the thought of the believer's service, with particular emphasis on the winning of the lost to Christ. The need of the lost and the difficulties encountered by the soul winner are seen in the governors, Felix and Festus and in King Agrippa; and both the essential message of the soul winner and effective methods of soul winning are suggested in Paul's ministration to Felix and to Agrippa.

I. THREE TYPICAL UNBELIEVERS

Felix, Festus and Agrippa, are typical unbelievers. From their dealing with Paul we may learn some of things which Satan uses to blind the minds of unbelievers and to keep them from accepting the Saviour, and at the same time we may learn from them some of the difficulties which the soul winner must encounter in seeking to win the lost.

Felix was an example of the unbeliever in whose life greed was a predominating influence. When he heard the Word, he trembled, but he put off a decision to trust the Saviour, saying, "Go thy way for this time. When I have a more convenient season I will call for thee." Why this delay? Is the explanation not suggested in the next words, "He hoped that money might be given him of Paul that he might loose him"? Felix was so occupied with earthly riches that he was blinded to the true riches of grace in Christ Jesus. Instead of recognizing the apostle Paul as the ambassador of high heaven, sent to him with a message of salvation, he saw in him only an opportunity to increase his revenues. It was not concern for his soul but the greed of gold which led him to send for Paul frequently and to commune with him. There are thousands in the world today like this miserable man. No sacrifice is too great for them to make, no task too difficult to perform, no suffering to severe to risk, if only thereby they may increase their bank account. But preach to them the Lord Jesus Christ and they will turn away from you with a shrug of their shoulders. Surely there is need to remind men of the warning, "What shall it profit a man if he shall gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?" (Matt. 16:26; Mark 10:24-27; I Tim. 6:9-10, 17; Prov. 15:26; Prov. 11:4)

DEAN FOWLER'S RADIO LESSON EXPOSITION

Every Saturday evening Dean Fowler broadcasts the International Sunday School Lesson Exposition from Radio Station K. O. W., of the Associated Industries of Denver, Colorado. The Music Department of the Denver Bible Institute furnishes a number of sacred musical selections on the same program, which covers one hour. Tune in next Saturday evening and get the blessing of Dean Fowler's Lesson Exposition; then if you appreciate it, write to Radio Station K. O. W., Albany Hotel, Denver, Colorado, and tell them that you are grateful to them for putting such a ministry on the air. STATION K. O. W., DENVER, 218 METRES, 1370 KILOCYCLES; 8:00 TO 9:00 O'CLOCK, MOUNTAIN TIME, EVERY SATURDAY EVENING.

Festus, on the other hand, exemplifies the unbeliever in whose life pride predominates. It was pride which led him, on hearing Paul speak of the resurrection, to exclaim with a loud voice, "Paul thou art beside thyself; much learning doth make thee mad" (Acts 26:24). Festus already had expressed his opinion that Jesus was dead, though Paul affirmed that He was alive (Acts 25:19). And now he felt he must maintain his opinion. His loud voice was an attempt to save his face and to impress Agrippa with his own fancied superiority of intellect. His own opinion carried more weight with this man than the Word of God. To him the resurrection and kindred truths were mere superstition. They were contrary to his reasoning; therefore they must be nonsense. In this attitude Festus sets before us one of the most common of the things which keep men from Christ. This is the condition described in the Scripture which says, "The world by wisdom knew not God." (1 Cor. 1:21; Ps. 10:4; Rom. 1:22; Eph. 4:18)

And King Agrippa is typical of the unbeliever who is deterred from accepting Christ by the fear of men. Surely, if, as many students believe, his words, "Almost thou persuadest me to be a Christian" are to be regarded as indicating the depth of conviction which he was experiencing, there could have been no other reason for his hesitancy. Perhaps he feared the scorn of Festus and of others who shared his attitude toward Christians. Perhaps he feared the persecution which the Christians were suffering at this time. Whatever form his fear took, it is apparent that Agrippa feared the face of men. Surely God's Word touched upon one of the most common of human weaknesses when it said, "The fear of man bringeth a snare (Prov. 29:25).

Now just a word about the need of these men. We have seen that pride, and greed and the fear of man kept them from the Saviour. Let us bear in mind these men had the things which the world esteems greatest in value. They had social prestige and political power. They were Roman governors. They had wealth and they had education, but they were without Christ, and without Christ they were lost. (John 3:36; John 3:18)

II. PAUL'S TYPICAL MINISTRATIONS

Paul is typical of the believer whose life is yielded to the Lord Jesus Christ. Called to speak before King Agrippa and his retinue he tells of his early prejudice against the gospel and narrates his meeting with the Lord Jesus Christ on the road to Damascus. Having spoken of the commission which was given him to preach the gospel both to Jew and to Gentile, he exclaims joyfully, "Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision" (Acts 26:19). The sincerity of this confession is very evident as he proceeds to preach the gospel to this king and queen and to the assembled courtiers. Paul was called to win souls to Christ, and thenceforth soul winning became the passion of his life. What a wonderful testimony for any child of God, "I was not disobedient unto the heavenly vision!" Thank God, there are many in the world today who can bear this testimony, but their number is pitifully few compared to the total of those professing to believe in the Lord Jesus Christ. (I Cor. 9:22; I Thes. 1:2-10; Eph. 2:10)

Inasmuch as Paul is typical of the yielded believer, and inasmuch as his ministry is outstanding among the ministries of God's servants in all ages, we may learn some very practical lessons from his dealing with these men. We have clear Scriptural warrant for considering his ministrations as examples for our instruction. (Heb. 13:7; Phil. 3:7-15, 17)

They are typical in their method. In the case of Felix, Paul's method was personal work. He spoke boldly in the judgment hall, it is true, but his testimony to this man was chiefly given in the private audiences which followed. In the case of Festus and Agrippa, however, Paul's testimony was public. What an inspiring scene that was when that gospel preacher stood in the judgment hall and preached the gospel before the king and the queen and the governor and all the chief captains and principal men of that province! What an audience and what a sermon! Personal work and public testimony both have their place in the methods of soul winners. We are persuaded, however, that personal work is being given entirely too little place in these days. (Acts 8:35; Acts 9:20)

These ministrations are typical also in their message. With Felix, Paul reasoned of righteousness (provided through the death and resurrection of Christ, Heb. 10:14; Rom. 4:22-25), of temperance (which is possible only as Christ lives out His resurrection life in us, Gal. 5:23), and of judgment to come (at the second coming of Christ, II Thes. 1:7-10). To Agrippa, he preached, "that Christ should suffer and that He should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles." To these men Paul preached Christ the wisdom and the power of God. To both of them he declared the gospel which is that Christ died for our sins, was raised for our justification, and is coming again to judge His enemies and to reward His servants. From this let us learn the necessity of preaching the Gospel if we would win souls for Christ. It is the power of God unto salvation to everyone that believeth. If the Gospel does not win men nothing else can. (Rom. 1:16; II Pet. 1:23; Acts 26:6, 22, 27)

Let us learn from the example of the Apostle Paul that the God-ordained means of winning lost souls to the Saviour is to preach His Word. We believers have all too little valued the Word of God which is given to equip us for His service; and we have been entirely too slow in our service to depend absolutely on the power of the gospel which alone is the power of God unto salvation to everyone that believeth. If we would be soul winners, let us heed the admonition, "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 3:16-17; Rom. 1:16; II Tim. 4:1-2).

VITAL-TRUTH ILLUSTRATION

A short time ago I read a story that made me thoughtful. A great menagerie was sold at auction. Some straw that had been used as temporary bedding for the wild beasts was bought by a man who owned a livery stable. And horses that had never seen a lion were uneasy and refused to enter the stalls where the straw was. It was an instinctive dread of an unseen enemy. And it is possible for a conscience to be so delicately adjusted to the voice of God that when a lure that we do not certainly know to be sinful, a cunningly baited trap for the soul, is placed in our track, there shall be spiritual instinct; a divine scent, that shall make us draw back and avoid the danger. Paul had such a conscience.

—Sunday School Times

Fourth Quarter, Lesson 10

Sunday, Dec. 9, 1928

PAUL GOES TO ROME

Lesson Text: Acts 27:1 to 28:31; Rom. 1:8-15; Phil. 1:12-14
Read also Psalm 91:9-16

Golden Text:
"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON
Illustrations by ALBERT MYGATT

Fourth Quarter, Lesson 9 **Sunday, December 2, 1928**

PAUL BEFORE HIS JUDGES

Lesson Text: Acts 24:1 to 26:32
Read also 25:1-6

Golden Text:
"I was not disobedient unto the heavenly vision" (Acts 26:19).

When we consider that three whole chapters from the book of Acts are assigned for this lesson it is evident that exhaustive exposition is out of the question. We must of necessity choose from among many rich and valuable truths which they contain those which the Spirit of God impresses upon our hearts as being most helpful for the present discussion. Another time perhaps (if such be God's will), we may be permitted to study these Scriptures again and to discuss some of the things which we must pass over on this occasion.

In the study of each of these Sunday School lessons it is our eager desire, if possible, to find and present a central truth around which cluster many of the practical and doctrinal lessons of the Scriptures assigned. For the present lesson we believe that such a truth is found in the thought of the believer's service, with particular emphasis on the winning of the lost to Christ. The need of the lost and the difficulties encountered by the soul winner are seen in the governors, Felix and Festus and in King Agrippa; and both the essential message of the soul winner and effective methods of soul winning are suggested in Paul's ministration to Felix and to Agrippa.

I. THREE TYPICAL UNBELIEVERS

Felix, Festus and Agrippa, are typical unbelievers. From their dealing with Paul we may learn some of things which Satan uses to blind the minds of unbelievers and to keep them from accepting the Saviour, and at the same time we may learn from them some of the difficulties which the soul winner must encounter in seeking to win the lost.

Felix was an example of the unbeliever in whose life greed was a predominating influence. When he heard the Word, he trembled, but he put off a decision to trust the Saviour, saying, "Go thy way for this time. When I have a more convenient season I will call for thee." Why this delay? Is the explanation not suggested in the next words, "He hoped that money might be given him of Paul that he might loose him"? Felix was so occupied with earthly riches that he was blinded to the true riches of grace in Christ Jesus. Instead of recognizing the apostle Paul as the ambassador of high heaven, sent to him with a message of salvation, he saw in him only an opportunity to increase his revenues. It was not concern for his soul but the greed of gold which led him to send for Paul frequently and to commune with him. There are thousands in the world today like this miserable man. No sacrifice is too great for them to make, no task too difficult to perform, no suffering to severe to risk, if only thereby they may increase their bank account. But preach to them the Lord Jesus Christ and they will turn away from you with a shrug of their shoulders. Surely there is need to remind men of the warning, "What shall it profit a man if he shall gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?" (Matt. 16:26; Mark 10:24-27; I Tim. 6:9-10, 17; Prov. 15:26; Prov. 11:4)

DEAN FOWLER'S RADIO LESSON EXPOSITION

Every Saturday evening Dean Fowler broadcasts the International Sunday School Lesson Exposition from Radio Station K. O. W., of the Associated Industries of Denver, Colorado. The Music Department of the Denver Bible Institute furnishes a number of sacred musical selections on the same program, which covers one hour. Tune in next Saturday evening and get the blessing of Dean Fowler's Lesson Exposition; then if you appreciate it, write to Radio Station K. O. W., Albany Hotel, Denver, Colorado, and tell them that you are grateful to them for putting such a ministry on the air. STATION K. O. W., DENVER, 218 METRES, 1370 KILOCYCLES; 8:00 TO 9:00 O'CLOCK, MOUNTAIN TIME, EVERY SATURDAY EVENING.

Festus, on the other hand, exemplifies the unbeliever in whose life pride predominates. It was pride which led him, on hearing Paul speak of the resurrection, to exclaim with a loud voice, "Paul thou art beside thyself; much learning doth make thee mad" (Acts 26:24). Festus already had expressed his opinion that Jesus was dead, though Paul affirmed that He was alive (Acts 25:19). And now he felt he must maintain his opinion. His loud voice was an attempt to save his face and to impress Agrippa with his own fancied superiority of intellect. His own opinion carried more weight with this man than the Word of God. To him the resurrection and kindred truths were mere superstition. They were contrary to his reasoning; therefore they must be nonsense. In this attitude Festus sets before us one of the most common of the things which keep men from Christ. This is the condition described in the Scripture which says, "The world by wisdom knew not God." (I Cor. 1:21; Ps. 10:4; Rom. 1:22; Eph. 4:18)

And King Agrippa is typical of the unbeliever who is deterred from accepting Christ by the fear of men. Surely, if, as many students believe, his words, "Almost thou persuadest me to be a Christian" are to be regarded as indicating the depth of conviction which he was experiencing, there could have been no other reason for his hesitancy. Perhaps he feared the scorn of Festus and of others who shared his attitude toward Christians. Perhaps he feared the persecution which the Christians were suffering at this time. Whatever form his fear took, it is apparent that Agrippa feared the face of men. Surely God's Word touched upon one of the most common of human weaknesses when it said, "The fear of man bringeth a snare (Prov. 29:25).

Now just a word about the need of these men. We have seen that pride, and greed and the fear of man kept them from the Saviour. Let us bear in mind these men had the things which the world esteems greatest in value. They had social prestige and political power. They were Roman governors. They had wealth and they had education, but they were without Christ, and without Christ they were lost. (John 3:36; John 3:18)

II. PAUL'S TYPICAL MINISTRATIONS

Paul is typical of the believer whose life is yielded to the Lord Jesus Christ. Called to speak before King Agrippa and his retinue he tells of his early prejudice against the gospel and narrates his meeting with the Lord Jesus Christ on the road to Damascus. Having spoken of the commission which was given him to preach the gospel both to Jew and to Gentile, he exclaims joyfully, "Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision" (Acts 26:19). The sincerity of this confession is very evident as he proceeds to preach the gospel to this king and queen and to the assembled courtiers. Paul was called to win souls to Christ, and thenceforth soul winning became the passion of his life. What a wonderful testimony for any child of God, "I was not disobedient unto the heavenly vision!" Thank God, there are many in the world today who can bear this testimony, but their number is pitifully few compared to the total of those professing to believe in the Lord Jesus Christ. (I Cor. 9:22; I Thes. 1:2-10; Eph. 2:10)

Inasmuch as Paul is typical of the yielded believer, and inasmuch as his ministry is outstanding among the ministries of God's servants in all ages, we may learn some very practical lessons from his dealing with these men. We have clear Scriptural warrant for considering his ministrations as examples for our instruction. (Heb. 13:7; Phil. 3:7-15, 17)

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—Sunday School Times

Fourth Quarter, Lesson 10

Sunday, Dec. 9, 1928

PAUL GOES TO ROME

Lesson Text: Acts 27:1 to 28:31; Rom. 1:8-15; Phil. 1:12-14
Read also Psalm 91:9-16

Golden Text:
"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

As we approach the conclusion of this series of studies of the life and letters of the Apostle Paul, it will be helpful to remind ourselves once more of a fact to which attention was called in the study of the prophets: namely that the historical portions of God's Word have in addition to the local historical message, three messages of distinct value for our instruction—the personal, or devotional message which pertains to the life of the individual believer, the dispensational message which pertains to the history and future of the nation Israel, and the Messianic message which pertains to our Lord and Saviour Jesus Christ. Let us consider this lesson under these three headings.

I. THE DEVOTIONAL MESSAGE

There is blessing for our personal lives in all of the messages which we shall consider, but in the experiences of the Apostle Paul there is a message of especial devotional significance. This message should be a familiar message to all of us by this time, but as it further unfolds in this lesson, to the willing believer it discloses fresh charm.

The first suggestion is that of committal. The Apostle Paul had committed his way to the Lord. He had gone, bound in the Spirit, to Jerusalem. There He had met what the Spirit had said awaited him, namely bonds and afflictions; but, trusting in his Lord as he was, not one of these things moved him. In today's lesson, as the Spirit of God had also indicated was God's will for him, he was on his way to Rome, there to bear testimony for his Lord. In spite of his warning them of the dangers involved, the Roman soldiers and the party which accompanied them had pressed on, and now a raging tempest threatens to send the ship with its passengers to the bottom of the sea. Surely it must have appeared doubtful if the Apostle could ever reach his destination. That hour of testing, however, only revealed more clearly how fully this servant of God was trusting in Him. The angel's words to him indicate that he had been tempted to fear, but that in the face of that fear he had committed himself once more to the Lord, trusting Him to care for him. Whatever may be the testings and dangers which they encounter, it is a glorious good thing for God's people to commit themselves to their Lord, to trust in Him absolutely, and to cease worrying. (Ps. 56:3-4; Phil. 4:6-7; Ps. 37:5)

The second thought suggested here is the thought of communion. The danger which threatened became the occasion for prayer, as indeed did everything in the life of the Apostle Paul. And his prayer was answered. The angel of the Lord came and communed with him. We cannot doubt that in that hour of prayer Paul's attitude was one of willing submission to the will of God, whether to die in the raging sea or to press on to Rome to fulfil his mission there. It is just as certain, however, that having been assured that God's will was for him to bear testimony at Rome, Paul was praying that he might be spared to complete his ministry; and not only this but unselfish concern for the welfare of the others led him to pray for their safety as well. All this seems clearly to be involved in the answer to his prayer which the angel brought. What joy must have filled the heart of that apostle as God met him in that hour, as he received the assurance that his prayer was heard, and that not only his own life would be spared for the ministry which had been given him, but that also God had given him the lives of all that were in the ship with him. We cannot expect to see an angel, but we may be just as assured that we have met with God in the hour of prayer and that we are safe in His keeping. Conscious communion with his Lord is the blood-bought privilege of the child of God. Let us not neglect it, but let us regard everything in our experiences as a call to meet our God in prayer before the throne of grace. (Heb. 4:16; Heb. 10:19-22; Ps. 23; Ps. 34:6-8)

The third suggestion of our lesson is that of confidence. Paul took God at His Word. When the angel had said, "Fear not Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee," the Apostle Paul could testify "I believe God that it shall be even as it was told me" (Acts 27:23-24). Remember the circumstances in which this testimony was given: "When neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away." It was when it seemed impossible that they should be saved that the Apostle Paul bore testimony to his confidence in the Word of God. Such is the confidence in Him which God wants His children to have. He wants us to have faith that believes the incredible and trusts Him to do the impossible. What a lesson there is here for our timid, faithless souls. Let us dare to trust God! If Paul could testify to such confidence because of the Word which an angel brought to him, how much more should we trust the promises which are written in God's unfailing Word, the Bible! (II Pet. 1:19-21; Prov. 14:26; Isa. 30:15; Prov. 3:5; Prov. 3:24-26; Ps. 19:7)

And finally for the devotional message is suggested the thought of communication. Though he was a prisoner, the Apostle Paul did not forbear to preach God's Word. The boldness which he had shown in testifying at Jerusalem characterized his testimony to the soldiers and sailors, and when he was come to Rome almost immediately he called for the Jews to preach the gospel to them. Then when they had rejected his message, he turned to the Gentiles, and for two whole years he dwelt in his own hired house, preaching to all who came to him. Everywhere and at all times the Apostle Paul was ready to preach the gospel of his Lord. Testimony concerning the gospel of the Lord Jesus Christ is one of the things which God's Word reveals to be His will for the lives of all His children. Let us be faithful in bearing testimony for Him. (II Tim. 4:1-2; Ps. 107:2; Rom. 1:1; Rom. 1:15-16)

As you have already guessed, the devotional message is summed up in one word—consecration. The things which we have seen in the life of the Apostle Paul will be ear-marks of every life which is yielded to the Lord Jesus Christ for His will to be wrought out in that life. They are the fruit of a hearty response to the Spirit's appeal for the believer to yield himself to God as one who is alive from the dead, and his members as instruments of righteousness unto God (Rom. 6:13; Rom. 12:1-2).

II. THE DISPENSATIONAL MESSAGE

Now consider the dispensational message. As we said before, this message pertains to the nation Israel.

The first fact which is involved is evangelization. Following his usual custom and the order which God had appointed, when he came to Jerusalem, Paul preached the gospel to the Jew first. "Paul called the chief of the Jews together . . . to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening" (Acts 28:17-23). The Jews at Rome, as throughout Judea and all Asia, heard the gospel of the Lord Jesus Christ, the Messiah of Israel, the promised Seed of Abraham and the Son of David. Yes, Israel heard the gospel. God did not give her up to the consequences of her unbelief without doing everything in His power to save her from it. (Rom. 1:16; Rom. 10:19-21)

Sad to say, the Spirit next must record the fact of repudiation. As was always the case when the gospel was preached to the Jews, "some believed the things which were spoken and some believed not." Truly, God has stretched out His hand patiently to a gainsaying people. These Jews stumbled at that stumbling block at which the whole nation was stumbling. Their Messiah and their Saviour had been presented to them, but they would have nothing to do with Him (Acts 28:24-27; Rom. 10:31-33).

Next we note the fact of transition. Because Israel rejected the Word of the Lord, God suspended His deal-

ing with her and turned to the Gentiles. So in the close of this book again we hear the tragic words, "Be it known therefore unto you that the salvation of God is sent unto the Gentiles and that they will hear it." It is very important that we recognize that until after this occasion the transition was not yet completed. The old order had not yet fully passed out, and the new order had not yet fully come in. This is why miracles are so prominent in these last two chapters of Acts. We have before called attention to the fact that those miracles were given for a sign to Israel to accredit the kingdom testimony, so it is not surprising as that testimony is brought to the Jews at Rome, to find Paul both experiencing miracles in his own person and working miracles on the persons of others. God's dealing with Israel in the old dispensation is here drawing to a close, however, and this is the last time that miracles are given special prominence in the experiences of believers in the Lord Jesus Christ. Because of Israel's sin, God turns away from His special dealing with her and turns to deal particularly with the Gentiles. (Acts 28:3-6, 8-9; Acts 28:28)

This brings us to the fact of castigation. Because of the hardness of her heart, God sent blindness upon Israel until the fulness of the Gentiles should come in. The wording of this sentence of judgment is especially noteworthy, for it shows where the responsibility lies in this condition: "Well spake the Holy Ghost by Esaias the prophet to our fathers, saying, go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and THEIR EYES HAVE THEY CLOSED; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted and I should heal them" (Acts 28:25-27). In the prophecy of Isaiah the prophet is told to close their eyes; but in this New Testament reference to that prophecy the Spirit gives us the interpretation, for he declares that the people had closed their own eyes. This is consistent with all God's dealings with His people. Blindness has come upon Israel because she has chosen to blind herself. It was not forced upon her but came by her own voluntary choice. But as a chastening for her sin God intensified that blindness. This is Israel's condition in the present dispensation. (Rom. 11:25; II Cor. 3:13-16; II Thes. 2:11-12)

But we must not leave this part of our lesson without noting the fact of restoration. Israel's blindness is not to be permanent. The day is coming when her heart will turn to the Lord; and in that day, by the grace of God, the veil shall be taken away from her heart. Thank God, He will restore His people in righteousness in the kingdom of His dear Son. (II Cor. 3:16; Rom. 11:26)

The practical lesson for us in all this lies in this fact. When we sin against light, that light becomes darkness. It behooves us therefore, to consider carefully how we hear and how we heed God's Word. If we harden our hearts against it, He will chasten us, but thank God when our hearts turn again to Him He will restore us and will heal us. (Matt. 6:22-23; Rom. 1:28; John 8:12; John 12:35; II Pet. 1:19; Ps. 119:105)

III. THE MESSIANIC MESSAGE

Now we must hasten on to outline the Messianic message of this lesson.

First we see that our Lord Jesus Christ is the Lord of the servant. This is very apparent in the Apostle Paul's words, "God, whose I am and Whom I serve" (Acts 27:23). This is supplemented by other Scriptures in which the Apostle calls himself "a servant of Jesus Christ" (Phil. 1:1). This should be the attitude of every believer toward Him. Christ died for all "that they which live should not henceforth live unto themselves but unto Him which died for them and rose again. (II Cor. 5:15; Col. 3:22-24; Eph. 6:6-7)

The Lord Jesus Christ is also the shepherd of the sheep. How tender was His care of the Apostle Paul as he passed through the dangers of the storm and the other dangers which he encountered on the way to Rome. His shepherding care is very evident in the safe arrival of His servant at his destination. But His care for Paul was no more tender than His care for every believer. He is the good Shepherd Who giveth His life for the sheep. He is the One Who, though we know it not, is leading us and guarding us through every day of our lives. (Ps. 23; John 10:11; Luke 15:4-7; Ezek. 34:11-16)

Furthermore, our Lord Jesus Christ is the instruction of the student. The Apostle Paul reasoned with the Jews, "persuading them concerning Jesus, both out of the law of Moses, and out of the prophets" (Acts 28:23). No man can understand God's Word until he sees that its testimony centers in the Lord Jesus Christ. This fact is the key which unlocks the treasures of truth which the Spirit of God has deposited in the pages of the Bible. (John 5:39; Luke 24:26-27, 44)

And finally, our Lord Jesus Christ is the message of the prophet. "Paul dwelt two whole years in his own hired house and received all that came in unto him, preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ with all confidence." This is a splendid example for us to follow. Only as he preached Christ could the Apostle Paul fulfil his divinely ordained mission, and only as we preach Christ can we fulfil God's plan for our lives. (I Cor. 1:23; Col. 1:27-28; Rom. 1:1-4)

VITAL-TRUTH ILLUSTRATION

In China, an ignominious form of punishment is to fasten upon a criminal a heavy plank in which a hole has been cut to admit the head. Upon this plank a description of the crime is printed in large letters. The offender is turned into the street to wander in the presence of a jeering, hooting mob. Recently in one of the villages a man was seen walking slowly up and down the street bearing upon his neck this badge of shame. The curious crowds that pushed forward to learn his crime were silent through astonishment. Instead of reading upon the board the record of broken law, they saw sentences like this: "God is Love", "Believe on the Lord Jesus Christ, and thou shalt be saved." This man was not ashamed of the Gospel. Longing to share with his countrymen the good news of salvation, he chose to wear the criminal's collar that the thronging crowds that should gaze upon it might thus read a message from the true God.

—The Foreign Field

Fourth Quarter, Lesson 11 — **Sunday, Dec. 16, 1928**

SAUL AND HIS FRIENDS

Lesson Text: Acts 20:36-38; Rom. 16:1-4; Phil. 2:25-38; Philemon

Golden Text:

"A friend loveth at all times, and a brother is born for adversity" (Prov. 17:17).

The subject of this lesson suggests the course which we shall follow in its study—"Saul and his friends." It is evident that the lesson committee intended this to be a topical study in Christian friendship, and surely we cannot find a more practical subject. Normally everybody has friends. To the soul of the man who has trusted the Lord Jesus Christ as his Saviour, and who has begun to desire to live a life which is pleasing to God, the

matter of friendships presents some real problems. "Are my friendships such as please my Lord? Am I giving my friends only their rightful place in my life? Is our friendship helpful to my friends? Is our friendship such as builds up my spiritual life? Do my friendships glorify God?" These are only a few of the questions which naturally arise as one considers the matter of friendship with an open heart. Let us study this subject of the friendships of a Christian topically, seeking to learn from the example of the Apostle Paul as well as from the precepts of God's Word what are the scriptural standards for the friendships of the yielded believer.

I. TRUE CHRISTIAN FRIENDSHIP GIVES THE LORD JESUS CHRIST THE PREEMINENCE

On the first reading of the lesson text, one is impressed most forcibly with the healthy spiritual atmosphere which pervades Paul's references to his friends and his dealings with them. How easy it seems for him to break out in exclamations of praise to God and ascriptions of glory to Christ on their behalf. How normal it seems for him to speak with his friends about Him and to lead them in prayer, talking with Him. How frequently he assures them of prayers and intercessions on their behalf, and how earnestly he seeks to lead them into a closer walk with their Lord. He regards them first, not as his friends, but as the children of God and souls that are precious in the sight of the Lord Jesus Christ. The ministry which they perform on his behalf he receives, not primarily as a kindness to himself but as a service to the One Whom he serves; and yet with all there is a frank recognition of the friendship that exists and a quick appreciation for the benefit which he enjoys through the manifestation of their friendship. Never could his friendship be permitted to come between himself and his Lord, but he never would permit a friend to wander from fellowship with Christ without doing everything in his power to restore such an one. Surely the friendships of this servant of God were warmer and more joyful and helpful because he put Christ first, than they could possibly have been had the friends come first and Christ been given only second place. Truly there is a lesson of tremendous value and importance here for us who naturally are so prone to become occupied in the earthly to the exclusion of the heavenly and to give to others the place which belongs to our Lord. In everything—friendships included—let us give our Lord Jesus Christ the place which God designed that He should have: "That in all things He might have the preeminence." (Rom. 1:8; I Cor. 1:4; Eph. 3:14-19; Col. 1:18; Phil. 4:15-18)

II. TRUE CHRISTIAN FRIENDSHIP FINDS ITS FRIENDS ONLY AMONG BELIEVERS IN CHRIST

To put the Lord Jesus Christ first made it impossible for this man of God to have friendships with the children of this world. His faith in Christ as opposed to their unbelief, and his submission to His will as opposed to their rebellion against it made a gulf between them which friendship could not span. Always courteous he was in his contact with unbelievers; always kindly and thoughtful and considerate, yea, even sacrificial in his dealing with them, yet he had no friendship with them. He would pour himself out for the salvation of their souls, but he could not have fellowship with them so long as they continued in their unbelief and rebellion against his Friend of friends. Such a man as he must have had a host of intimate friends among unbelievers in the days before he accepted the Lord Jesus Christ as his Saviour, but it is exceedingly interesting to note how completely the Apostle Paul severed even the fondest of former ties upon giving his life to the Lord. Only a few times in his writings is there any mention of former friends, and in these brief mentions he always speaks of those friendships as a thing which he repudiated for the sake of Christ and of the former friends as souls to be won to the Saviour. There is another side to this matter, however, and that is that a man cannot live for the Lord Jesus Christ so intensely and so wholly as did the Apostle Paul without worldly and unbelieving friends casting him off and persecuting him. So, while there was doubtless a choice on his part to have no friendship with the children of darkness, it was also true that his very yieldedness to the Lord was enough in itself forever to alienate those friends who would not respond to his appeal to trust in the Saviour and to live for Him. Oh, that God's people would catch this vision! One of the most common testings which a young Christian faces is that which comes when he realizes that a decision to live for Christ will separate him from the friends who have been most dear to him. And many are the lives whose Christian usefulness has been wrecked because the soul was unwilling to be out and out for Christ though it cost the sacrifice of every friend. Do we prefer the friendships of the world to the friendship of Christ? For shame! (James 4:4; II Cor. 6:14-18; Rom. 16:1-4; Phil. 3:4-7; Rom. 9:3)

III. TRUE CHRISTIAN FRIENDSHIP CONSTANTLY SEEKS THE SPIRITUAL GOOD OF ITS FRIENDS

Another most impressive thing about the friendships of the Apostle Paul is his diligence in seeking the spiritual good of his friends. This could have been produced only by the first fact which we have noticed, namely, that he put Christ first in his friendships. Many friendships, even among Christians, are a curse rather than a blessing, because other things are given first place. No man can think more of the pleasure of his friend than of the pleasure of his Lord and be the kind of friend he should. And it is just as fatal to the helpfulness of a friendship to give more emphasis to material pleasure than to things spiritual. If we see with clear spiritual vision, we will see that the welfare of the soul is the most vital thing in a man's life, and if our wills are submitted to the will of our Lord, we will seek first the spiritual good of our friends, and only after that the many other pleasures which may be normally enjoyed as the fruits of a pure friendship. After all, that man is most truly one's friend who puts his spiritual good before every other consideration. In this connection we cannot too strongly emphasize the necessity of exhortation if a Christian would be to his friends the kind of friend he should. That is a false standard of friendship which will see a friend sinning against his Lord and hold its peace lest the friendship be broken. Faithfulness here will only deepen all friendships that are worth while, though it may break shallow and superficial friendships. Of course it stands to reason that one must be as willing to receive the exhortation of his friends as he is to give exhortation to them. (Acts 20:36-38; Philemon 4-6; Prov. 27:6; Heb. 3:13; Gal. 6:1; Prov. 18:24)

IV. TRUE CHRISTIAN FRIENDSHIP IS SELF-SACRIFICING

The Apostle Paul's spirit of self-sacrifice was one of the outstanding characteristics of his friendships. "Greater love hath no man than this, that a man lay down his life for his friends," was the testimony of the Saviour (John 15:13). This was the spirit of the Apostle Paul's life. He could write to his friends in all sincerity, "Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all" (Phil. 2:17). It is noteworthy that this willingness to sacrifice was primarily for the spiritual good of his friends, though without question it extended to the other aspects of their friendship as well. His spirit of self-sacrifice is also seen very plainly in his letter to Philemon in which he intercedes in behalf of the runaway slave, Onesimus. It is evident first in his willingness, for Philemon's sake and for the sake of the reconciliation which he trusted would be effected thereby, to send Onesimus back to his master instead of keeping him to minister to his own needs (Philemon 12-14). And it is further seen in his willingness to assume personal responsibility for any indebtedness which Onesimus may have incurred (Philemon 12-19). Such was the spirit which Jonathan had toward David—a spirit that led him to prefer his

friend to himself even though he knew it would cost him the kingdom (I Sam. 18:1, 3-4; I Sam. 23:16-18). Such a spirit of self-sacrifice is characteristic of all true friendships. There is much that is called friendship which rests upon selfish desire and is marked by self-seeking, but such a thing is not worthy of the name of friendship. The very essence of true Christian friendship is the preferring of one's friend above one's self. (Phil. 2:3-4; Rom. 12:10)

V. TRUE CHRISTIAN FRIENDSHIP REPOSES CONFIDENCE IN ITS FRIENDS

Paul's confidence in Philemon is one of the most beautiful characteristics of his letter. The slave Onesimus had treated Philemon very badly, running away from him and evidently stealing some of his master's possessions. But in Rome he met the Apostle Paul, who led him to the Lord Jesus Christ and then sent him back to Philemon to confess his sin and to submit himself once more to his master. The Apostle Paul writes the letter which bears the name of Philemon and sends it by the hands of Onesimus. What confidence in Philemon that letter betokened—confidence that he would not only forgive Onesimus, as Paul had asked him to, but would even do more than he had said (Philemon 21.) And what confidence in his friend it was which led him to ask for a lodging to be prepared for him. Such was the confidence which David reposed in Jonathan and Jonathan in David, and such is the confidence which friend should be able to repose in friend. It should be borne in mind, however, that such confidence does not necessarily rest upon the worthiness of our friends but upon the power of God in their lives and ours. For instance, Paul had confidence in the Corinthians through the Lord, though they had done things which naturally would have broken confidence in them. (I Sam. 19:2; 20:1-42; II Cor. 1:15; II Cor. 2:3; II Cor. 7:16; Gal. 5:10)

VI. TRUE CHRISTIAN FRIENDSHIP IS REWARDED WITH THE FERVENT LOVE OF ITS FRIEND

Such friendship as that of the Apostle Paul has its rewards. It involves sacrifice and it involves labors, but it is rewarded with the fervent love of its friend. Who can fail to be impressed with the love which is manifested toward the Apostle Paul by the Ephesian Elders (Acts 20:37-38), or by Epaphroditus and the Philippian believers (Phil. 2:27-30; Phil. 4:10, 15-18), and by Priscilla and Aquila (Rom. 16:3-4)? One of the tests of true friendship is adversity. In such an hour false friends will fall away, but a true friend will be only drawn the closer. Surely one of the most beautiful and blessed things in human experience is the fervent love of true Christian friendship. Indeed it is a foretaste of the joys of heaven. (Prov. 17:17; 18:24)

VII. TRUE CHRISTIAN FRIENDSHIP FINDS ITS HIGHEST EXPRESSION BETWEEN THOSE WHO HAVE BEEN LED OF GOD INTO A SPECIAL FRIENDSHIP

There is another aspect of this matter of friendship which we would do well to consider in conclusion. True Christian friendship finds its highest expression between two friends whom God has led to a special friendship. There is a general friendship, such as that which is evident in the Scriptures which are assigned for our lesson, which embraces all believers with whom our lot may be cast. But there is a special friendship in which all the pure qualities of true friendship find their highest manifestation. Such was the friendship of Jonathan for David. Who can doubt that these men held a special place in one another's lives which no other shared? And such was the friendship of the Apostle Paul for the young man Timothy. It is scriptural for a child of God to have a special friend, and every believer may well pray that God will give him the special friend of His own choosing, and that He will make that special friendship the means of glory to His own Name and the means of blessing to the lives involved which God intended all such special friendships to be. (Phil. 2:19-22; Prov. 18:24; Prov. 17:17; Prov. 27:9-10)

VITAL-TRUTH ILLUSTRATION

In the heart of Africa, says an Englishman, a slave procession passed by, and the king called out a poor slave who had displeased him, and ordered his men to put their arrows to their bowstrings and avenge the offence with his blood. This Englishman went up to the chief and begged for the poor slave's life. He offered money and costly bribes, but the chief said "I don't want ivory, or slaves, or gold. I can capture these in the villages of the under tribe. I want no favors from the white man. All I want is blood." Then he ordered one of his men to discharge an arrow at the heart of the slave. The young Englishman, on the instinct of the moment, threw himself in front and held up his arm, and the next moment the arrow was quivering in the flesh of it. He pulled it from his arm and the blood flowed, and he said to the chief, "Here is blood. I give it for this slave, and I claim his life." The native chief had never seen such a spectacle before, and was conquered by it and gave the slave to the white man. The poor slave threw himself at the feet of his deliverer, tears flowing down his face, and cried, "Oh, white man, you have bought Lebe with your blood, and Lebe shall be your slave forever." Shall we not say the same to our Saviour and Lord?

Fourth Quarter, Lesson 12 **Sunday, Dec. 23. 1928**

THE BIRTH OF JESUS

Lesson Text: Luke 2:1-20
Read also Isa. 11:1-9

Golden Text:

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11).

The Scripture which is assigned for this lesson is the same that we have had for the past two years since "Grace and Truth" began following the International Sunday School Lessons. On former occasions we sought to give an exposition on the lesson text. For the sake of variety this year, therefore, we will follow a different course which we believe should furnish helpful material for a Christmas lesson. Our lesson exposition this time will be topical in character, answering the question, "Who was the Babe of Mary?" To this question four answers may be given.

I. JESUS CHRIST WAS THE SEED OF THE WOMAN

The little child born in the manger at Bethlehem of Judea was the Seed of the woman, Who was the subject of the first prophecy of Scriptures. When our first parents had listened to the devil's lie and had eaten of the forbidden fruit, they came under judgment because of their sin. When God met them and talked with them, He gave them a promise of redemption, saying to the Serpent, "I will put enmity between thee and the woman, and between thy seed and her Seed; it shall bruise thy head, and thou shalt bruise His heel" (Gen. 3:15). Many expositors have called attention to the force of the expression "her Seed." This is contrary to the usual custom of tracing genealogy through the male side of the

family. Ordinarily descendants are called the seed of the father, but in this case, and contrary to the custom which was followed almost without exception throughout the Scripture, the promised Seed was to be the Seed of the woman.

This promise was repeated through the prophets, who said, "A virgin shall conceive, and bear a son, and shall call his name Immanuel (God with us)" (Isa. 7:14). In this we begin to understand why the promised Seed was to be the Seed of the woman. He was the Son of a virgin. He had no earthly father. So far as the human side of His incarnation was concerned, therefore, He could be designated by no better term than to be called the Seed of the woman. When we turn to the New Testament we find this promise and prophecy fulfilled. Our Lord Jesus Christ was born of the virgin Mary, a woman who had not known a man in the marriage relationship. Humanly speaking, He was the Seed of the woman. (Matt. 1:18-25; Luke 1:26-35)

Another clear reference to the virgin birth of the Lord Jesus Christ is found in Galatians 4:4-5, "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons." In this the reference to the virgin birth lies in the words "made of a woman," and with it is coupled the same thought which came into view in the first promise when God said to Satan, "It shall bruise thy head; and thou shalt bruise His heel." To consider the Lord Jesus Christ as the Seed of the woman is to think at once of His redemptive work. It was for the suffering of death that He humbled Himself in the incarnation, being born as the child of Mary. Such was the promise made to our first mother, and such is the interpretation of its fulfilment in the birth of Christ. This babe was born to die. He became partaker of flesh and blood that through death He might redeem His brethren after the flesh. He was made under the law to redeem them that were under the law. Think what grace was manifested in God's Son assuming the form of man through the womb of the virgin Mary! He became the Seed of the woman that He might become the Saviour of the race!

When we consider Him as the Seed of the woman therefore, the Cross of Christ stands out preeminently in the teaching of God's Word. (Phil. 2:6-8; Heb. 2:9-10)

II. JESUS CHRIST WAS THE SEED OF ABRAHAM

This babe was also the Seed of Abraham. Such He is designated in the genealogy of Matthew, which is entitled "The Book of the Generation of Jesus Christ, the Son of David, the Son of Abraham" (Matt. 1:1). Such He is declared to be in the Apostle's testimony to the Galatians, "Now to Abraham and his Seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy Seed, which is Christ" (Gal. 3:16). And such He is declared to be in the inspired testimony of the epistle to the Hebrews, "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham" (Heb. 2:14-16). In this there is again reference made to His suffering, but there is more.

Considering the Lord Jesus Christ as the Seed of Abraham we are not only reminded of His death but His resurrection also comes into view. God had given wonderful promises of earthly blessing as well as of spiritual blessings to Abraham and to his Seed. These promises were to be fulfilled in the Seed. This is the very heart of the argument in Galatians 3, which argues that the fulfilment of the promise can be had only in Christ.

Abraham died in faith without receiving the promise but having seen it afar off, and having embraced it, and being persuaded of it. So died also the patriarchs and so also all the later generations of Israel. The partial fulfilment of the promise in the conquest of the land and in the period of the kings fell far short of that which was promised. The definite testimony of Hebrews 11:39-40 is that the Old Testament believers did not receive the promise and will not receive without the New Testament believers sharing in it. How then can they receive it at all? To receive it they must be resurrected from the dead, for the promise was material as well as spiritual.

It is in Christ that all men are to be raised from the dead: in a very special sense, therefore, the fulfilment of the promise to the Seed of Abraham depends on the resurrection of Christ and upon the resurrection of believers in Him. The same suggestion is seen in Hebrews 2:14-15. It speaks of His death as a victory over him that had the power of death and then goes on to talk of Christ as alive and ministering on behalf of His brethren. This could not be without the resurrection. (Heb. 7:25; I Cor. 15:22; Acts 13:32-37)

But we have further evidence that to consider Jesus Christ as the Seed of Abraham is to emphasize His resurrection, for He is the fulfilment of the type afforded in Isaac. Isaac is plainly declared to be a seed of promise (Gen. 17:19-21; Gen. 21:12; Gal. 4:28). But he was such only by way of type and as the lineal ancestor of the Lord Jesus Christ. His birth was a type, for he was begotten of a barren womb by the miracle-working power of God. But in another point in his life, he also became a type, for the Word tells us that "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son. Of whom it was said, that in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he had received him in a figure" (Heb. 11:17-19). This type puts the matter beyond all question.

As the Seed of Abraham Jesus Christ is preeminently the One in Whom God's promise to Abraham should be fulfilled by the resurrection from the dead.

III. JESUS CHRIST WAS THE SEED OF DAVID

Our Lord Jesus Christ is also the Seed of David. We read of this in the genealogy in Matthew which says that He is the Son of David and through him the son of Abraham (Matt. 1:1). That the Messiah was to be the Seed of David was well understood by the Jews from the prophecies of the Old Testament. This is manifest in their words, "Hath not the Scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?" (Matt. 7:42) The genealogy of Matthew traces the legal descent of the Lord Jesus Christ from David through His foster father, Joseph (Matt. 1:16-17). But the genealogy of Luke traces his actual physical ascent from David through His mother Mary, Joseph being the son-in-law of Heli and the actual son of Jacob (Luke 3:23). And finally, from among the many testimonies of Scripture to this effect, we would quote the testimony of the Apostle Paul, that "Jesus is made of the seed of David according to the flesh" (Rom. 1:3).

Like the other, too, this involves a special empahsis; for considering the Lord Jesus Christ as the Seed of David, we are brought face to face with majesty which shall be revealed in His second coming and Kingdom. In His promise of the perpetuation of David's kingdom God had said, "I will set up thy Seed after thee, which shall proceed out of thy bowels, and I will establish His kingdom. He shall build an house for My Name, and I will stablish the throne of His kingdom forever" (II Sam. 7:12-13). When the birth of the Lord Jesus Christ was announced to Mary, the Spirit said, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of His father David: and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end" (Luke 1:32-33). It is in the Lord Jesus Christ that

the kingdom promises made to David will be fulfilled. He is the last heir to the throne of David. He has not yet reigned from that throne, but that day is coming. Our Lord Jesus Christ is coming back again and when He comes He will sit on David's throne, not only reigning over all Israel, but reigning also in all the earth as King of kings and Lord of lords. So His being the Seed of David involves in a very special sense the second coming and kingdom reign of Christ (Rev. 19:11-19; Ezek. 37:21-28; Zech. 9:9-11; Isa. 9:6-7).

Thus we see that the gospel was wrapped up in the birth of Mary's babe. According to the inspired definition of the gospel in I Corinthians 15, it consists in three facts: Christ died for our sins, Christ rose for our justification, and Christ is coming again for our transformation. All these facts are involved in the identity of that little child who lay so hepless in Bethlehem's manger. He was the Seed of the woman—predestinated to suffer for the sins of the race. He was the Seed of Abraham, Who to fulfil the promises made to the Seed was to rise again from the dead. And He was the Seed of David, in whose Person, at His second coming, would be fulfilled the promise that David's kingdom should be an everlasting kingdom. Truly it was the gospel which the angels preached to the shepherds that night, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11).

IV. JESUS CHRIST IS THE SON OF GOD

But this is not all. Jesus Christ is also the Son of God. And in this is involved all the other things which we have just faced. Concerning His suffering, God's Word tells us that, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). Concerning His resurrection we read that He is "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead" (Rom. 1:4). And as pertains to His kingdom reign and His second coming, we read in the book of Hebrews, "Unto which of the angels said He at any time, thou art My son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when He bringeth in the firstbegotten into the world He saith, and let all the angels of God worship Him. And of the angels He saith Who maketh His angels spirits, and His ministers a flame of fire. But unto the Son He saith, Thy throne O God, is for ever and for ever: a sceptre of righteousness is the sceptre of thy kingdom" (Heb. 1:5-8). This explains why He was the Seed of the woman. He had no earthly father. God Himself was His Father. He was the Son of God.

Had our Lord Jesus Christ not been the Son of God, He could have been none of the other three. When we consider Who the Babe of Mary was, let us recognize Him as the Seed of the woman, as the Seed of Abraham, as the seed of David; but preeminently let us recognize Him as the Son of God and the Saviour of our souls. and let us kneel before Him with the shepherds and with the wise men from the East, pouring out in worship and adoration before Him the choicest treasures of our hearts.

VITAL-TRUTH ILLUSTRATION

When George V was crowned king, his eldest son went to the old Welsh castle of Carnarvon to be received as Prince of Wales. Accompanied by David Lloyd-George, greatest of living Welshmen, he approached the castle door. All was still. The door was closed and barred. He knocked, but there was no answer. When he knocked the third time, the bar was drawn, the door was flung wide, and as he entered, the castle was glorious with light and the hall vocal with song. The Prince had come unto his own, and his own received him with singing welcome. It was not so with the Prince of Peace. He came unto His own and His own received Him not. He was in the world and the world was made by Him and the world knew Him not. It is too wonderful, too strange, too humanly impossible, not to be true. It is incredible, but it is history. It belongs to faith, but it is fact. There was no room for Him.

—The King's Business

Fourth Quarter, Lesson 13 **Sunday, Dec. 30, 1928**

REVIEW: PAUL, THE WORLD CHRISTIAN

Read also Ps. 103:1-5, 8-13

Golden Text:

"For to me to live is Christ" (Phil. 1:21).

QUESTIONS FOR REVIEW

Lesson 1—"Paul in Ephesus"

(Lesson Text: Acts 19:1-41; Eph. 4:1-16)
(Golden Text: Eph. 2:10)

1. What part does God's Word play in the salvation of a soul?
2. How will God's Word separate between believers?
3. Of what value is God's Word to the soul who is enduring temptation?
4. What effect has God's Word in the life of the man who is unwilling to believe or to obey it?
5. What value has God's Word in the upbuilding of Christ's Body?

Lesson 2—"Spiritual Gifts"

(Lesson Text: I Cor. 12 to 14)
(Golden Text: I Cor. 13:13)

1. How many believers have a gift?
2. For what purpose is a gift bestowed?
3. Do believers today have the gift of healing? of tongues?
4. What is most important in the exercise of a gift?
5. Which gift is chief among the gifts?

Lesson 3—"Christian Stewardship"

(Lesson Text: II Cor. 8:1 to 9:15)
(Golden Text: II Cor. 8:5)

1. What relationship does our giving have to our yieldedness? to our service?
2. How may we prove our love for Christ?
3. Is a soul really willing who gives nothing to the Lord's work?
4. How may we honor our pastors?
5. Will the believer be rewarded for his offerings?

Lesson 4—"Paul's Last Journey to Jerusalem"

(Lesson Text: Acts 20:1 to 21:17; II Cor. 11:28)
(Golden Text: Acts 20:35)

1. How do we know that God wants us to be stedfast?
2. What examples have we of real stedfastness?
3. What is the secret of a stedfast life?
4. What are some of the blessings of stedfastness?

Lesson 5—"World's Temperance Sunday"

(Lesson Text: Rom. 13:1-14)
(Golden Text: Rom. 13:10)

1. What is the believer's primary responsibility to earthly governments?
2. What is the believer's chief responsibility to his neighbor?

3. What is the believer's responsibility concerning the enemies of his soul?
4. What has all this to do with temperance?

Lesson 6—"Peace and Good Will among Men"
(Lesson Text: Rom. 12:1-21)
(Golden Text: Rom. 12:21)

1. How many believers are called to a yielded life?
2. How will a truly yielded Christian serve God?
3. How will God's power be manifest in a yielded life?

Lesson 7—"Paul's Experiences in Jerusalem"
(Lesson Text: Acts 21:17 to 23:35)
(Golden Text: Eph. 6:10)

1. Should a believer ever compromise on the truths of God's Word?
2. Can a godly believer expect to escape persecution?
3. How does Rom. 8:28 work out when a believer sins?

Lesson 8—"The Prayers of Paul"
Lesson Text: Acts 20:36-38; Rom. 1:8-10; Eph. 1:15-23; 3:14-21; I Thes. 1:2-5)
(Golden Text: I Thes. 5:16-18)

1. Why should a believer pray?
2. When should a believer pray?
3. How should a believer pray?
4. What are the elements of prayer?

Lesson 9—"Paul Before His Judges"
(Lesson Text: Acts 24:1 to 26:32)
(Golden Text: Acts 26:19)

1. What lessons can the soul winner learn from Felix and Festus?
2. What lessons can the soul winner learn from Paul and Agrippa?
3. What lessons can the soul winner learn from Paul's dealing with souls?

Lesson 10—"Paul Goes to Rome"
(Lesson Text: Acts 27:1 to 28:31; Rom. 1:8-15; Phil. 1:12-14)
(Golden Text: Rom. 1:16)

1. What practical lessons for the personal life do we learn from Paul's experiences in the shipwreck and at Rome?
2. What dispensational lessons do we learn?
3. What do we learn about the Lord Jesus Christ?

Lesson 11—"Paul and His friends"
(Lesson Text: Acts 20:36-38; Rom. 16:1-4; Phil. 2:25-30; Philemon)

(Golden Text: Prov. 17:17)

1. Who should come first in true friendship?
2. Should Christians have intimate friendship among unbelievers?
3. What should we be most concerned about for our friends?
4. Is true friendship selfish?
5. Should friends trust one another?
6. What are some of the blessings of true Christian friendship?

Lesson 12—"The Birth of Jesus"
(Lesson Text: Luke 2:1-20)
(Golden Text: Luke 2:11)

1. What does the Bible mean when it says Christ was made of a woman?
2. Who was the seed of Abraham?
3. Who shall sit on the Throne of David?
4. Is Christ truly the Son of God in a sense that no other can ever be?

VITAL-TRUTH ILLUSTRATION

As Charles G. Finney was returning from the woods on the morning of his conversion he received his call to service, and said, "I shall preach the Gospel." He was a young lawyer with brilliant prospects, but immediately he "conferred not with flesh and blood." When a few days afterward a deacon wished to retain him as his lawyer in an important case, he replied, "I have been retained by Jesus Christ to plead His cause, and I cannot plead yours." He never entered a courtroom again, but became a true and successful servant of Christ.

—Moody B. I. Monthly

The Judgments of God

(Continued from P. 300)

What a pity that there is so little adequate recognition of the distinction existing between the works judgments of the Scripture! It takes but little study to reveal what hopeless confusion would be produced by applying any of these passages to the wrong judgment. God Himself has warned us of the danger in commanding us to "rightly divide the word of truth."

THE JUDGMENT OF THE SPIRIT BEINGS

THERE are two of these Judgments indicated in the Scripture and the details concerning them are exceedingly meager. One is the judgment of the angels mentioned in I Cor. 6:1-3, and the other is the judgment of the demons implied in Matt. 8:29.

THE EARTH JUDGMENTS

THE Earth Judgments occur at the beginning and ending of the history of man as connected with the dispensations. In the first verse of Genesis we find the earth after having been created perfect, plunged by God completely out of sight in the waters. This is the first of the Earth Judgments. The second shall occur at the end of the Kingdom and the instrument employed by God shall be fire. Both of these judgments are set before us in II Pet. 3:5-7.

THE UNIVERSAL JUDGMENT

ONLY one judgment occurs under the last classification. The Universal Judgment is the Grace Judgment which God hath wrought at Calvary. This judgment is a vicarious judgment in which He gathered together all of the sins of the world and caused them to light upon the innocent head of His only Son, and then the judgment fell! Judgment upon the Innocent! Judgment upon the Guiltless! A judgment in which He cries out, "All of Thy waves and Thy billows have passed over Me!" A Judgment so terrible that Jesus finds Himself hanging upon Calvary forsaken by the Father. Alas, alas, how few have entered into the mystery, the joy, and the blessings of this sacred judgment. Man's rebellious heart to the present hour opposes faith in this judgment. There is scarcely a text book on Modernism but that somewhere within its pages a disparaging thing will be said con-

cerning the actuality and efficacy of this—the climacteric judgment of the ages. Have you, dear reader, placed faith in this judgment which God hath wrought in the person of His Son in order that you might live with Him forever? We call this the Universal Judgment because at Calvary we find Jesus "tasting death for every man." (I Pet. 3:18; Heb. 2:9)

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Judgment of the Living Nations

(Continued from P. 315)

shall the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague (Zech. 14:12-15).

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. (II Thes. 1:7-9)

Think of sinful human beings having to stand before a glorified Judge Whose glory we cannot imagine. This is the doom of the nations living on the earth at His coming, who have rejected the Lord Jesus.

All nations must stand before the One Whom men tried and crucified nearly two thousand years ago, the One Who is the very Son of God; the One Who can make no mistakes; the One Who is omnipotent. By Him they must be tried for their works, and from Him they must receive their just sentence.

This is a prophetic study, dealing with a future judgment of the nations, but in closing it will be well to remind ourselves of the personal, individual promise and admonition:

For God is not unrighteous to forget your work and labor of love, which ye have showed toward His Name in that ye have ministered to the saints, and do minister. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: that ye be not slothful but followers of them who through faith and patience inherit the promises (Heb. 6:10-12).

CONCERNING COMMUNISM

In connection with the recent issue of "Grace and Truth", the COMMUNISM NUMBER, notice is hereby given that those who desire to secure further information concerning books and papers and pamphlets mentioned in the article, "The Menace of Bolshevism," by Miss Elizabeth Knauss, can do so by getting in touch with this writer who may be addressed in care of "Grace and Truth." Denver, Colo. Some of the books mentioned are obtainable, and information will be gladly furnished upon request.

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The establishment of this service for Christian workers is the logical outcome of present-day conditions within the church. Infidelity, under the name of modern theology, has so fully obtained control of many of our denominational headquarters that pastors who stand for the fundamentals of the Faith are finding it extremely difficult to secure through regular channels churches which want presented the unadulterated truths of God's Word. Likewise, churches, both denominational and undenominational, which desire preached from their pulpits "the whole counsel of God" are discovering to their amazement that it is almost impossible to get in touch with pastors of this character. It is the sole purpose of this service to bring fundamental pastors and fundamental churches together.

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The following are only a few of the many warm expressions of appreciation for the testimony which have been received recently.

A Pennsylvania member of "The Family" recently wrote to the Editor as follows:

> "May the dear Lord, Who gave you such an understanding of the Word, spare you many days in full strength to edit "Grace and Truth" and to teach others to know Him. Like the Psalmist I watch for "Grace and Truth" each month and devour it as a hungry man would a piece of bread.
>
> "May you ever be a watchman we can rely upon."

The sales manager of a Georgia business firm wrote this:

> "I have received so much help from your Magazine and think so highly of it that I want my friends to have it also. It is the best and most helpful religious periodical I have ever seen, and has wonderfully strengthened me in the fundamentals of the Christian religion."

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We must all
appear
before the
judgment seat
of Christ.
II Cor. 5:10

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Clifton L. Fowler, Editor

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C. R. Lindquist, Book Reviews
Roy R. Boese, Publication Dir.
John I. Paton, Business Mgr.
R. E. Obitts, Editorial Sec'y

Contributors:
Frank S. Weston
Henry Ostrom
H. G. Dietz
W. B. Riley
Joshua Gravett
E. B. Hart
R. E. Neighbour
J. C. O'Hair
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I. M. Haldeman
Albert Mygatt

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The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN
The personality of Satan. Job. 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST
The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.

HELL
The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH
All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; I Jno. 2:16; I Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

Fellowship

TRUE fellowship is a sharing. This thought is brought out very strongly in the original words in the Greek New Testament, which in our King James Version are translated "fellowship." With one exception all of them are derived from a word which means "common," and have as their root meaning the thought of "having in common," or "sharing."

This is significant when applied to the fellowship of believers. God's children should share with one another. Our joys and our sorrows; our blessings and our testings; our sufficiency and our need—how many things might be named which believers could share with one another if they would! And only as we learn with love and sympathy to share in all such things can we enter most fully into the fellowship which should characterize our associations with our fellow believers. Surely we need a revival of the spirit of those early believers who "had all things common."

This thought has also tremendous significance with reference to the believer's relationship with his Lord. When we are truly enjoying fellowship with Him there is a mutual sharing. We are sharing in His power, His wisdom, His holiness, His grace, His burden for the lost—in short we are sharing in the sufficiency and in the will of God. At the same time we are yielding to Him our affections, our minds, our bodies, our wills, our earthly possessions—everything that we are or have.

The believer who is really walking in fellowship with Him can sing exultantly, with wonderful depth of meaning, in the words of the old song:

I've found a Friend; oh, such a Friend!
He bled, He died to save me;
And not alone the gift of life,
But His own Self He gave me.
Naught that I have my own I call,
I hold it for the Giver;
My heart, my strength, my life, my all,
Are His, and His forever.

—H. A. W.

HELP! HELP! HELP!

Winter is upon us!

The first unit of D. B. I.'s new dormitories is yet without a roof!

To go forward with the work, and to roof over this building we must have immediate supply!

Read all about it in the green section!

Ask God what He would have you do to help meet this pressing need!

"Whatsoever He saith unto you,—do it!"

Anti-dispensationalism

THERE is an astonishing and alarming anti-dispensational movement which is showing its head and finding support in many unexpected quarters. When dispensational truth dies, all intelligent apprehension of the Lord's coming is gone. When we are stripped of the blessings of dispensational truth, the door stands open for all the deadly errors of the flat-interpretationist. Once let the protective lines of the dispensational divisions be broken down, and we have departed from God's Word and are at the mercy of the fanatical hordes that are howling for the Bosworthian-McPhersonistic promiscuous divine healing and tongues fiasco. The present anti-dispensational movement is even more malignant and vituperative than similar movements of the days gone by.

The most prominent voice in this new "down-grade movement" is Mr. Philip Mauro's. It is not surprising that this teacher should be fostering such an unscriptural propaganda, because he has for years been notoriously unsound on the subject of divine healing. The thing which surprises is that certain editors and writers, reputedly fundamental, have permitted themselves to be carried away by his dissimulation.

May the God of all grace quickly awaken His

Bible-loving servants that the truths first taught by the Word and then brought to us through the ministry of such faithful messengers as Kelley, Darby, Scofield, Gaebelein, Gray, Haldeman, and others, shall not be permitted to perish from the earth, but shall be fearlessly proclaimed until the Church is caught into the air, and this present age takes its place in history.

"*Think on These Things*!"

GOD'S Word tells the Christian what he should think about.

> Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things (Phil. 4:8).

This is a most practical exhortation.

It is a standard by which to measure our occupation. The question of worldly amusements will be settled forever if the Christian will only ask, "Are the things which this pleasure leads me to think about true? Are they honest? just? pure? lovely? of good report? virtuous? praiseworthy? And the character of the Christian's reading will be determined once for all if he will apply the same test to what he reads.

Herein lies one of the clearest revelations which can be found in all God's Word of the sin and folly of worldliness. It is a principle in human conduct that men become like the things they think about. No man can give his mind to the scenes of violence and rapacity and sensuality which are portrayed upon the motion picture screen, or to the lustful thoughts suggested by the indecent intimacies of the dance, without serious injury to his own spiritual life. The deadening of spiritual sensibility, hardness and callousness of heart, and the weakening of the defenses of the moral life are only a few of the fatal results of such sinful occupation. There can be no question that the crime wave which is horrifying the civilized world, and the alarming increase in the number of juvenile criminals is but the harvest of wrong occupations produced in the hearts and minds of children by the movies, the comic strips, and the cheap fiction which they read. Children being most impressionable, naturally respond most perceptibly to such an influence, but the effect of a sinful occupation in the lives of their elders is just as deadly.

But to those who will choose to be occupied with the things suggested for our occupation in the above verse, God's Word holds out many wonderful promises. To be occupied with these things is to be occupied in Christ, for in Him they find their highest expression, and it is from Him that they flow; and to be occupied in Christ is the secret of a victorious life. By "looking unto Jesus, the Author and Finisher of our faith" we can "run with patience the race that is set before us;" and as we "consider Him" we are kept from growing "weary and faint in our minds" (Heb. 12:2-3). By "seeking those things which are above, where Christ sitteth on the right hand of God, setting our affections on things above, not on things on the earth" we are enabled to "mortify our members which are upon the earth" (Col. 3:1-5). And as we learn "in every thing by prayer and supplication with thanksgiving to let our requests be made known unto God," we may know the joyous experience of having God's peace "guard our hearts and minds" from the gnawing pangs of worry (Phil. 4:6-7). And finally, what a marvelous promise we find in Isa. 26:3, "Thou wilt keep him in perfect peace whose mind is stayed on Thee because he trusteth in Thee."

Truly that verse has a very deep significance with reference to the occupation of our hearts and minds which says:

> He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting (Gal. 6:8).

—H. A. W.

The Failure of Modernism

MODERNISM is pseudo-christianity; it is not Christianity, and since it is not Christianity, it has no message and no power. Because of the attitude which Modernism takes toward the Bible, toward Christ, and toward sin, it cannot exalt Christ as the vicarious Substitute and sinless Saviour, and it cannot call sinners to a genuine acceptance of Him. Modernism cannot show a man the way of eternal life, give him comfort in death, nor land him safe in heaven. Herein is its weakness, its failure, and its doom. Instead of giving life to the Church, Modernism has brought spiritual dearth and death.

The failure of Modernism has become so noticeable that even Modernists are making admissions. A pointed article in the Literary Digest of Sept. 22nd is entitled "Is the Church Dying at the Top?" and opens with the statement, "Modernism is not filling the churches as was predicted it would," Then follow the statements of liberals and authorities on the subject. Eminent Episcopalians declare their church is "as idle as a painted picture." Dr. Stelzle who has conducted an extensive religious questionnaire declares that, "The Church has lost its grip upon a very large percentage of its members." And Harry Emerson Fosdick, noted Modernist says, "Religion in the United States is in a badly muddled state."

But the most startling admissions are made by Dr. Wm. Henry Spence, a leading Modernist, who has written for two recent issues of the Congregationalist. Dr. Spence, himself a Modernist says:

> Liberalism has not been an unmixed blessing to religion.
>
> They have lost the old reverence which characterizes the orthodox.
>
> Liberalism has chilled their religious enthusiasm

and caused them to abandon the house of prayer.

Again, though he is a Modernist, Dr. Spence speaking of what the Bible did for our fathers and mothers says:

> It is necessary then to find something to give us what the Bible gave them—the feeling of security in a trouble-ridden world, clearness and definiteness of religious convictions, the accent of authority in our testimony of religious experience, and a firm, sure hold of faith in Christ—or else liberalism will become the great apostasy.

Dr. Spence says further, (and remember he is of the Modernistic school):

> When liberalism goes so far in blind acceptance of the findings of the critics that it is content to explain that the religious experience depicted in the New Testament and perpetuated in the Christian Church, had its origin in a Person, Who, after all, was a rather ordinary but neurotic Galilean Peasant, then I say in the slang of American Youth, LIBERALISM HAS BECOME A TOTAL LOSS.

And to make his admissions complete, this amazingly frank Modernist says:

> How often do you find a Modernist preacher proclaiming the good news of salvation that really makes bad men good? Are not Modernist preachers usually laboring to get men to change their ways of thinking rather than their ways of living, and are not liberal laymen more concerned to see the propagation of ideas rather than to win men to the Christian experience of God? Yet sin is as rife as ever. Multitudes of men are going to the devil, while our religious conventions pass ringing resolutions for the abolition of war and other social ills.

The admission is complete. The argument is unanswerable. Modernism has convicted itself out of its own mouth. The admissions may be summed up as follows:

Modernism has brought indifference, lethargy, and deadness to the Church.

Modernism offers nothing which satisfies longing souls.

Modernism, robbing Christ of His Deity, has become a total loss.

Modernism is not solving the sin problem.

But the Gospel of Christ is power, the power of God unto salvation, and a Modernist has told us so. Certainly, "Their rock is not our Rock, even our enemies themselves being judges" (Deut. 32:31). Let all Fundamentalists take courage and press on with renewed and increasing vigor, preaching Christ and Him crucified.

—M. G. D.

A Judgment Death

O FOR broken hearts as we dwell upon the Cross of Calvary! O, come, see the judgment! Hear the cry, "My God, My God, why hast Thou forsaken me," as our precious Saviour is ground between the upper and nether millstones of God's wrath. The Cross was more than the death of a martyr, for martyrs have never spoken of being forsaken in their fiery trials. Christ was forsaken. He passed beneath the wrath of God, meeting all of God's holy and righteous claims against us. The flood-tide of divine judgment fell on Him. He suffered, the just for the unjust. Judge sin—God must. The blessed Son of God came from the many palaces of glory to the Cross of Calvary where He sustained the full weight of God's judgment against sin. Sin was judged. Christ's death was a judgment death. The sword of justice was plunged into His side and the blood flowed as He died, crying, "It is finished." God is satisfied with the judgment death and He says, "There is, therefore, now no condemnation (judgment) to them which are in Christ Jesus." The storm of Calvary is over. Sin was judged there once and for all for the believer. Now there is no judgment—"Who is he that condemneth? It is Christ that died" (Rom. 8:34). "Who shall lay anything to the charge of God's elect? It is God That justifieth" (Rom. 8:33). The sin account was settled long ago. Christ's death was a judgment-death and the believer's judgment for sin is forever past. Look up to God and thank Him for the judgment-death.

—M. G. D.

Victory!

PERFECT and constant victory over sin is a glorious possibility for every child of God. Any one who has trusted the Lord Jesus Christ as his Saviour may enjoy it if only he will receive it in God's appointed way.

That perfect victory is possible is positively affirmed by the Word of our living, loving God, Who cannot lie. "Sin shall not have dominion over you, for ye are not under the law but under grace," is His proclamation of the believer's spiritual emancipation (Rom. 6:14). "He is able to keep you from falling," is the heartening affirmation of Jude 24. And the same One Who voiced these promises led the Apostle Paul to pray for the Colossian believers that they "might walk worthy of the Lord unto *all* pleasing, being fruitful in every good work and increasing in the knowledge of God" (Col. 1:10). Surely the evidence is striking! On the authority of God's own Word we may confidently affirm that if he will, the believer may be perfectly victorious over "the sin which doth so easily beset."

To provide such victory was one of the purposes of Christ's death. Of this we read in Titus 2:14, which says that He "gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works." In view of the fact that Jesus died to set us free, how thrilling to the sin-bound soul is the promise, "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

The method by which the believer may enjoy the victory provided by the death of Christ is very simple.

It is just moment by moment, in His strength, to turn the mind away from the thoughts suggested by the sinful "flesh" nature, and to turn our thoughts to the Lord Jesus Christ and to those things which pertain to His finished work. This is the prescription given in Galatians 5:16, "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh." What this means is explained in Romans 8:5, "They that are after the flesh do mind the things of the flesh; and they that are after the Spirit the things of the Spirit." To walk in the flesh is to give the mind to the things of the flesh; but to walk in the Spirit is to let the Spirit fill our minds with the things of Christ. This is the secret of victory.

It should be borne in mind that the scriptural occupation by which the believer rises victorious over inherent sin is not a mere abstract right thinking; it is a definite occupation in the Lord Jesus Christ. And let it be remembered—we know nothing about Him save what is revealed in God's Word. True occupation in Christ, therefore, is impossible apart from the Word of God. This is why the Scripture says, "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word" (Ps. 119:9), and this is why the Psalmist said, "Thy Word have I hid in my heart that I might not sin against Thee" (Ps. 119:11). The believer needs to meditate constantly in the Word of God, letting its message about the Lord Jesus Christ saturate his soul. Then, when temptation comes, let the soul turn instantly to Him in prayer, confessing the thought of sin, asking for cleansing by the blood of Christ, claiming victory over the threatened sin, and thanking God for the victory provided. In doing this, let the soul deliberately turn the mind away from the thing which is the occasion of the temptation, and let him begin to think of some passage in God's Word which speaks of the Lord Jesus Christ; and victory is assured so long as he continues in this attitude.

How perfect such victory is, is very evident in the glowing testimony of II Cor. 10:4-5, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Our Lord Jesus Christ is able not only to save our souls from hell, but also to deliver us from the power of sin.

Hallelujah! What a Saviour!

—H. A. W.

Alarm Clocks

SOME people have a very bad habit. They set the alarm clock in the evening, and then when it goes off in the morning they turn it off, rol over, and go to sleep again.

This is a demoralizing habit. It is training one' self in failure to carry out purposes which have bee formed. The fact that they set the alarm clock th evening before proves that it was their purpose to ge up at the time for which they set it. When the hour t carry out their decision comes they are reminded of it b the tinkle of the bell. But they deliberately silence th reminder, stifle their consciences, and refuse to carr out their purpose. This may seem a small matter, bu many such small matters determine a man's character and it is such little things which often reveal a man' attitude toward life. The man who trifles with his pur poses in such a manner is very likely to be wondering before long why he cannot keep a job or why he canno get ahead in business. And there may be a very clos connection between his failure to discipline himself whe the alarm goes off and his apparent inability to over come some besetting sin. It is bad business not to pa attention to the alarm clock!

But many people have the same attitude towar God's Word, and toward the Spirit's dealing with thei souls. They go to church from a sense of duty, or, per chance, they read the Bible. While so engaged som passage from God's Word comes home to their soul with convicting power. In the emotional stress of th moment they purpose that they will mend their way and do what God's Word has said. When the hour o testing comes the Holy Spirit reminds them of thei purpose and brings to their minds once more the Scrip ture which He has used with them; but they ignore th Spirit's prompting, harden their hearts, sear their con sciences, and go heedlessly on in their disobedience Then they wonder why all the joy is gone out of thei lives, why their prayer life and Bible reading has los its zest, and why their lives are so dull and fruitless!

When God speaks it is that man may obey Him The Apostle Paul was moved to write to the Roman to the effect that his message was "made known to al nations for the obedience of faith" (Rom. 16:26). The word here translated "obedience" is a word which liter ally means "hearing." The attitude which it describe is one which listens to hear God's Word, and then straightway obeys the word which is spoken. The atti tude which we have been discussing is the hearing of unbelief. Such an attitude is sheer disobedience. But the attitude which this Scripture commends as pleasing to God and profitable to the believer is the "obedience of faith."

Let us open our hearts and minds to the Word of God. Let us be alert to recognize the Spirit's touch. And when God speaks, let us heed the admonition of Mary, the mother of Jesus,

"WHATSOEVER HE SAITH UNTO YOU, DO IT!"

—H. A. W.

WHAT IS TRUE FELLOWSHIP?

by Pastor Wm. Turnwall

THE thought of "fellowship" is receiving a new emphasis which is most misleading. From much of current conversation on the subject, and from many appeals which are going forth, one might be led to think that the basis for true fellowship was denominational loyalty. Turnwall shows how specious such a thought is, and demonstrates that real fellowship is impossible unless it is founded on loyalty to the Lord Jesus Christ, and to the written Word of the living God. Turnwall is pastor of the Swedish Baptist Church of Denver.

THE word "fellowship," like many other words, can be used to convey more than one meaning. It is thus used in both secular and religious thought and expression. Take, for instance, an illustration from the business world. In a large industrial institution there is a sort of fellowship between all who are in any way engaged in that particular place. Then that fellowship is narrowed down to a certain group who have funds invested in the institution. Again, that fellowship is further narrowed down to include only the controlling board or executive committee. This varied interpretation of the word "fellowship" is just as applicable to the religious or spiritual life. And, because of the rather peculiar and confusing situation that exists in the realm of religion today, it is very needful that we make a consistent study and also a consistent application of that word fellowship.

SOME time ago we listened to a message delivered by the pastor of a large church in a city of the middle west. His theme was, "The Fatherhood of God, and The Brotherhood of Man." He said, "We are all brothers—Protestants, Catholics, Jews, Mohammedans, Hindus, etc. We must not allow either race or religion to erase the fact that we are brothers. Let us together go forward under the banner of Christ." Knowing some things about this minister's belief concerning Christ we could readily understand how easy it would be for "all" to be under his banner. Yet, that is the "dime novel" religion the devil is trying to put over on the people these days, and, in too many places he is grandly succeeding. "Tolerance," "Broadmindedness," "Fellowship," is the crying demand made by many so-called leaders of religious thought. This philosophy of "peace and fellowship at any price" has already beguiled a large number of professing Christians into signing an armistice with the prince of this world—Satan. From a human viewpoint this armistice has weakened the cause of the righteous and afforded many a convenient hiding place for the enemy.

How any one can reconcile this modern teaching of the Brotherhood of Man with the message of the Bible we fail to see. Since sin found a dwelling place in the human heart and nature, real fellowship between all humankind has been unthinkable. Down through the ages of the past and with us to-day God has drawn a very definite dividing line. "I am the Lord your God, which have *separated* you from other people. And ye shall be holy unto Me: for I the Lord am holy, and have severed you from other people, that ye should be Mine" (Lev. 20:24, 26). "But your iniquities have separated between you and your God" (Isa. 59: 2). "Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord" (II Cor 6:14-17). "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matt. 25:31, 32). These verses and (for that matter the whole message of the Bible) surely do not give any basis for the theory of universal fellowship.

The Pope is right! In an article dated Rome, Jan. 10, 1928, we read these lines,

POPE OPPOSES CHURCH UNITY OF ALL CREEDS

In this document, which was the first encyclical of the new year the pontiff restated the church's

God is faithful, by Whom ye were called unto the fellowship of His Son, Jesus Christ our Lord.

—*I Cor. 1:9*

age-long stand upon the question, emphasizing that while it is good to cultivate charity among Christians, it should not be done to the detriment of the faith upon which that very charity is founded. The document concludes with a refutation of various non-Catholic arguments in favor of the unionist thesis and says that unity cannot be achieved except by a return of the non-Catholics to the church of Rome.

Yes, the Pope is right in theory. There cannot be unity and fellowship where the tenets of the faith that is supposed to bind people together are diversely interpreted. Even the devil agrees to that theory. When Jesus was accused by the Pharisees of casting out demons by the power of Beelzebub, the prince of the demons, He used their own logic and answered them by saying, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?" So in theory we agree with both the Pope and the devil, but we propose to follow neither.

We shall follow that theory in the right direction, which way is illumined by the Spirit-breathed message of the Bible, wherein we find the only true and safe foundation for fellowship amongst men here on this earth and in heaven. The inspired writer, John, writes, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ. If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (I John 1:3, 7).

THE great Dutch statesman and Bible student, Dr. Abraham Kuyper, gave a timely message for all when he wrote, "The one thing of all others among men is to believe on Christ. The Scripture announces in every way that God has given His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. To this is added with equal emphasis that he that believeth not the Son shall not see life; but the wrath of God abideth on him (John 3:16, 36)." When asked what the great work is, which we have to do in obedience to God, Jesus answered: "The work of God which ye have to do, is, to believe in Me." Faith in Christ shall once for all bring about the division in eternity, and this same faith leads to division here on earth. Not a general religiousness, not personal pious inclination, and not a general faith in God, but solely and very definitely faith in Jesus, by its presence or absence, determines eternal destiny, and decides the question already, even in this life, whether one belongs to the flock of the Good Shepherd, or whether he stands outside of it. The whole Gospel hinges on this faith. The entire revelation of God (read it in Heb. 11) from the days of Paradise was directed to this faith in Christ. The *sola fide*, through faith alone, is still in another sense than that in which Luther used it, the fundamental thesis of all higher human life.

There are also all sorts of other marks, and signs, and utterances of soul, and relationships among men which can impart tendency to our life, but all these can have worth and significance only in a small circle, for a limited time and in a given measure. Sympathy, inclination, preference, affection, all blossom with silvery blossoms, but never dominate all of life, do not change the ground of existence, and have no all-deciding and ever-abiding results. Faith in the Son of God stands far above everything else that flourishes in the world and acts as a uniting and inspiring factor among men. All other things are in part, lack the deep fullness of life, and are as the grass that flourishes, but withers when the wind passes over it. What alone remains as foundation of the inner life, what gives the tone to life and forever guarantees life in endless unfolding, is faith in the only begotten Son of the Father, or as it was said in the prison at Philippi: "Believe on the Lord Jesus Christ, and thou shalt be saved." This is the all-embracing, all-permeating, and in itself complete and perfect happiness that endures unto the eternal morning.

Real Christian fellowship or communion with one another can be obtained and enjoyed only through Christ. He is the only basis on which we can build true brother-

hood amongst men. As Paul writes, "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:11-13). There can be no real fellowship except among those who believe in the faith which was once for all delivered unto the saints, which faith includes belief in the Deity of Christ, His blood atonement for our sins, His bodily resurrection, His second coming, and other fundamental tenets. John writes, "Who is a liar but he that denies that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son hath the Father also" (I John 2:22-23). "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not unto your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (II John 9-11).

In a community in Iowa where I served as pastor some years ago, the Minister's Alliance of that place was broken up because of the fact that two of the ministers openly professed their unbelief in the Deity of Christ. That separation was a shock to the community but, we believe, pleasing to God.

BUT real Christian fellowship does not come through a merely formal profession of belief in the above tenets. There must be a living out and putting in practice what is believed. "And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him" (I John 2:3, 4). Jesus said, "And why call ye Me, Lord, Lord, and do not the things which I say?" (Luke 6:46).

What a beautiful example and illustration of real fellowship we find in the early Christian church. Of them we read, "And the multitude of them that believed were of one heart and soul; and not one of them said that aught of the things that he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any had need" (Acts 4:32-35). Is that feeling of fellowship in Christ as predominant amongst His followers to-day? Or would the following paraphrase of the above verses rather be true of present conditions: "And the multitude of them that profess are of hard heart and stony soil, and every one says that all the things which he possesses are his own: and they have all things in that fashion. And with great power they give witness to the attractions of this world, and their love of gold; and great selfishness is upon them all. And there are many among them that lack love, for as many as are possessors of land buy more, and sometimes give a small part for the public good, so that their names are heralded in the newspapers, and among their friends, and so distribution of praise is made to every one according to his vanity."

THE first requisite then for real Christian fellowship is, "What think ye of Christ?" Only Peter's answer, "Thou art the Christ, the Son of the living God," can be taken as a satisfactory answer. Then the other requisite is, "What are you doing with Christ, or perhaps rather, What are you letting Him do with you?" Whether you are a vessel of gold or of silver or of wood or of earth, are you a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work? (II Tim. 2:20-21). When we, by the grace of God, can say yes to these questions, then we can join our hands and sing with joyful hearts:

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

That which we have seen and heard declare we unto you, that ye also may have fellowship with us.

—*I John 1:3*

THE JOY OF FELLOWSHIP WITH GOD

by WADE K. RAMSEY

WITHOUT doubt the desire for fellowship is the deep hunger of every soul. And it is significant that a vast majority of the passing joys of this present life are in some way connected with fellowship. No normal human being wants to be alone for very long. Some one has said that when a man wants to be alone he either wants to be with God or the devil. In either case it is fellowship he is craving. We take great satisfaction and pleasure in communing with one another, and especially when circumstances permit this communion to be of an intimate nature. It is this craving which is responsible for all the social organizations that the race is heir to. It is the human spirit seeking contact and fellowship with its fellows.

FELLOWSHIP with God! What a marvelous concept is this! Can the creature have fellowship with the Creator? the finite with the Infinite? Can a holy God care to enter into fellowship with a soul who has been rescued from the mire of sin and from the pit of hell only by the shedding of the blood of His only begotten Son? Ramsey shows that God desires fellowship with His children and calls attention to the rapturous joy of fellowship with Him.

But all this earth-born fellowship pales into insignificance when compared with the joy of the believer's fellowship with God. Psalm 16:11 says: "In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore." No merely human fellowship could ever be said to be "fullness of joy", or "pleasures evermore." It is only in the Divine Presence that such soul-stirring and soul-satisfying joys are enjoyed.

Then again in I John 1:3, 4 we read, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full." In other words, the reason for the apostle informing the believers that our fellowship is with the Father and the Son is expressly and specifically that their joy may be full. To fulness of joy and everlasting pleasure nothing can be added and nothing more can be desired. Such is the believer's complete and abiding satisfaction in the nearness of his magnetic Lord.

NOW this joy in fellowship with God is conditioned on three things. First, there must be a cleansed life. As long as there is sin in the life one is ill-at-ease in the presence of a righteous and holy God. Indeed, if there be unconfessed sin in the believer's life, communion and fellowship with God are impossible. "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial?" It was while David was in the bond of his iniquity that the joy of his salvation was gone; and in confessing it he said, "Restore unto me the joy of my salvation" (Ps. 51:12). Isaiah says: "I will greatly rejoice in the Lord, my soul shall be joyful in God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels" (Isa. 61:10). Whence cometh the prophet's joy in God? Solely from the fact that he is clothed in the garments of salvation and covered with the robe of righteousness. Another passage which sets forth this same idea is found in I John 1:6: "If we say that we have fellowship with Him and walk in darkness, we lie and do not the truth." The believer is a priest (I Pet. 2:5) and like the Aaronic priest of the Old Testament, he must go to the laver and wash before going into God's presence either for intercession or communion. And as the Aaronic priest had a laver in the tabernacle where he must pause and wash, so the believer-priest has one, which is I John 1:9: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." As Jesus said to Peter, "Except I wash you, you have no part with Me," so also except the believer be washed at the laver of I John 1:9 he can have no part in the joy of fellowship.

Second, there must be a surrender to the will and purpose of God. In Amos 3:3 we have this significant question: "Can two walk together except they be agreed?" And we may ask, can two fellowship and commune together except they be agreed? Can two fellowship together except there be a common ground of fellowship? Can we rejoice in His holy presence, while we say "No!" to His holy will? Can a rebel and his king have sweet communion together? These questions need but to be asked in order to see their obvious impossibility. Certainly no one can deny that it is God's will that His children wholly surrender to Him, for He says in Romans 6:13: "Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God." Therefore as long as a believer says "No!" to God he is in flat rebellion against Him, and there is and can be no possibility of fellowship.

Third, there must be love for God before any joy of fellowship can issue. The removal of sin and rebellion from the heart will, no doubt, make fellowship possible, but unless one loves God there can be no joy in that fellowship. We only enjoy the fellowship we have with those we love in this world, and the same is true with God. If we really love Him with all our hearts, souls, and minds, then, indeed, in the words of the Psalmist, there will be fulness of joy in His presence and pleasures evermore at His right hand. Jesus, realizing the indispensability of the element of love to any real joy, in John 15:11 immediately after commanding the disciples to abide in His love, said, "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." That is, I am commanding you to abide in My love that your joy might be full. If then we are to have fulness of joy in His presence, we must abide in His love.

CAN it be true? Is it possible that I can have fellowship with Him? The worm of the dust with the King of kings? The chief of sinners with the Lord of glory? The child of Adam with the Son of God?

—George F. Trench

BUT consider what a joy this fellowship is when there is no sin to mar it (I John 1:9), no disagreement to disturb it, and an abiding love to make it full! We rejoice in it because of the sheer pleasure of being in the presence of the One Whom we love and in Whom we repose implicit confidence; One Who delights to shower us with His inexhaustible blessings and glory; One Who knows all about us and still loves us and smiles upon us with His infinite countenance and wraps us in His everlasting comfort. Multiply the joy you derive in fellowship with your most intimate earthly friend and loved ones by infinity and you will have a faint appreciation of the exceeding joy of fellowship with God.

When the three conditions mentioned above are met, there are no other circumstances which can dim or inhibit the believer's joy in fellowship. We rejoice in fellowship with God in spite of any material loss. Habakkuk says, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation" (Hab. 3:17, 18). The prophet, like the apostle, is looking at things eternal and therefore temporal things cannot disturb either him or his joy. He, like our Lord, has meat to eat that the worldling knows not of: his meat and drink is to do the will of God. Therefore the privations of this life are but light afflictions which are but for a moment, and they work for him a far more exceeding and eternal weight of glory.

WE REJOICE in fellowship with Him also in personal sacrifice. We read in Ps. 27:6: "And now shall mine head be lifted up above mine enemies round about me; therefore will I offer in His tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord." Then again in Ps. 43:4 we read: "Then will I go unto the altar of God, unto God my exceeding joy; yea, upon the harp will I praise Thee, O God, my God." Yes, upon the altar of God we lay our "bodies a living sacrifice" with exceeding joy. J. E. Harrison tells of a woman who, face to face with the surrender of her life to God, was contemplating the following verse:

In full and glad surrender,
I give myself to Thee;
Thine utterly and only
And evermore to be.

She wrote it out and then asked, "Lord may I sign my name to that?" Then she read over the line "In full and glad surrender," and took her pen and crossed out the words "and glad", for she said, "I am not glad; I am compelled to make the surrender, because I see it to be right, but I cannot say I do it gladly." Then she signed it and such a flood of joy swept over her soul that she took her pen and wrote in again the words "and glad." Oh it is unspeakable joy to fellowship with Him

in voluntary and personal sacrifice! He emptied Himself for us; He sold all and bought the field; He laid down His life for His friends. "Salvation is free, but it is not cheap," for He purchased our souls at awful cost. What a privilege then to fellowship with Him in our little way by coming to His altar with the sacrifices of joy.

BUT again we rejoice in fellowship with God even in suffering. Paul had suffered the loss of all things for Christ and did count them but dung, "that," as he says in Phil. 3:10, "I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." It is written of the apostles that they "departed from the council, rejoicing that they were counted worthy to suffer shame for His Name" (Acts 5:41). And it is said of the Macedonian believers that "in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality" (II Cor. 8:2). The abundance of joy in a great trial of affliction! This is a great mystery to all unbelief. Unbelief stands in the presence of this statement with manifest stupefaction and incredulity. But faith knows its truth and has often experienced it. "That the trial of your faith," says I Pet. 1:7, 8, "being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ; Whom having not seen, ye love; in Whom, though now ye see Him not, yet BELIEVING, YE REJOICE WITH JOY UNSPEAKABLE AND FULL OF GLORY."

But these apostles and Macedonian believers were merely entering into the blessings and joy which Christ pronounced in Luke 6:22, 23: "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven; for in like manner did their fathers unto the prophets." Leap for joy in the presence of stupendous trial and persecution! Well, how? Only in the presence and power of God, and in contemplation of great future reward. "Leap for joy, for, behold, your reward is great in heaven." And so agrees the Psalmist: "For His anger endureth but a moment; in His favour is life; weeping may endure for a night, but joy cometh in the morning" (Ps. 30:5). In commenting on Paul's statement "rejoice evermore," I once said before my prayer meeting group, "The believer's joy in his wonderful salvation and future hope is too deep for any earthly sorrow to touch or disturb." Then after further reflection, I began to wonder whether if God laid His hand on my most precious earthly possession and plunged me into a heart-rending sorrow, could I still make this statement? Within six or eight months I had the opportunity of testing it, and God through His grace has proved it true. "Weeping may endure for a night, but joy cometh in the morning." It is His presence, and the contemplation of that coming morning that makes our hearts "leap for joy." "For the joy that was set before Him He endured the cross, despising the shame." And how little is our light affliction in comparison with His colossal agony. With joy, then, "let us go forth therefore unto Him without the camp, bearing His reproach;" "esteeming," as Moses did, "the reproach of Christ greater riches than the treasures in Egypt" (Heb. 13:13 and 11:26). If God's foolishness is wiser than man, His reproaches are greater riches than the pleasures of this world, for as the soul is stayed on Him, they "work for us a far more exceeding and eternal weight of glory."

THE consciousness that there is nothing between us, that our wills are one, that His presence shelters us when the billows smite, that He loved us and gave Himself for us, and that we are to be ushered into His visible presence there to receive our reward some day is a source of thrilling and quivering joy to all believers who experience it. "In Thy presence is fullness of joy; at Thy right hand there are pleasures for evermore."

When I am tempted to forget,
O God, Thy loving care;
When, wearied with a world at strife,
Thou turnest me to prayer;
Then, Lord, I find in touch with Thee,
An atmosphere serene;
The things on earth at their true worth,
In light of heaven are seen.

O Father, let me always look
Through eyes made clear by Thee;
Ne'er let the things of Time becloud,
Those of Eternity.
Let all affairs of every day,
Be dealt with in Thy light;
Let every humble task be done,
As in Thy holy sight.

THE COMMUNION OF THE SAINTS

by H. A. Sprague

A PARAMOUNT need in the Church of Jesus Christ is the need of more communion among its members. By communion is meant a sharing or fellowshipping one with the other. This fellowshipping should be not only in word but in all things that pertain unto life and godliness. The Church is lacking in this, the members failing in their care one for the other. The words of the Apostle Paul to the saints in Christ Jesus at Philippi, could not be said of many assemblies of this present hour; "I thank my God upon every remembrance of you . . . For your fellowship in the gospel" (Phil. 1:3, 5). Neither would the report of Epaphras concerning the saints at Colosse be true of many assemblies, for he reported the love which they had to all the saints (Col. 1:4). There should be more concern in the hearts of God's children generally for fellow members of the Body of Christ.

A glance at the Christian world of to-day reveals many hungering souls. But they are not hungering for activities, for our churches are alive with activities. Bazaars and suppers and gymnasiums, however, do not satisfy a hungering soul, for "a good man shall be satisfied from himself" (Prov. 14:14). Many a Christian to-day is hungering for a little bit of love, shown to him by his brothers and sisters in the Body of Christ. Such yearn for someone to counsel them, to pray with them, to exhort, encourage, help, or comfort, them, in the Name of the Lord Jesus. They desire someone to share with them in the things of the Lord, and point them to the Christ Who alone can satisfy the hungering soul. A babe in Christ normally expects, as he comes in touch with a group of Christians, to find warmth and fellowship. Imagine the disappointment and discouragement to that soul if he discovers in their attitude toward him the temperature of the frigid zone. Rev. A. G. Lee says: "Today, everywhere, men are longing for fellowship. All over the world clubs and societies innumerable exist, somehow most men would be satisfied if the Church would only offer them genuine fellowship. . . . But the Church is notoriously failing even to give fellowship." This is not God's desire.

THE communion of the saints is a thing which is of great practical value. But the careful observer who knows his Bible is constrained to believe that there is very little real scriptural communion in the average church to-day. Sprague's discussion should awaken many of God's children to the value and the blessing of communion with fellow believers, and should arouse in their hearts an earnest desire to enter heartily into this fellowship.

I. GOD'S DESIRE FOR THE COMMUNION OF THE SAINTS

IT IS the desire of the Father that His children should commune. A glance at a few passages from the Word will reveal this fact. Paul calls upon the saints to "strive together" (Rom. 15:30; Phil. 1:27); they are declared to be "labourers together" (I Cor. 3:9); the Holy Spirit has knit them together (I Cor. 12:13; Col. 2:19); they are to bear one another's burdens (Gal. 6:2); to "exhort one another daily" (Heb. 3:13); to watch and pray for one another (Eph. 6:18); to be perfectly joined together in mind and judgment (I Cor. 1:10); in other words they are to be a group of like-minded people sharing with one another as they journey along the highway of this life.

II. THE GROUND FOR THE COMMUNION OF THE SAINTS

THE saints are a unit in Christ Jesus. Every believer is a member of the Body of Christ. The Word of God is very clear in its declaration of this fact, "So we, being many, are one body in Christ, and every one members one of another" (Rom. 12:5). "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free" (I Cor. 12:13). In the eyes of God the people of this

IF WE walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.

—*I John 1:7*

world fall into but two groups. One, the larger group, is composed of unregenerate men and women who are without Christ in the world. These are the children of wrath (Eph. 2:3). The other group is composed of men and women who have by faith accepted Jesus Christ as their personal Saviour. These are the children of God (Gal. 3:26). To each individual in this latter group God has given everlasting life, and by an act of His Holy Spirit has joined them together in one great organism which is the Body of Christ (Eph. 5:30). The Father says of this latter group that they are His children, and He has given His Son to be their Head: "And gave Him to be the Head over all things to the Church, which is His Body, the fulness of Him that filleth all in all" (Eph. 1:22-23). Thus we see that the saints are one Body, with Christ as their Head.

The fact that the saints are a unit in Christ is the ground of their communion. This will be clarified to the mind if we but glance for a moment at the physical body. The physical body is one body but not one member. It is composed of many members and each member has a work to perform. But to perform its work properly each member is dependent upon the other members, and if one member suffers all the members suffer to a greater or lesser degree. Now, what has just been stated concening the physical body is what the Holy Spirit is teaching us in the twelfth chapter of First Corinthians concerning the spiritual Body. The Body of Christ is a unit, it is one Body, composed of many members. ("For the Body is not one member but many," I Cor. 12:14). Each member of the Body of Christ is dependent upon every other member, for "the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary" (I Cor. 12:21-22). From the passages quoted we note that the Body is composed of many members; that each member is dependent upon every other member, and that all the members are necessary. To say that each member is dependent upon every other member is only saying that each member needs the help, the strength, the care of every other member, or in other words there should be a communing or sharing of each member with every other member. Thus we see that the fact of the oneness of the saints in Christ becomes the ground of their communion.

III. THE REASON FOR THE COMMUNION OF THE SAINTS

THE reason for the communion of the saints of God is two-fold, namely; to outwit and overcome the powers of evil, and, to produce growth in grace and godliness in the lives of the saints.

The first necessity grows out of the devil's hatred of the Lord Jesus Christ. Because of this hatred he wars against all who trust in Him. He is constantly endeavoring to rob them of their joy and power in fellowship with Christ and to cripple them in their walk with Him. But his plans and purposes are overcome by the communing of the saints.

The devil seeks to harden the heart, but we are commanded to "exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin" (Heb. 3:13). Through his henchmen the devil seeks to work harm to God's child, but by the striving together in prayer of his fellow believers such an one is delivered from those who do not believe (Rom. 15:30). Again, the devil seeks to cause divisions, but where there is the effectual working of every part and the supply from every joint, the body will make increase of itself in love (Eph. 4:16). Notice that in each of the above cases the saints have a share in the victories won; they are workers together with Christ. In the first case there is the exhorting of one another, in the second case the praying for one another, and in the third case they are working together. Thus we see that the sharing or communing of the saints is a strong factor in outwitting and overcoming the powers of evil.

The second reason for the communion of the saints is that it causes growth in grace and godliness. A very clear proof of this is given us in Eph. 4:15-16, which says that God's children, "speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ: From Whom the whole Body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the Body unto the edifying of itself in love." Rotherham translates the latter clause thus: "secureth the growing of the body unto an upbuilding of itself in love." By the sharing, or communing of believers there is growth in grace, for we thereby grow up into Him. There is also growth in godliness, for there is an upbuilding of the body in love.

Thus we see the two-fold reason for the communion of the saints, namely; to outwit and overcome the powers of evil, and to cause growth in grace and godliness in the lives of God's children.

IV. THE PARTICIPANTS IN THE COMMUNION OF THE SAINTS

WITH whom should the saints commune? This question is of vital importance. We live in an age of sectarianism, so extreme at times that the members of the Body of Christ will ignore one another because of church connections. This is unscriptural, for "the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you" (I Cor. 12:21). Notice, that in the case of the head and the feet, the most distant members are named. There should be "the effectual working in the measure of every part," or as Weymouth translates Eph. 4:16, "Dependent on Him, the whole body—its various parts closely fitting and firmly adhering to one another—grows by the aid of every contributory ligament, with power proportioned to the need of each individual part, so as to build itself up in a spirit of love." Another enlightening passage is Eph. 6:18, which enjoins believers to be "Praying always with all prayer and supplication in the Spirit and watching thereunto with all perseverance and supplication for ALL saints." Hence according to God's thought the fellowship of the saints knows no party lines. The test of fellowship should not be denominational affiliation but adherence to the Truth as it is in Christ Jesus.

Since the participants of communion are those who walk in the light, the question arises, "What is meant by walking in the light"? Surely it does not mean that all children of God must have the same knowledge of every doctrine of Scripture before they can commune. This would hinder communion between a babe in Christ and one to whom God has given much knowledge of His Word. Nor does it necessarily mean that the same plane of Christian living must be attained by all before there can be communion, for the walk of the faltering babe in Christ is far short of what God would have it to be, and yet such an one may commune with the Christian who through years of testing and chastening has learned to walk very close to his Saviour. To walk in the light means that the child of God shall live according to the knowledge or apprehension of the truth that God has given him, with his soul open to receive further light and to walk in it. With all such there can be communion.

Sin in the lives of God's children will break their communion. The Scripture reads, "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (II Cor. 6:14) Sin is unrighteousness, and righteousness and unrighteousness have no fellowship. This means that the yielded believer can have no fellowship with another child of God who is living in wilful rebellion against the light God has given him. Hence, also, the believer who loves the Word of God can have no fellowship with the Modernist, for Modernism is rebellion against God-given light. Neither can the one who knows the truth have communion with one who is entangled in other false teaching, for the Spirit of God leads into truth and not into error. Speaking of those who have rebelled against light, the Spirit of God says, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Cor. 6:17). The desire of God is that His children should have no fellowship with the unfruitful works of darkness.

ALL fellowship with God begins with reconciliation, advances by daily and hourly obedience to His will, and reaches its perfection in conscious union and communion with Him in glory.

—Arthur T. Pierson

We have now seen that the participants in the communion of the saints are those who walk in the light. In other words, believers should find their fellowship with believers, and let all who love our Lord Jesus Christ in sincerity fellowship with those of like precious faith.

V. THE REALM OF THE COMMUNION OF THE SAINTS

IT IS impossible here to declare the exact way for all souls to commune at all times. The Spirit of God must be the guide. The needs of souls will vary. All souls do not always have the same need. Hence as we commune one with the other the Holy Spirit may lead to commune in the Word, in prayer, or in exhortation, etc. But be sure in whatever way the Holy Spirit may lead, it will be for a fuller revelation of the Lord Jesus Christ.

To commune in the Word is of great value. The Word of the Living God is quick, and powerful, and sharper than any two-edged sword, and whenever a soul comes in contact with that sword, there are results.

If the soul be willing, a transformation of the life will be the result. Romans 12:2 says, "be ye transformed by the renewing of your mind." To commune in the Word does this very thing, it renews the mind and results in transformation. Again, to commune in the Word is a strong factor in getting the Word of the Living God into the hearts of men. Inspired of God, David declares, "Thy Word have I hid in my heart, that I might not sin against Thee" (Ps. 119:11). The Word hid in the heart is a protection against sin, and communing with other believers in the truths of the Word will help to hide it there. Again, the Scripture declares that to commune in the Word now, will bring rewards at the judgment seat of Christ. "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His Name" (Mal. 3:16). We have now seen the value of communing in the Word of God: it results in growth in grace and godliness (there is a transformation); it results in victory over the powers of evil (that I might not sin against Thee); and it results in rewards (a book of remembrance was written). Surely to commune in the Word is of value. We cannot urge it too strongly.

To commune in prayer is of great value. Every saint who has participated in this form of communion can testify to the bountiful blessings received! Prayer changes things in the life of the one who prays and in the lives of those for whom he prays. By prayer the soul is kept from temptation, for the Scripture says, "Watch ye and pray, lest ye enter into temptation" (Mark 14:38). Again, by prayer a soul finds deliverance. Paul requests the Roman believers to "strive together with me in your prayers to God for me; that I may be delivered" (Rom. 15:30-31). Again, prayer causes growth in grace and godliness, for Paul's prayer recorded in Eph. 3:17, 19 asks, "that Christ may dwell in your hearts by faith; . . . that ye might be filled with all the fulness of God." With these examples in mind note the saints around you who are in need, and begin now to commune with them in prayer. As a result you will have the pleasure of seeing souls delivered from the bondage of sin, also of seeing them manifest great growth in grace and godliness. Surely to commune in prayer is of great value.

To commune in exhortation is also of great value. This means of communion is not popular among the saints of God, but when once entered into it will be found to be a source of great blessing in the upbuilding of souls. "Exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin" (Heb. 3:13), is the command of God. Hence, to commune in exhortation is an effective way to outwit and overcome the powers of evil, for it keeps the heart of the child of God from becoming hardened through unbelief. Where there is much communion in exhortation there will be manifest in mellowness of soul, a brokenness and yieldedness to the Lord, that will be a delight to all who come in touch with these souls who participate and to the Lord as well. Proof of this is found in I Thes. 2:11-14. The declaration is, that Paul exhorted and comforted and charged. The exhortation was, "that ye would walk worthy of God." The manifestation was, obedience to the Word—for the Word effectually worked;—and they became followers of the churches of God which in Judea are in Christ Jesus. Hence we see that to commune in exhortation will greatly assist God's children to overcome the powers of evil, and will also result in growth in grace and godliness. May God's children step forth into this field of communion and enjoy its fruitages.

We have now noted three ways in which the saints may commune, namely; the saints may commune in the Word; the saints may commune in prayer; and the saints may commune in exhortation. All three ways have proven to be of inestimable value for the upbuilding of souls. By no means are these the only ways in which the saints may share one with the other, but they do reveal to us the value of communion.

AS WE stated in the opening of this study, the Christians stand in need of more fellowship. We have seen that God desires it, that the saints must have it to triumph most abundantly over the powers of evil, and for their growth in grace and godliness; therefore may each child of God press on to greater heights of joy in the communion of the saints.

All Christian power springs from communion with God, and from the indwelling of divine grace.

—Aughey

THE FELLOWSHIP OF CHRIST'S SUFFERINGS

by Pastor Aaron Schlessman

THAT is a striking statement in Philippians 1:29, "Unto you it is given in the behalf of Christ, not only to believe in Him, but also to suffer for His sake." From this language one might conclude that suffering is a divinely conferred privilege. And indeed it is a privilege when it is in the service of the Lord Jesus Christ, for it draws us into closer fellowship with Him, and it secures for us glorious future rewards. Schlessman presents some of the facts which should make the heart of the believer eager to enter into the "Fellowship of Christ's Sufferings."

Fill up . . . the deficiencies.

THERE was no defect in the atonement of Christ; but to bring the people of God into conformity to the image of Christ requires much fellowship of suffering in service on the part of God's true servants.

The poet has written:

"There's an angel in that marble,"
Thus an ancient sculptor spoke,
Then with skillful hands and patient,
Fashioned he it, stroke by stroke;
Others saw the stone, rough-hewn,
Passed it by untouched, unsought;
Till the sculptor with his chisel
Thus a thing of beauty wrought.

Here and there he struck the marble,
Now with force, and then again
Gently, almost with caressing,
Lest he cause it needless pain;
And it grew, that form so heavenly,
As the roughness passed away;
Till the world, with awe and wonder,
Saw its finished grace one day.

God the Sculptor sees a marble;
'Tis rough-hewn and so unsought;
But He knows that when 'tis purchased
And in it His grace has wrought.
He can fashion it to beauty,
For He has a model rare;
'Tis the image of the Saviour,
Glorious, beautiful, and fair.

So He buys the stone unsightly,
Works with skill and power and grace;
Ever keeps in view the model—
'Tis the glory of Christ's face;
When He takes His tool of suffering,
Stroke on stroke will surely fall,
Sometimes gently, and then heavier—
'Tis because it needs them all.

Till at length one day in glory
It will stand complete and grand,
While the universe will wonder
At its place on His right-hand;
Bought with blood, conformed through suffering
To the image of His Son;
All of God, to Whom be glory,
For He all the work has done.

None will think to praise the marble;
But the Sculptor's wondrous skill;
None will think to grieve that sorrow
Thus wrought out His blessed will;
And the form, far more than angel,
Then shall shine with beauty fair;
While Creator and created
Shall together live and share.

And thus the great Apostle spoke in Phil. 3:10: "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death . . . " To know means knowledge based upon experience. Christ did not mean that a correct creed was eternal life when He said, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, Whom Thou hast sent." Rather He meant that He must be possessed ere He could be fully known. So the knowledge which was Paul's life's aim was the knowledge of a Person. He believed Christ to be his Redeemer, welcomed Him into his life as such, found Him to be such, and yearned to know Him more intimately and to know the fellowship of His sufferings in true service. As he learned to know Him, he could also say, "Now, I rejoice in my sufferings in your behalf, and fill up in turn the defi-

ciencies of the tribulations of Christ in my flesh for the sake of His body, which is the assembly" (Col. 1:24, Worrel's Translation).

The atoning work of Christ was not defective; but the development of a godly life is another problem, and to get the people of God developed in the image of Christ requires much fellowship of suffering—of His sufferings—in the service of Christ, our Lord, on the part of God's true servants.

PAUL did not ask of us that which he did not know in experience or was unwilling to partake of; for he had suffered much for Christ's sake. He bore in his body, "the marks of the Lord Jesus," and rejoiced that he had the high privilege of so doing. So also John and Peter left the court-room as pictured in Acts four, and came to their brethren "glorifying God" for what had taken place, and that they were counted worthy to suffer in Christ's behalf. How often Paul and these early Christians suffered in the patient endurance of persecutions, tribulations and every sort of ill as they went forth rendering golden service for the One Who had bought them with His own blood!

With the love of Christ impelling him, Paul was willing to become "all things to all men" that some might be saved. He did not compromise principle and truth, but he was willing to make tents at night to be able to preach in the day. He was willing to go to prison to take the gospel there. Beatings, stocks, mobs, nothing could deter him in carrying that wondrous message of the grace of God to the uttermost coasts. Nor was Paul alone in this zeal for the cause of Christ. James, Peter, the church at Jerusalem that was dispersed, went about proclaiming the good tidings of the Word of grace. They truly had fellowship in Christ's sufferings in service for Him, glad that they might "fill up in turn the deficiencies of the tribulations of Christ." What a blessed privilege!

DO YOU ask, "Why should I be taunted, tried, persecuted?" Paul answers in Philippians 3:10 and Colossians 1:24, and we are sure that the fellowship-suffering in service to glorify God will develop the image of Christ in His children. Let us not shrink from it, but glory that we may be counted worthy to suffer for His Name's sake.

Moses bore ridicule and mockery from his own people and the Bible speaks of his being *"meekest"* of men. *"By faith,"* Moses chose the eternal blessings in preference to a material kingdom, even though that offered was the greatest kingdom of the world.

David could turn from one who hated, hunted and would have killed him, and could spare his enemy, King Saul. Oh, the depth of his forgiveness!

John Wycliffe, for the purpose of spreading the Word of God risked his life a few centuries ago to give a Bible to England, so the common folk could read it. William Tyndale died for that cause four centuries back, glad to be a servant for his Lord in such a glorious cause. Huss, Hubmeier, Ridley, Latimer, Spangler, Jerome, Clement (time will not permit even to mention others), at the hands of cruel, debased tormentors died for their Exalted Christ and for the purpose of giving His gospel to a priest-ridden world. Save for their ministry, "The just shall live by faith" had been a message buried under the rubbish of ritualism. These saints who believed God's Word truly knew the fellowship of Christ's sufferings as they rendered service to God in giving forth that message.

See also William Carey, Mary Slessor of Calabar, Adoniram Judson, John G. Paton, William Ashmore, and others too numerous to name, who have been faithful, in more recent years, as ambassadors of Christ fellowshipping with Him in service, suffering in His Name.

To believe the Bible as God's Eternal Word as our rule of faith and practice, is to be marked too often, as being simple minded and following a blind faith. Our service of giving—how foolish it seems to worldlings about us. In our prayer life, in soul-winning work, if we, with a real passion, do enter into faithful service with Him, there will be fellowshipping in His sufferings. It does cost something to be a loyal servant of the Most High God.

But what an honor, privilege, and godly pleasure it is to be servants of the Lord Jesus Christ, Who makes this blessed fellowship possible! What can be compared with the indescribable privilege and unspeakable joy of knowing Him and the fellowship of His sufferings?

I knelt in tears at the feet of Christ
In the hush of the twilight dim,
And all that I was, or hoped, or sought,
Surrendered unto Him;
Crowned, not crucified,
My heart shall know,
No king, but Christ
Who loveth me so.

God is faithful by Whom ye were called into the fellowship of His Son Jesus Christ our Lord.

—I Corinthians 1:9

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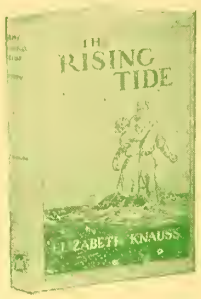
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D. B. I. BUILDING NEWS

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH WITH PROGRESS AT THE "L. J. FOWLER MEMORIAL CAMPUS"

How Is the New Building Coming Along?

NATURALLY this is your first question on turning to this section, so we will put the answer to this question first.

Since the accompanying picture was taken, the second floor has been finished and material progress has been made on the walls for the second story. Sufficient funds being provided, Mr. Johnson thinks the men can get the roof on by Thanksgiving.

In addition to the erection of the walls, timbers for the partitions are in, and conduits for the electric light wiring are installed, so that when the roof is on, the finishing of the building will be comparatively a short task.

It is truly wonderful to see how rapidly the work is progressing when it is considered that Mr. Johnson and one carpenter (a member of the workers' group) are the only men of the "crew" who have had any considerable building experience. The other men who are at work on the new building are rapidly gaining skill in the work, however, so that work on the next units will go even more rapidly than has the work on this one.

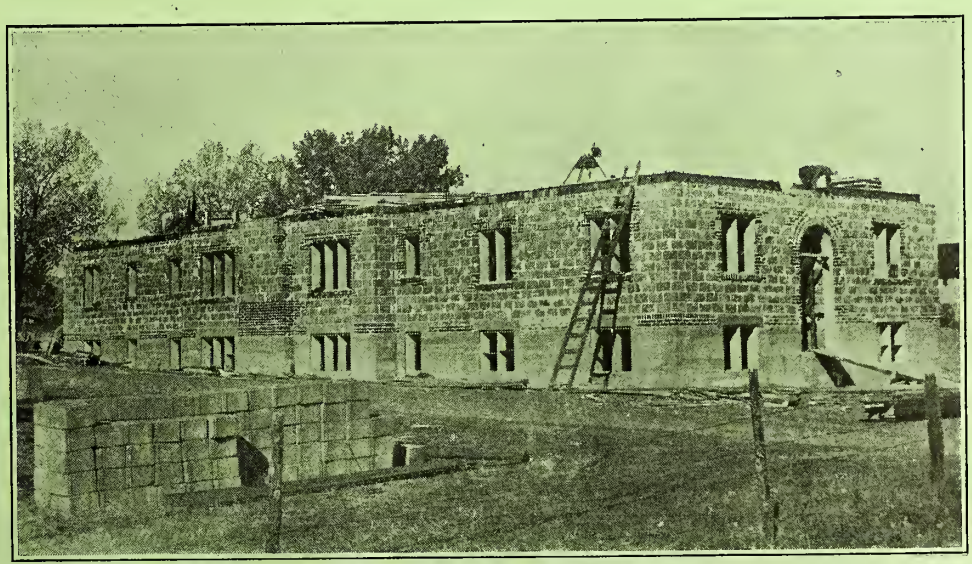
"My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19).

A Financial Crisis!

WE ARE facing a financial crisis! God has led us to build only as the money is provided. With full confidence that in so doing we were following His direction, we have adopted as our building program the policy expressed in the following slogan:

"As the money comes in the buildings go up!
As the buildings go up the rent drain stops!"

Following out this policy, up to the present time every bit of material used in the new building has been paid for.



Progress on the First Unit of the Permanent Buildings for D. B. I.

As the money comes in the buildings go up!



We have materials on hand to finish the walls.

But our building fund is exhausted.

We have no money to put the roof on this building, nor have we the money necessary to finish it.

And when the building is finished we must have light, heat, provision for the disposal of sewage, and a water supply. For these we have no money.

Truly, this is a challenge to faith.

We believe that God has led us thus far, and we believe that it is His pleasure for the work on the building to continue without interruption until it is actually ready for occupancy. This being true, there is only one thing for us to do. We must cry to God to supply the need. And we must appeal to all who love the testimony to join their voices with ours in crying to Him, and as He leads to give.

We appeal to you, therefore, dear reader. Pray earnestly! We are facing a crisis! We cannot go forward without much larger provision! *But God hears prayer!* In answer to the supplications of His children He will provide. Let us go forward in full assurance of faith—faith in God's leading, and faith in His willingness and ability to provide.

Together let us plead His promises, and together let us rejoice that the hour is at hand when by His blessing we will be able to

"STOP THAT RENT DRAIN!"

"My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19).

How the Building Fund Stands

IN ORDER that you may pray intelligently for the need let us briefly report how the building fund stands. This we can best do by means of two tables. The first shows the immediate need as compared with the provision which has been made:

Needed immediately to finish the first unit and provide power plant, water supply, and sewage system	*$33,000.00*
Total amount supplied to date	*8,500.00*
Balance needed	*24,500 00*

The second table shows the actual situation with reference to the amount provided:

Total amount received on the new building	*$8,500.00*
Building Expenses to date	*8,450.00*
Balance on hand	*50.00*

The need is urgent! We have gone as far as we can without further provision! Work must be stopped in a few days unless God burdens His children to give largely and to give at once!

Pray, brethren, pray!

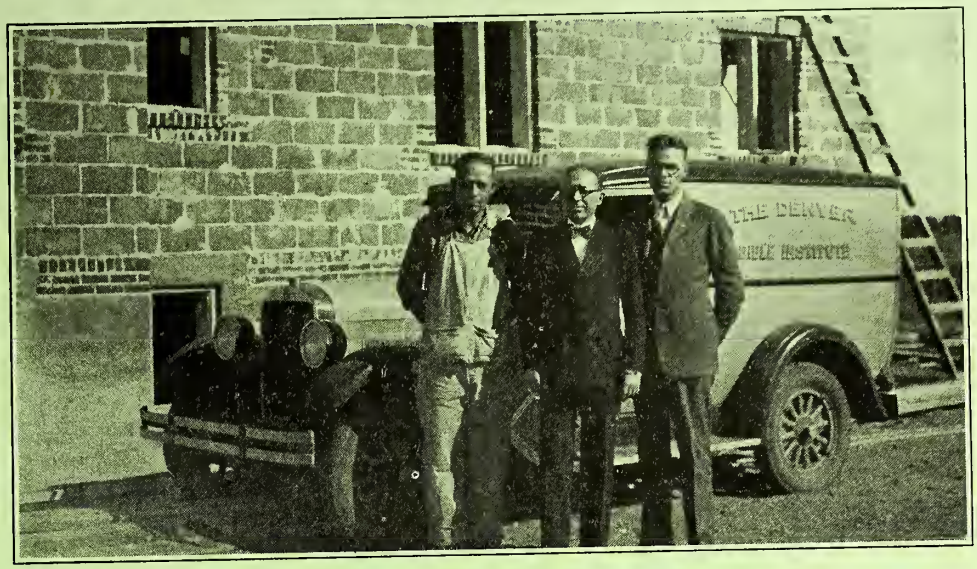
"My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19).

Fair Weather

ONE of the most striking evidences of God's blessing in connection with the new building is the wonderful weather which He has given. From the beginning of the construction to the present time the men at work

As the buildings go up the RENT DRAIN STOPS!





The Dean, His Secretary, and the Contractor

on the building have had to miss only three days of work on account of bad weather.

One exceedingly interesting fact is that out of six stormy days which we have had in that period, three have fallen on Sunday when no work would have been done even though the weather had been fair.

Another very significant indication that we owe the good weather to the blessing of our God is the fact that the heavy frosts have held off until after the last of the concrete work has been finished. Had severe cold weather set in sooner, this would have been delayed or damaged and would have seriously impeded further progress in construction. The last of this work was finished last week, and it is now out of danger. Praise God!

The weather has been so remarkably good that even the neighbors living near the Campus have begun to speak about it. Last week one man said, "The Lord surely must be with you folks, you have been having such ideal weather for building." Others of the neighbors have given testimony of similar impressions.

"My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19).

The Dean, His Secretary, and the Contractor

WE PRESENT herewith a picture of the men upon whose shoulders falls the heaviest responsibility in the actual building program.

Dean Fowler stands in the center. On his right is Mr. Harry J. Johnson, who is in charge of the construction work. On his left is his secretary, Rev. C. Reuben Lindquist, who has charge of the purchasing, and who, under Dean Fowler, has general oversight of the work.

These men are worthy of special honor because of their devotion to the work of our Lord, because of their willingness to sacrifice that the work may go forward, because of their cheerfulness in bearing the heavy burdens which rest upon them, and because of the wisdom which God has given them in carrying forward one of the most remarkable building programs ever inaugurated.

We earnestly request for these men of God your faithful prayer support. Bear them up before the throne of grace by prayer and supplications, with thanksgiving on their behalf.

—H. A. W.

"My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19).

Missionary Contributions

MANY things have touched our hearts in these days of special need and of special blessing, but perhaps nothing has brought more blessing than to realize that God is laying the burden for prayer and for sacrifice on the hearts of His servants in the mission fields.

Many are the letters which have come to us from

faithful missionaries, telling us of their deep interest and assuring us of their earnest prayer support. And from a number have come gifts and offerings which we know certainly must have involved great sacrifice. Two missionaries in Europe, one in Bolivia, three in Venezuela, two in the far interior of China, two at home on furlough from China, two in the heart of Africa, two just returning to Africa from their furlough, and one in work among the Indians in the homeland are among those who have gladdened our hearts in this way. Let it be said to the credit of these messengers of the Cross, and to the glory of God, that their gifts were anything but niggardly. Rather they exemplified the spirit of the Macedonians who "first gave themselves unto the Lord," and then by means of their gifts, gave themselves to the Apostle Paul "by the will of God."

Many others of God's servants among the Christian workers of this country, and other countries not commonly recognized as missionary fields—pastors, evangelists, Bible teachers, etc.—have shown the same warm-hearted spirit of sacrificial interest.

Truly such a ministration causes thanksgiving to God on behalf of all whose hearts He has touched with the burden to help meet the need. We are confident that God is going to repay these gifts many-fold, if our Lord tarry, in lives trained at D. B. I. for service on these very fields from which these expressions of interest have come.

"My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19).

Pray! Pray! Pray!

$24,500 NEEDED

TO COMPLETE THE FIRST UNIT, INSTALL WATER WORKS, LIGHT AND POWER PLANT, AND SEWAGE SYSTEM

Total amount required for these immediate needs	**$33,000.00**
Cash in hand	**8,500.00**
BALANCE NEEDED	**$24,500.00**

REMEMBER! WE CAN BUILD ONLY AS THE MONEY COMES IN!

As the Money Comes In the Buildings Go Up !

Cut this out and send it in with the offering which God lays on your heart!

Date.....

Dear Friends at D. B. I.:

Being burdened by God's Spirit to help "STOP THAT RENT DRAIN," I enclose.....Dollars as an offering to help build and equip the new buildings now being erected on the "L. J. Fowler Memorial Campus" of the Denver Bible Institute.

Name.....

Street.....

City.....

As the Buildings Go Up the Rent Drain Stops !

The Dean Fowler Booklets

Exquisite gift books, bound in beautiful art covers. They are awakening, gripping, thought-producing expositions of Scripture. They touch upon modern problems. They are fearless in testimony. They make ideal Christmas presents.

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A very appropriate Christmas gift.

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An enlightening message on the gospel of the grace of God

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A delightful study on Christian giving.

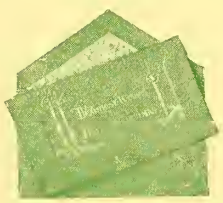
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This study is the key to a right understanding of the Psalms.

DO NOT FAIL TO PURCHASE THE ENTIRE SET

CHRISTMAS CARDS THAT WILL BRING BLESSING AND CHEER

A superb line of steel-die engraved cards and folders. Artistic and appropriate designs. Engraved in colors. Cheerful holiday greetings. An appropriate verse of Scripture. Envelopes lined with special colored lining.



Number 529

Folder Series No. 529

Heartiest Wishes for a Happy Christmas. Four-page folder. Size 5x2⅞. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). Scarlet stock for both folder and lined envelope. 5 cents each.



Number 535A

Card Series No. 535A

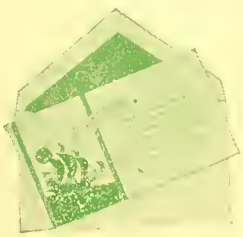
An exquisite miniature of Mary and the Christ Child. Attractive border. "Heartiest greetings." Scripture verse, Matt. 1:21 5 cents each.



Number 537

Folder Series No. 537

Greetings for Christmas and the New Year. This is a four-page folder with fold at the top and with the back pages projecting one inch below the front so that there will be room for signature at the bottom. "His Name shall be called the Prince of Peace" (Isa. 9:6). Star of Bethlehem and candle design beautifully stamped in lavender, dark green and gold on white stock with lined envelope to match. Size 4x5 inches. 10 cents each.



Number 538

Card Series No. 538

Sincerest Christmas wishes. Card, 3¼x5⅞ in. "His Name shall be called Wonderful" (Isa. 9:6). Also carries a cheery little Christmas verse of four lines. The design is of an old-time ship sailing through a snowstorm. Stamped in orange, black, and gold on light green stock with lined envelope to match. 10 cents each.



Number 543

Card Series No. 543

May your Christmas be merry and the New Year full of happiness. "For unto you is born this day in the city of David, a Saviour, Which is Christ the Lord" (Lu. 2:11). A lovely design with a diamond-shaped center showing a Christmas Eve landscape. Attractively engraved. Gray envelopes. Size 4x5 inches. 10 cents each.



Number 546

Card Series No. 546

Christmas Greetings and all good wishes for a Bright and Happy New Year. "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom fr many" (Matt. 20:28). Card, 4⅛x5-15/16 inches. Beautiful grey stock. Design stamped in black, white, red, and gold. Grey envelope with attractive lining. 15 cents each.

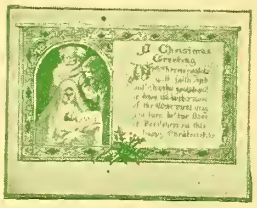


Number 550

Card Series No. 550

Christmas Greetings and Best Wishes for your health and happiness in the New Year. "When they saw the star, they rejoiced with exceeding great joy" (Matt. 2:10). Card, 4⅛x5¾ inches. A most beautiful Christmas Eve moonlight design stamped in black, red, white and blue on fine grey stock. Envelope is of the same shade with blue and silver lining. 15 cents each.

CHRISTMAS CARDS FOR PASTORS AND SUPERINTENDENTS



Number 2432

Card Series No. 2432

The Babe and His mother with the three Wise Men are pictured in a frame of Christmas design and in full colors. The card contains the following message: "With hearts aglow with faith and with hands spread out in love, as were those of the Wise Men, may you turn to the Babe of Bethlehem in this Happy Christmastide." Space for signature at the bottom. Size of Card 4¾x3¾.



Number 1242

Card Series No. 1242

A Christmas greeting and a New Year's blessing
100 to a box, with envelopes, $2.50

BOX ASSORTMENT OF CARDS AND FOLDERS NO. 3

This box assortment contains 24 cards and folders of various styles and sizes. Lithographed designs, delightfully done in colors; all cards have Scripture text. Price $1.00

Here is a gift that will bring untold blessing every day of the year.

"DAILY LIGHT ON THE DAILY PATH"

A devotional text book in the Words of Scripture, for use in the morning and evening hour every day of the year.

Dean Fowler says, "Daily light is the best Daily Devotions book ever published."

Size 4x2½ x ⅞ inches		Size 5½x4¼ x ⅞ inches	
1305 French Seal, limp, gold edge.	$2.00	1371 Blue Keratol, limp.	$2.00
1301 Blue Keratol, Bible paper, limp.	$1.30	1376x French Morocco, India paper, ½ in.	
1306x French Morocco, fine grain, limp, India paper, gold edge, ½ in. thick.	$2.50	1375 French Seal, limp. thick.	$2.75 $3.75

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DENVER, COLORADO

FATAL FELLOWSHIPS OF CARNAL CHRISTIANS

by A. H. YETTER

MANY if not all of us have heard messages on the sinfulness of worldly amusements. Some of us have questioned wherein the harm lies. We know of an earnest Christian young man, near Denver, Colorado, who was in this position. He had heard that the dance, the card table, the theater, and the lodge were sinful, hence taboo for the Christian. He saw no sufficient reason for this wholesale condemnation of them, and so he continued to seek fellowship in them. No doubt others have had the same experience. May this discussion be used of God to answer the honest questions of His people and stir them to action harmonious with His will.

In our study we shall consider the following questions: What are these fatal fellowships? Wherein are they fatal? What shall we do about them?

I. WHAT ARE THESE FATAL FELLOWSHIPS?

SOME contact with the world is essential and this is not a fatal fellowship. God recognizes and we must recognize, that we are still human. Hence, we do many of the same things as the unbeliever. For example, we eat; so does he. We sleep; so does he. We live in houses; so does he. We ride in automobiles; so does he. We work for money; so does he. We talk and sing; so does he. In short, we use the world and so does he. But here is the difference: he uses the world to the full, entering into its lustful, God-dishonoring activities; we are to "use the world as not abusing it" (I Cor. 7:31), or as Weymouth translates it, "not using it to the full." God has left us in the world for a testimony, and we must needs have dealings with the world. This is the indication of the verse we have just quoted. The Lord Jesus also taught this. Speaking of His disciples, He said:

> I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil.
>
> As Thou hast sent Me into the world, even so have I sent them into the world (John 17:15, 18).

We are to have contact with the world; but contact without contamination.

Certain things, such as the theater, the card table, and the dance have been recognized as fatal in the past. Soon after the Declaration of Independence, Congress adopted the following resolution:

> Whereas, true religion and good morals are the only solid foundation of public liberty and happiness: resolved, that it be and is hereby earnestly recommended to the several states to take most effectual measures for the discouragement and suppression of theatrical entertainments, horse racing, gaming and other such diversions as are productive of idleness, dissipation and a general depravity of principles and morals.

Sad to say, many Christians do not hold the same position today. Churches which once excommunicated members for indulging in these things, now sponsor and endorse them. Some churches have their own moving picture show; minstrel shows are not uncommon; some give dances in public halls; and when the Ladies Aid meets, it is not unusual for bridge to be the chief occasion of the meeting. What a condition! Christians awake! These are still fatal fellowships. Time has not changed them in God's estimation.

Some other fellowships are just as fatal, though not as commonly recognized. We will not attempt to exhaust the list, but merely give a few samples: The marriage of a believer and an unbeliever; a close friendship with an unbeliever; a business partnership with an unbeliever; lodge membership; member-

OUR fellowships affect our lives profoundly. Good fellowships are among the choicest blessings which contribute to the strengthening of our souls, but evil fellowships are among the most potent weapons of the adversary. Good fellowships draw us into closer intimacy with the Lord, but evil fellowships break our fellowship with Him. Yetter brings us a stirring appeal to recognize the disastrous results of such carnal fellowships and to turn from them to enter more fully into fellowship with our blessed Lord.

GOD is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth.

—*I John 1:5-6*

ship in a Modernistic church; following such Satanic teaching as that of Christian Science, Adventism, Russellism, Mormonism, Theosophy, Spiritism, or Pentecostalism; professional sports; worldly music; flirtations; petting parties; etc. These are fair samples of the many things which allure and ensnare the child of God. To them we might add the works of the flesh, which are these: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like" (Gal. 5:19-21).

II. WHEREIN ARE THESE FELLOWSHIPS FATAL?

THIS is the most important question of the three. To it, therefore, we shall devote the most space. But even with this, it will be impossible to show how each of the "fellowships" before named prove fatal. We will only seek to point out wherein these fellowships are fatal as a matter of principle, using some of the "fellowships" as examples. We submit a five-fold answer to our question.

Carnal fellowships are fatal to true worship. Anything that honors a thing or any other person more than Jesus Christ is fatal to true worship. The lodge does this very thing. Take for example the Masons. We quote from the Encyclopedia of Freemasonry, by Albert G. Mackey, p. 152:

> Hutchinson and Oliver, I am constrained to believe, have fallen into great error in calling the Master Mason's degree a Christian Institution. If Masonry were simply a Christian Institution, the Brahmin, the Moslem and the Buddhist could not conscientiously partake of its illumination, but its universality is its boast; in its language citizens of every nation may converse; at its altars all religions may kneel; and to its creed every faith may subscribe.

According to their own statement, the Masonic order is not a Christian Institution. To their faith the Christ-denying, Christ-opposing heathen may conscientiously subscribe. And with such the Christian lodge member must bow in worship of a Being—but whom? Certainly not the God and Father of our Lord Jesus Christ! Those who truly worship Him honor Jesus Christ.

> All men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father Which hath sent Him. (John 5:23).

But any other kind of rebellion against God will prove as fatal to true worship as lodge fellowship. It is "as the sin of witchcraft" in the sight of God (I Sam. 15:23). If we know His will and refuse to do it, we are having fellowship with our sinful old nature: Satan, the rebel, is deified and is on the throne of our hearts (Rom. 6:16). When such is our condition, God must say of our worship as He did of Israel's:

> Bring no more vain oblations; incense is an abomination to Me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting (Isa. 1:13).

Carnal fellowships are fatal to real joy. Some Christians claim that they find joy in the theater and the dance. We will not deny that there is pleasure in them; but it is the pleasure of sin, which is only for a season. We will not deny that they appeal, but it is to the old carnal man of the flesh. He it is who entices the soul into indulging in them. Be not deceived, child of God, by their seeming attractiveness. They are fatal to real joy. Therefore it is written, "She that liveth in pleasure (a fatal fellowship) is dead (separated from God) while she liveth" (I Tim. 5:6). When the soul is thus cut off from the Lord it cannot have real joy,

Worldliness is an absolute bar to full communion.

—*J. Hudson Taylor*

for it is in His presence that we have "fulness of joy" (Ps. 16:11).

As we cast about for the reason why Christians seek joy in worldly fellowships, we find that it is doubt of God's ability to give real joy in fellowship with Himself. Let us recognize that this comes from the carnal mind—Satan's ally within us. The thought is absolutely false! It is contradicted by God's own Word, for He says:

> The God of hope fill you with all joy and peace in believing (Rom. 15:13).

And David inspired by the Holy Spirit testified:

> Thou shalt make me full of joy with Thy countenance (Acts 2:28).

Carnal fellowships are fatal to Christian growth. We know of an example of this in our own acquaintance. There was a young man living in Denver, Colorado, who desired to honor the Lord in his life. He was making progress in the Christian life in spite of the opposition of a worldly wife, and was a member of one of the few spiritual churches in the city. He began to compromise with the world to keep peace in the family. First he began attending the theater; then it was the dance; soon he withdrew from the church and ceased to attend services. He continued on the downward grade and began to drink and go on "parties." He even permitted his little five year old girl to go on the vaudeville stage, in an effort to win a prize! He has gone away backward. His growth has been arrested and stunted.

The fear of man is commonly the underlying reason why Christians enter into such carnal fellowships. It was so in the experience of the young man whom we have just used as an illustration. His wife desired to enter into these fellowships. Furthermore, she insisted that he should be her companion. And so, fearing to displease her, and perhaps fearing her criticism if he refused, he went the pace to his own sorrow and loss. Child of God, beware of living as unto man! Fear God only, for the fear of man bringeth a snare.

Carnal fellowships are fatal so far as the believer's fruitbearing is concerned. They hinder effective service. This is seen in the experience of Lot. He pitched his tent toward the wicked city of Sodom, and we soon find him in the city itself. He has apparently entered largely into fellowship with these sinful men, for he seems to be the mayor of the city. Like many worldly Christians, however, he draws the line at some things; he still has some convictions; and he is still a child of God, though a sinning and a straying one. Since he is God's child, when God plans to destroy Sodom, He warns Lot to leave and to warn those who are his. This is Lot's opportunity to serve. Accordingly, he went and spake unto his sons-in-law thus, "Up, get you out of this place; for the Lord will destroy this city" (Gen. 19:14a). But his entering into fellowship with the men of Sodom had destroyed their confidence in him as a messenger of the Lord. And so the record is, "He (Lot) seemed as one that mocked unto his sons-in-law" (Gen. 19:14b). His service was ineffective; and so will ours be, if we indulge in worldly fellowships.

Lot became entangled in fatal fellowships because of selfishness. It was self-seeking that prompted him to choose the well-watered plain near the corrupt city of Sodom. And it was the same spirit that caused him to take up his abode in Sodom, and to join the Sodomites in their abominable practices. He was seeking wealth, and fame, and ease, for Lot. Let us take warning from his experience. If we grasp after things for self, we will soon be involved in fatal fellowships.

Carnal fellowships also rob the believer of future

MY FELLOWSHIP is with the Father, and with His Son, Jesus Christ; and he that is not satisfied with that company does not deserve it.

—*James Owen*

Fellowship with God is the secret of resistance to the Devil.

—*Arthur T. Pierson*

rewards. God is going to reward us according to our works. We are now building upon the sure Foundation, Jesus Christ. If we are indulging in these fatal fellowships, we are building only wood, hay, and stubble. If our life has been lived in fulfilling the lusts of the flesh, we may rest assured that God cannot praise us for it. His very nature forbids it. He tells us in His Word, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption" (Gal. 6:7-8). What a pity if we have so lived, that when we stand before our blessed Lord, the merciless fire must reveal our works to be worthless! How ashamed we would be! What eternal loss shall then be ours!

Wherein are these fellowships fatal? We have found that they are fatal to true worship; they are fatal to true joy; they are fatal to Christian growth; they are fatal to effective service; they are fatal to future rewards. Of them Richard Orme Flinn says:

> These things arrest development and, like slow poison, deaden the spiritual sensibilities of those who otherwise would be great powers in God's service.

III. WHAT SHALL WE DO ABOUT THEM?

CERTAINLY, no child of God desires to continue to experience the five fatal results discussed under our second point. Neither would God have it so.

Here is His inspired appeal to us:

> Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?
>
> And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?
>
> And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people.
>
> Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,
>
> And will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty (II Cor. 6:14-18).

In this appeal God is calling upon us to separate *from* the things which are commonly considered wrong, *from* many which are not so commonly considered wrong, and *unto* Himself. It will be necessary, probably, to repeat this act many times. We now see that we have been indulging in fatal fellowships in certain realms. As we grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, we shall find other fatal fellowships in our lives. Let us not be discouraged; but as often as we see that we are entangled in one of these, let us hearken to His appeal, "Come out from among them, and be ye separate" (II Cor. 6:17a). Furthermore, if we find any other Christian enmeshed in such fellowships, we should call upon him to separate *from* them and *unto* His Lord. (Gal. 6:1)

God has not left us without a guide and a means of cleansing in separating from those things which displease Him. He has given us His Word. We should examine our fellowships constantly in the light of the Bible. It will show us, if we are willing to be shown, when we are right and when we are wrong. Then if we obey the Word, we shall be cleansed. The Psalmist taught this when he wrote:

> Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word (Ps. 119:9).

Jesus confirmed it when He prayed for His followers:

> Sanctify them through Thy Truth: Thy Word is Truth (John 17:17).

The basis of God's appeal for separation is His matchless mercy.

> I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.
>
> And be not conformed to this world: but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable and perfect, will of God (Rom. 12:1-2).

The mercy of God! Think of what His mercy has done! It provided a Substitute for us at Calvary. That Substitute, Jesus Christ, bore the wrath of God for our sin. He took the punishment that we deserved—death, and we go free. Think of what His mercy does now! It provides a Shepherd for our souls. He leads us in paths of righteousness. And if we stray from the fold, He seeks until He finds us. When it is needful, He chastens us, but it is in love and for our profit that we may be partakers of His holiness. Think of what His mercy will do in the future! It will provide a righteous Sovereign for us, Jesus Christ, King of kings and Lord of lords. We shall share in His reign of equity and justice. Sin, suffering and sorrow shall be banished by Him; God shall wipe all tears from our eyes. Amazing grace! Fathomless mercy! What a basis for His appeal, "Come out from among them, and be ye separate!" (II Cor. 6:17)

And finally, the purpose of this appeal is our blessing—the blessing of fellowship with God. What can compare to such a privilege? Fellowship with the Creator of all things! Privilege indeed! And yet we have so often failed to enter into this glorious experience. We have clung to our Egyptian bondage under the dominion of Pharaoh, instead of entering into the joyous liberty of Canaan under the rule of Jehovah. We have hankered after fellowship with the world and the flesh, and spurned fellowship with our heavenly Father. Oh! let us no longer turn a deaf ear to His loving appeal! If we forsake these fatal fellowships, the Lord Almighty declares, "I will receive you, and will be a Father unto you, and ye shall be My sons and daughters" (II Cor. 6:17-18).

IN THE HARVEST FIELD

Conducted by A. H. YETTER

The classes of the Denver Bible Institute are once more in full swing. Our readers will probably be interested in a brief account of the opening day. Here it is.

Faculty and students gathered in the Chapel of the administration building at 8:45 A.M., Oct. 3. Dean Fowler, presiding, remarked that the best way to open a school year was by prayer, and so all present lifted up their hearts in thanksgiving and petition to our blessed Lord Jesus Christ, then joined in the singing of songs of praise and consecration to Him.

There are ten new students with us this year, six women and four men, and when the Dean called for a census according to states we found that the following states were represented: Colorado, California, Illinois, Missouri, Ohio, Kansas, Michigan, Iowa, Texas, Arizona, South Dakota, and Minnesota. When their training is completed, their homes will be still farther apart, no doubt; for God's call is to preach the gospel to every creature. We thank God for these young people, one and all.

After this, the students gave their testimonies. Our hearts were stirred and gladdened as one after another, they voiced their love for our Saviour and expressed their desire and purpose to go all the way with Him. We were united in the conviction that the service of Jesus Christ our Lord is the most glorious service in all the world. It is indeed a wonderful thing that the Almighty God deigns to use us, unworthy human beings, to bear the joyful tidings of a crucified, risen and returning Saviour.

In the course of the morning, the Dean said that he had an announcement. Everyone looked to him, expectantly. The announcement caused a wave of enthusiasm to sweep over the student body; it was that we were to have a picnic the following day. The necessary committees were appointed and the meeting time was announced.

Assignments were then given for the Friday classes and the students proceeded to the enrollment.

Our hearts were blessed and helped by the fellowship of the opening day. We thank God that He has brought us to another school year. Pray that He may make it the best year in the history of the Denver Bible Institute.

Who says that to yield the life to God makes people long-faced? Let him take one look at the accompanying picture and discover how very mistaken he is! This is a picture of the Student Body and Workers' Group of the Denver Bible Institute. It was taken at our annual fall picnic on the fourth of October.

This picnic was held in Bergen Park, one of Denver's Mountain Parks, which is reached by a delightful drive of thirty miles through the country and mountains near Denver. It was a source of inspiration to all to spend a day in the hills, clothed as they were with the contrasting colors of autumn, the gold of the aspens gleaming in the dark green of the pines and spruces. How eloquently the beauty and majesty of the mountains testified of the goodness and power of God. Who, knowing Him, could help but praise Him, when the very hills seemed to shout His praises?



D. B. I. Picnic

How heartily the young people entered into the games, and how enthusiastically they joined in the choruses which floated out on the mountain air as they gathered to broil their beefsteak over the open fires!

But the very climax to a most enjoyable day of fellowship came in the evening, when on the way back to the city the whole party stopped at the new D. B. I. Campus for a season of praise and prayer. The testimonies were never more warm or spontaneous, and the songs of devotion and praise never were sung with more depth of feeling than on this evening. Perhaps the fact that we were actually gathered on the home-site of D. B. I. had something to do with it, for every heart was welling up with inexpressible thanksgiving to God for the beautiful new Campus which He in His mercy had provded for us.

All in all it was a day which drew us nearer to our Lord Jesus Christ, and we are thankful to Him for it.

Rev. and Mrs. Alex R. Saunders, veteran missionaries of the China Inland Mission visited with us recently for a few days. They love the Lord Jesus Christ sincerely, and our fellowship with them was rich and helpful. They are now on their way to China, filled with zeal for the cause of Christ in that needy land. Pray for these worthy messengers of the cross.

BIBLE SEED THOUGHTS

Conducted by R. S. Beal

SOUL WINNING, A PRAYER BATTLE

I. THE INDIFFERENCE OF THE HUMAN HEART
Matt. 23:3
Phil. 2:21
Isa. 59:16

II. THE INTENSITY OF THE OPPOSITION
Eph. 6:12-18

III. THE IMPOSSIBILITY OF THE TASK
John 3:3, 7
Eph. 2:1, 5
Matt. 19:26

IV. THE IMMENSITY OF THE PROMISE
John 15:7
John 16:23-24

—H. A. W.

LIGHTS

An exclamatory exposition

"I am the light of the world"
John 8:12
"Ye are the light of the world"
Matt 5:14-16
"Thy Word is a lamp unto my feet and a light unto my path"
Ps. 119:105

I. WHAT A BLESSING!
We could not be lights had God not first enlightened our darkness
II Cor. 4:6

II. WHAT AN HONOR!
We are commissioned to bear the light giving Word of the Lord of Glory
Ps. 119:130
II Cor. 5:19-20

III. WHAT A FELLOWSHIP!
He gives the light but we bear it. In this we are workers together with Him
II Cor. 6:1-2
Acts 26:16-18, 23

IV. WHAT A PRIVILEGE!
It is our task to bring light to them that sit in darkness and in the shadow of death
Matt. 5:14-16
John 1:7; 5:33-35

V. WHAT A RESPONSIBILITY!
We must be faithful in bringing the true light, lest men fail to receive light
Rom. 2:19-24
II Cor. 11:13-15
Eph. 5:8-14

—H. A. W.

"COME!"

Or, The Saviour's Invitations

I. TO THE WEARY AND HEAVY LADEN
Matt. 11:28-29
Heb. 4:3 10

II. TO THE HUNGRY AND THIRSTY
Isa. 55:1-2
John 7:37-39
John 6:35

III. TO THE SINFUL AND DEFILED
Isa. 1:18
Rev. 1:5
I Pet. 1:18-19
Eph. 1:7
I John 1:7

Conclusion: John 6:37

—H. A. W.

GOD'S SOLUTION OF THE SIN PROBLEM

I. INITIAL—An act of faith
Rom. 10:17
John 20:31
John 5:24
Acts 16:31
Rom. 3:22

II. CONTINUAL—A walk of faith
I John 1:7
I John 5:4
Isa. 7:9b
II Chron. 20:20

III. FINAL—The end of faith
I Pet. 1:9
Phil. 3:20-21
I John 3:1-2
I Cor. 15:51-57

—A. H. Y.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON
Illustrations by ALBERT MYGATT

First Quarter, Lesson 1

Sunday, Jan. 6, 1929

OUR HEAVENLY FATHER

Lesson Text: Matt. 6:24-34
Read also Exodus 34:4-7; Ps. 103:1-5, 10-14; Isa. 40:27-31; John 3:3-6; John 4:20-24; John 8:40-47; Rom. 2:2-11; Rom. 8:14-17; I John 4:7-16

Golden Text:

"Like as a father pitieth his children, so the Lord pitieth them that fear Him" (Ps. 103:13).

The Fatherhood of God as set forth in the Bible has at least five distinct aspects. They are:

1. His Fatherhood in creation
2. His Fatherhood in election
3. His Fatherhood in incarnation
4. His Fatherhood in regeneration
5. His Fatherhood in fellowship

From the standpoint of creation God is the Father of all men (Acts 17:28-29). This gives men being but does not give them salvation. From the standpoint of election, God is the Father of the nation Israel (Hosea 11:1). This guarantees the preservation and blessing of the nation but does not secure the salvation of the individual. From the standpoint of the incarnation, God is the Father of our Lord Jesus Christ. In this sense He is the Father of none other. Jesus Christ is the only begotten Son of God (Heb. 1:5-8). But from the standpoint of regeneration, God is the Father of all who believe in the Lord Jesus Christ. None can be saved who are not the children of God in this sense, and no soul can ever be lost who through the miracle of the new birth has become a child of God (Gal. 3:26). And finally, from the standpoint of fellowship, in a very special sense God is the Father of the yielded and separated believer. The last two aspects of God's Fatherhood are those which we will consider in this lesson. What does it mean to the believer that he can say that God is his Father?

I. OUR LIFE GIVER

To the believer in Jesus Christ God's Fatherhood involves the impartation of life. There is some very foolish teaching on the subject of adoption which declares that when a soul trusts Christ as His Saviour God adopts him into His family. Such a notion is unscriptural, for of all believers God's Word declares that we are "waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23). Our sonship is a present fact. Our adoption is a future prospect. Our adoption has not to do with the salvation of our souls when we trusted the Saviour but rather with the redemption of our bodies in the resurrection when Christ comes again. The believer does not become a son of God by adoption; he becomes a son of God by regeneration. Our sonship will be manifested in that future day of adopton, but it is now bestowed by the miracle of the new birth. When we trusted the Lord Jesus Christ as our Saviour, we received life—eternal life—God's own life; and so it is written of all who have trusted Him, "Ye are all the children of God by faith in Christ Jesus" (Gal. 3:26; John 3:16; I Pet. 1:23; II Pet. 1:4).

II. OUR COMPANION IN FELLOWSHIP

One of the blessings of sonship is that of fellowship with the Father. And such is the privilege of the child of God. The Spirit of God has likened the love of God toward His children to the love of an earthly father for his offspring "Like as a father pitieth his children, so the Lord pitieth them that fear Him" (Ps.

DEAN FOWLER'S RADIO LESSON EXPOSITION

Every Saturday evening Dean Fowler broadcasts the International Sunday School Lesson Exposition from Radio Station K. O. W., of the Associated Industries of Denver, Colorado. The Music Department of the Denver Bible Institute furnishes a number of sacred musical selections on the same program, which covers one hour. Tune in next Saturday evening and get the blessing of Dean Fowler's Lesson Exposition; then if you appreciate it, write to Radio Station K. O. W., Albany Hotel, Denver, Colorado, and tell them that you are grateful to them for putting such a ministry on the air. STATION K. O. W., DENVER, 218 METRES, 1370 KILOCYCLES; 8:00 TO 9:00 O'CLOCK, MOUNTAIN TIME, EVERY SATURDAY EVENING.

103:13). In human relationships fellowship can be broken by disobedience in the life of a child. So, too, with the believer's relationship with the Father, sin and disobedience in our lives break our fellowship with Him. It is to be noted, however, that an earthly child is still his father's child even though he be wayward and disobedient.. So, too, though fellowship may be broken by sin, such a sad condition does not alter the fact that the soul who trusts Jesus Christ is still a child of God. His sonship is not ended by his sin, though his enjoyment of the privileges of sonship most certainly is limited thereby. It is because only the yielded and obedient believer can enjoy the privileges of his sonship in fellowship with the Father in the fullest measure that we read in II Cor. 6:17-18, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." The normal relationship between a father and a son is one of fellowship. Let us see to it that our wills are so submitted to God's will that we may enjoy the richest fellowship with Him. (Eph. 2:18; I John 1:3).

III. OUR PROVIDER

God's Fatherhood also involves provision for the needs of His children. How good it is to know that He cares for us and that He is willing and able to provide. Dr. Glover has said, "Fathers on earth cannot always help us; they are on our level themselves enfeebled and perplexed. But when Jesus says, 'Say our Father Which art in heaven,' He raises our vision to the greatness and power of God." How foolish it is for the child of God to be filled with anxiety about his material needs. Such an attitude is sheer unbelief! Our God is our Father and he cares for His children. How prone we are to let material needs make us forgetful of the spiritual. How needful it is that we be reminded constantly of the comforting word of assurance, "Your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matt. 6:32-33; Matt. 7:11; Phil. 4:19).

IV. OUR INSTRUCTOR

Another privilege of sonship is that of receiving instructions from the Father. And what instruction the heavenly Father gives to His children if they only will hear it! Human fathers may err in their instruction, but our heavenly Father, never! His wisdom is infinite. He knows all things. He knows just what to teach us, and He knows just how to teach us. We will never make a mistake in receiving His counsel and heeding His instructions. But what a sad mistake it is when His children will not hear or heed. (Prov. 23:26; John 14:26; Prov. 13:1).

In this connection let it be remembered that God instructs His children through the Word and the Spirit's touch upon their heart. It is to be borne in mind that the Spirit's special office work is that of reminding the believer of what God has said in His Word and opening his heart and mind so that what is written may be understood. The neglected Bible in many homes today is a terrible tragedy. The Father has furnished instructions which His children need to strengthen them in the battle with the powers of evil; to comfort them in the hour of sorrow; to guide them in the hour of perplexity; to fit them for service; and to teach them of His love and compassion. What a fountain of wisdom is here! What a treasure-trove of knowledge! Oh! why should God's children neglect His precious Word? They do it only with immeasurable loss to themselves. (Ps. 119:105; Prov. 6:20-23)

V. OUR CHASTISER

God's Fatherhood also involves chastening, "for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth" (Heb. 12:6). God's chastening is proof of His love, for notice, it is "whom He loveth" that He chasteneth. How often (like our children after the flesh) when God's chastening hand lies heavy upon us we misunderstand and think that He is dealing harshly with us, or that He has ceased to love us. But how foolish all such thoughts are! Any father who is worthy of the name can testify that never is there deeper or more tender love in his heart for his child than when it is necessary for him to chasten. And so it is with our heavenly Father. "Whom the Lord loveth He chasteneth." God's chastening is also proof of our sonship. A man does not chasten another man's children—it is with his own children that he deals thus. When God chastens us it is because we are His own children. Chastening is exclusively an experience of the believer. The unbeliever is not chastened, he is judged! But when the believer is judged he is chastened that he be not condemned with the world (I Cor. 11:32). God's chastening is also designed for our profit that we may be partakers of His holiness. What wonder, then, that the believer is admonished not to despise the chastening of the Lord nor to faint when he is rebuked of Him. Any careful observer may see the disastrous results in the lives of children when there is no scriptural chastening in the home, and the tremendous beneficent result of faithful chastening is just as apparent. God is a faithful Father. He will not spoil His children. As our Father He chastens, and with blessed results in the lives of those who will respond to His correction (Heb. 12:5-11).

VI. OUR GIVER OF INHERITANCE

And finally, God's Fatherhood involves the provision of an inheritance for His children. Many Scriptures testify to this marvelous fact and reveal His infinite wisdom in decreeing that the children who are most faithful in submitting to His will shall share most largely in that inheritance. There is an inheritance which is enjoyed simply through faith in the Lord Jesus Christ as our Saviour by which we become children of God. But there is an inheritance which can be enjoyed only by those believers who yield themselves to the will of God in willingness to suffer for the sake of Christ (I Pet. 1:3-5; Rom. 8:17; Acts 26:18; Gal. 4:6-7; Gal. 5:21).

VITAL-TRUTH ILLUSTRATION

Jesus has made it possible for every one to love God, for He taught that God Himself is love. It is with many as it was with the little boy who thought the minister was a great man, too great to notice him, and was so afraid of him that when he saw him coming in the distance he would turn around so as not to meet him. The minister made an effort to get acquainted with the lad, and the two became great friends. One day the minister said, "Tell me, George, do you love me?" Eagerly the boy answered, "Yes, indeed I do!" "But George, there was a time when you did not, when you would run away from me. How long is it since you have loved me?" The boy thought awhile and then said, "Ever since I knew you loved me." We love God because He first loved us. —Sunday School World

It is easy to stand with the enemies of the Word of God these days because to do so is to align oneself with the so-called educated and cultured classes. But facts are another matter, and facts are stubborn things. A child of God raised up from the depths of sin and created anew in Christ Jesus is an unanswerable argument for the Book. A Christian brother says: "I picked up a newspaper and read that a number of atheists were assembled together to criticize the Bible. The speaker took for his subject the creation of man, and very scornfully did he speak of God. He said, 'What man with any common sense could believe that nearly six thousand years back God stooped down, picked up a piece of mud in his hand, and breathing on it, changed it into a man?' 'Absurd!' came the cry from his listeners.

"You might ask me many things about the creation of man which I could not answer, but I tell you there is one thing I know. God stooped down one night and picked up the dirtiest piece of mud in town, and he breathed upon it by His Spirit, and from that very moment it was newly

created, changed from a gambling, drinking, thieving wretch into a man of God. For twenty-three years that changed bit of mud has never gambled, drunk nor thieved. And I was that bit of mud. It is easy to raise cheap sneers at the Bible, but it is not so easy to answer such a changed life."
—Serving and Waiting

First Quarter, Lesson 2 **Sunday, Jan. 13, 1929**

SIN

Lesson Text: I John 1:5 to 2:6
Read also Ps. 51:1-10; Gen. 3:1-24; 6:5-8; Mark 7:14-23; Rom. 1:18-32; Rom. 3:10-18.

Golden Text:

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:8, 9).

The subject of sin may be approached from many different angles. The teacher's task in preparing this lesson, therefore, is first of all that of choosing the point of view which will be most profitable for him to take. And surely it will not be amiss to suggest that every teacher should by all means ask the Spirit of God to guide him in judgment as he faces this necessary choice. Some may be constrained to study the subject of sin primarily from the standpoint of the lost man and the need in his life which is thus revealed. Some may be inclined toward the study of sin as it affects the life of the believer. One may find it most helpful to engage in a purely topical study, drawing his material from the many Scriptures scattered throughout the Bible which deal with this subject; and another may accomplish more by drawing material principally from the Scripture text assigned. For our exposition we are constrained to follow the latter method, recognizing that the lesson text deals with sin as it affects the lives of God's children.

I. TWO PURPOSES IN WRITING

The Holy Spirit led the Apostle John clearly to state two purposes for which the Scriptures which we study here were written. The first of these statements is I John 1:4, "These things we write unto you, that your joy may be full." The second is I John 2:1, "My little children, these things write I unto you, that ye sin not."

The expression of these two purposes sheds light on the effect of sin in the life of the child of God. Sin robs the believer of his joy in the Lord. David knew the bitterness of this experience in his sin in the matter of Bathsheba and Uriah, for in his prayer of confession and repentance recorded in the 51st Psalm he cried, "Restore unto me the joy of Thy salvation" (Ps. 51:12). When a believer is sinning he is walking in the flesh, but joy is the fruit of the Spirit (Gal. 5:22). The root of all sin is unbelief, but joy and peace may be enjoyed only by believing (Rom. 15:13). It is impossible, therefore, for a sinning believer to be joyful, though it is God's desire that His children should rejoice in Him (Phil. 4:4; I Pet. 1:8).

These expressions also indicate the value of the Bible to the child of God. These things are written that our joy might be full, and they are written that we might sin not. God's Word, if permitted to work, has full power to fill the believer with joy and to give him victory over the sin which doth so easily beset. How we should cherish God's Word! How eagerly we should feed upon it! How diligently we should study it! How willingly we should submit to it! How confidently we should declare it! (I Pet. 1:8; Eph. 6:17)

II. TWO DISTINCTIONS IN DOCTRINE

Two exceedingly important distinctions in doctrine are involved in this lesson Scripture.

The first is the distinction between fellowship and salvation. The express purposes for which these things were written preclude the thought that the salvation of the soul is in mind here and prove that the Spirit is talking of the fellowship of God's children. It is entirely possible for a soul to have little or no fellowship with God, even though by faith in Jesus Christ he has become a child of God. But, sad and joyless as such a condition is, broken fellowship does not cause a soul to lose his salvation. The child of God who is out of fellowship with the Father is yet His child though he is not enjoying the privileges of his sonship. Even though David had sinned grievously he did not need to pray that his salvation might be restored, for he had never lost it. He needed only to pray that his joy in his salvation might be restored. It is very important that we bear in mind the distinction between fellowship and salvation, otherwise we cannot understand the teaching of our lesson Scripture. (Ps. 51:12; John 6:37-40; John 5:24; John 10:28-29)

Another very important distinction is touched on here, and this is the distinction between sin and sins. The first appears in I John 1:8, "If we say that we have no SIN, we deceive ourselves." The second appears in I John 1:10, "If we say that we have not SINNED (that is committed sins), we make Him a liar, and His Word is not in us." "Sin" is the sinful nature which is inherent in every man as a result of the fall. But "sins" are the deeds which this sinful nature seduces the soul into committing. This is one of the important distinctions in the teaching of God's Word, and we mention it here because the two passages we have quoted are among the clearest of the proof passages which present the distinction. Thank God! In the blood of Christ He has provided deliverance from the power of sin as well as forgiveness for our sinful deeds and cleansing from them.

III. TWO CONDITIONS OF FELLOWSHIP

Two conditions of fellowship are also set forth in this passage.

The first is obedience. It is implied in the expression "If we walk in the light, as He is in the light, we have fellowship" (I John 1:7). It is stated in the words, "Whoso keepeth His Word, in him verily is the love of God perfected" (I John 2:5). Mark that that man lies who says he has fellowship with God but walks in darkness (I John 1:6). And mark also, that he is a liar who says, "I know Him," and yet does not keep His commandments. Here is where we need to bear in mind especially the distinction between fellowship and salvation. It is possible to know God in two ways. We may know Him by faith in the Lord Jesus Christ as the Saviour of our souls (John 17:3; John 3:16). But after we have this knowledge of God we still need to know Him in the joyous fellowship of a life yielded to Him. It was of such knowledge that the Apostle Paul wrote in his testimony in Phil. 3:10. The context plainly shows that to know God in fellowship is the knowledge which is spoken of in the verses which are before us from our lesson text. From these Scriptures we must conclude that obedience to the will of God is one condition of fellowship and this obedience is made possible by Christ's shed blood, which has power to cleanse us from every sin in our daily life as well as in our standing before God. (I John 1:7; John 14:23)

But the second condition of fellowship set forth in this Scripture makes provision for the believer who has fallen into sin. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unright-

cousness" (I John 1:9). Here are two distinct promises conditioned on confession. The first is the forgiveness of our sins; the second is cleansing from every unrighteousness. The first of these is the promise of fellowship. The believer has already received the forgiveness of every sin so far as his salvation is concerned. That he got when he trusted Christ Jesus as his Saviour. (Acts 13:38-39; Eph. 1:7) This forgiveness, therefore, is another matter entirely, having to do with fellowship and not with salvation. Here, again, the distinction must be observed, and here again the student is guarded from error by carefully observing the context. The second part of this promise holds out to the repenting believer victory over sin. Coming to God in an attitude of confession and repentance for his sins he receives strength to overcome. In this is fulfilled the promise involved in the words "and to cleanse us from all unrighteousness." As far as his standing before God is concerned the believer needs no cleansing, for from the moment that he trusted the Lord Jesus Christ as his Saviour he was perfectly, eternally, unchangeably righteous, robed in the very righteousness of God Himself. (Rom. 3:22) But in his condition, or state here on earth the believer needs daily to be cleansed from sin, and it is this cleansing of which the Spirit speaks. Now let us remind ourselves of the first part of this promise once more, for in it we see the second condition of fellowship which is that if we sin we must come to God in prayer confessing our sin, upon which forgiveness is granted and fellowshp is restored. Let us walk so close to Him that we may be kept from sinning. But if in an unguarded moment we fall into the snare of the enemy, let us instantly recognize our sin, condemn it, and turn to the Lord with confession, thanking Him for restored fellowship and looking to Him for strength to overcome. (Prov. 28:13; Ps. 32:5; II Cor. 10:4-5; Jude 24)

IV. TWO FORMS OF FANATICISM

In contrast to the scriptural method for the believer to deal with his sin which we have just noted, namely that of confession, this Scripture suggests also two forms of fanaticism which are very common among men to-day, and it shows their disastrous results.

The first is that many say that they have no sin. This is the philosophy of those who teach that all men naturally have a divine spark within them. Thousands of men would indignantly deny the truth of your statement if you told them that within every man there is an unspeakably and incurably sinful nature. You might even quote abundance of Scripture to support your position, but their indignation would only increase in violence. What does God's Word matter when it contradicts their opinion? This is also the sin of the extreme holiness teachers who say that through the "Second blessing" or so-called "Baptism of the Holy Spirit" their old natures have been eradicated. The number of such teachers is legion! (Many of them call themselves Pentecostalists and their message the "Foursquare Gospel" to-day) In either case, God's Word is true. They are fooling nobody but themselves and at most a few of their dupes. "If we say that we have no sin (that is no sinful nature), we deceive ourselves, and the truth is not in us." (I John 1:8; Rom. 6:12-16; Rom. 7:9-25)

The second form of fanaticism appears in the words, "If we say that we have not sinned, we make Him a liar, and His Word is not in us" (I John 1:10). Human standards of righteousness have been debased so terribly that men and women to-day do many things openly without blushing which would have utterly horrified their foreparents if they had merely heard of such things, and when called to account for their actions they will say, "Why, I don't see anything wrong with that. Everybody else does it. I have committed no sin." Another manifestation of this same principle is found in Christian Science which says, "Man is incapable of sin. Man cannot depart from holiness," whereas God's Word says, "All have sinned and come short of the glory of God." Whether it be the jazz-mad youth of the present day, or the Christian Scientist with his painted smile and cloak of suavity, the indictment of God's Word still is true, "If we say that we have not sinned, we make Him a liar, and His Word is not in us."

V. TWO SECRETS OF VICTORY

Last of all, we must call attention to two secrets of victory which our lesson sets before us.

To know Christ by faith in His finished work and in reliance upon His continued advocacy is the first secret of victory. The unbeliever is absolutely powerless in the pitiless toils of sin. He cannot rise victorious over it if he will. There is power to break the fetters of sin only in the Lord Jesus Christ and in His High Priestly intercession for the believer in Him. Let a soul but trust His finished work on the cross and continue to look to Him in faith, relying upon His present advocacy at the throne of grace, and victory is assured. Let it be noted that His shed blood provided a propitiation for the sins of the whole world, and that in His intercession He includes all that come unto God by Him. Despair and discouragement are among the devil's most effective weapons in his warfare on the believer, but to know that Christ died for our sins and ever lives to intercede for us makes discouragement and despair well nigh impossible. (Heb. 7:25; Rom. 6:6-14)

And finally, another secret of victory is to know God in the intimate fellowship of a moment by moment occupation in Him. This is the force of the testimony, "Whoso keepeth His Word, in him verily is the love of God perfected: hereby know we that we are in Him" (I John 2:5). It is impossible for any man really to keep the commandments of God, unless his soul is flooded with the love of God, and this can be only as we are abiding in Him in the sense of staying the mind on Him and yielding our wills to His will. But oh, the joy of such a life! "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." (Isa. 26:3; Phil. 4:6-7; II Cor. 10:4-5)

VITAL-TRUTH ILLUSTRATION

A newspaper item published in 1919 stated that a forest fire set a blaze on June 27, 1918, a dead giant fir tree in the Rainier forest reserve, and that giant tree was still burning nine months later, although many heavy rains had soaked the forest in the meantime. The trunk of the tree had now burned down to within forty feet of the ground.

Sin, once started in a receptive environment, can keep on causing disaster for a long time. The destruction done by one sin almost seven thousand years ago, has not ceased. —Sunday School Times

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First Quarter, Lesson 3

Sunday, Jan. 20, 1929

CHRIST, THE SAVIOUR

Lesson Text: Luke 15:3-7; Rom. 5:6-10

Read also Luke 2:11 and 30-32; John 3:14-17; 10:9-11, 14-16, 27-28; Acts 3:1-18; Rom. 5:1-11; Phil. 2:5-11; II Tim. 1:9-10; Isa. 53:4-9

Golden Text:

"And she shall bring forth a Son, and thou shalt call His Name Jesus: for He shall save His people from their sins" (Matt. 1:21).

Those portions of God's Word which the committee has assigned to be printed for this lesson might well be entitled, "Two Revelations of the Love of God." The first is a revelation of His love for the believer; the second is a revelation of His love for the unbeliever. The first teaches the restoration of the backslider; the second presents the salvation of the sinner. In whatever manifestation it is seen, how wonderful is the love of our God toward men!

I. THE PARABLE OF THE SHEPHERD AND THE SHEEP

(Luke 15:3-7)

The first Scripture which comes before us deals with the parable of the Shepherd and the sheep. To face five essential facts will help to make the teaching of this parable clear.

A. This is a parable concerning a believer in Christ. We can see no special harm in drawing from it an evangelistic message, that is a message of salvation for the man who is lost in the commonly accepted meaning of the term, but in its interpretation, the parable of the shepherd and the sheep is primarily a message which concerns the believer in the Lord Jesus Christ. A "sheep" in Scripture is a symbol of a believer, not an unbeliever. (John 10:16, 27-28) Unbelievers are hogs, dogs, and wolves, but never sheep. This interpretation is also in full harmony with the dispensational message of these parables. The parable of the Shepherd and the sheep is the first in a series of three parables, each of which, from a different angle, teaches the restoration of Israel. Dispensationally, the lost sheep is Israel; the woman who lost her coin is Israel (Luke 15:8-10); and the prodigal son is Israel. (Luke 15:11-32) We will not attempt here to go further into this dispensational teaching, but call attention to it simply that we may call attention to the additional fact that in God's Word Israel is a type of the individual believing soul. (I Cor. 10:6) The dispensational interpretation being admitted, therefore, this affords further demonstration that the parable of the shepherd and the sheep is a parable of God's dealing with the believer. But if we did not have this evidence, yet from the individual devotional point of view the association of this parable with others following would lead to the same conclusion. For instance, in the parable of the prodigal son it is a son who has wandered from his father's house, who is restored—not a stranger who becomes his son—and as every Bible student knows, such sonship belongs only to a believer. (Gal. 3:26).

B. This parable teaches God's love for the backslider. What a picture of God's love it is, and how consistent it is with the teaching of the rest of God's Word! If we would see God's attitude toward the backslider let us read also the Scriptures of the prophets and mark God's attitude toward backsliding Israel. Throughout their prophesying runs the voice of weeping. It is not alone the weeping of the prophet, nor yet the weeping of those who are suffering the awful judgments of which they testify. Nay, rather, this sound of weeping is the voice of the lamentations of God's heart of love as He pleads with His people to turn from their sins and spare Him the necessity of chastening them. Such is God's attitude toward any backslidden believer. He is grieved by our backsliding, but with His grief is mingled inexpressibly tender love and yearning for our souls. The shepherd will leave the ninety-nine in the wilderness and go after his lost sheep till he finds it. (Ezek. 33:11; Eph. 4:30; Jer. 31:3-4, 10)

C. This parable depicts the restoration of a backslider. That sheep had gotten lost in the wilderness because it had not followed close to the shepherd. Perhaps it had been wilful and perverse in its straying, or perhaps it had simply been attracted by some especially inviting bit of pasture and had turned aside to graze where the shepherd had not planned to stop and thus had lost sight of him. But whatever may have been the cause of his wandering and whatever may have been his suffering, he was not beyond the shepherd's love. He sought it out until he found it and brought it home again with rejoicing. So though a child of God may wander from Him, he cannot wander beyond His love. He will seek His lost sheep until He finds it. And when the backslider returns there is joy in the heart of God as well as in the heart of the one who has been restored. Each of these parables teaches us that God rejoices mightily in the restoration of the backslider, and this is confirmed by many other Scriptures. (Jer. 3:14, 22; Hosea 14:1-4; Ps. 23:3; Isa. 62:5; Isa. 65:17-19)

D. This is a parable demonstrating the security of the believer in the Lord Jesus Christ. "If a man's sheep be lost," says the Saviour, "the Shepherd will go after that sheep UNTIL HE FIND IT." A child of God can wander from Him, but as surely as he does, the Saviour will go after that soul until He finds and restores it. No believer can permanently stay away from his Lord. All must eventually be restored, no matter how deep and how prolonged their backsliding. Christ came to do the Father's will, and it is the Father's will that of all which He has given Him He should lose nothing. Conceive that Christ could fail to do the Father's will, and then you may conceive that a soul can be lost who has once trusted in Him. But such conceptions will not change the fact. When Christ stands in the presence of God in that glad day we shall be revealed with Him in glory. He will be able to say, "Behold, I and the children which God hath given me." Not one of them shall be missing. All shall be there. Oh what a salvation is ours! and oh what a Saviour! (John 6:37-40; Heb. 2:13)

E. And finally, this parable involves a rebuke for the self-righteous. Those Pharisees fancied that they were THE people of God. Our Lord Jesus Christ showed them that even though they had been God's people and living for Him (as they were not) yet the backslider was the object of His tender love and care. And this lesson He pointed with a most striking bit of sarcasm, saying in effect (As our Greek teacher, Dr. Blanchard used to tell us), "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, WHOSOEVER THEY BE, IF THERE BE ANY SUCH, which need no repentance" (Luke 15:7; Rom. 12:3; Phil. 2:4-8).

II. THE WONDERS OF GOD'S PLAN OF SALVATION

Rom. 5:6-10

The second section of our lesson deals with the wonders of God's plan of salvation. As in the former section, five facts will serve to crystallize the vital teaching of this Scripture.

A. The utter impotence and unworthiness of the sinner. Two expressions in Romans 5:6 are sufficient to set before us the natural condition of the sinner. They are,

1. "Without strength"
2. "Ungodly"

The natural man is spiritually impotent, both because of his inherent sinful nature and because of his sinful deeds he is subject to physical death and is facing the wrath of

God in judgment for his sins. But lost though he is, he can do nothing to help himself. He is "without strength." It is true he may strive and strain to do good works in the effort to store up merit for himself, but when all is done, still God's Word is very clear, in His sight "all our righteousnesses are as filthy rags." With all his straining and striving the natural man can do nothing to commend himself to God or to save himself from His judgment. But the natural man is not only utterly impotent; he is also utterly undeserving. He is "ungodly." Some, it is true, may not fall into the outward sins which sear and blight the lives of others. They may live good moral lives and may even be exceedingly religious and yet not trust Christ as their Saviour, but they are still ungodly. The record of God's Word is very clear: "All have sinned and come short of the glory of God." With all their morality and with all their religiousness they cannot measure up to God's standard. In the presence of His holy law they must stand hopeless, overwhelmed with conviction of their own guilt. Moral and religious though they be, and respected by their neighbours, yet in the white light of God's Word all unbelievers are ungodly. They deserve no mercy. They deserve only the wrath of God. (Rom. 3:10-19)

B. The preordained death of Christ. The next fact which this portion of our lesson suggests is that the death of Christ was preordained. This suggestion lies in the expression, "In due time Christ died." Other Scriptures suggest that there was a set time for the manifestation of the Saviour and His death upon the cross. Evidently that time was determined beforehand. The question naturally arises, When was the time appointed for the death of Christ? To this question the answer of God's Word is very explicit. He is "the Lamb slain from the foundation of the world" (Rev. 13:8). From this it is evident that Christ's death was ordained from the foundation of the world. Some infidels accuse God of injustice, saying that He must have known that man would sin and asking, "Why then, did He create him?" Nay, rather the occasion for wonder lies in this—in creating man God counted the cost. Though He knew it might cost Him the agonies of Calvary, God was willing to pay the price that we might have the joy of being, and that we might know the supreme joy of fellowship with Him. How the thought should humble our souls before Him in worship and adoration! Christ is the Lamb slain from the foundation of the world. "In due time Christ died for the ungodly" (Rom. 5:6; Gal. 4:1).

C. The amazing love of the Father. The marvelous character of God's love is suggested in the fact which we have noticed. It is further expounded in the verses which follow in our lesson Scripture. Here we read, "God commendeth His love toward us, in that while we were yet sinners, Christ died for us." When God would teach His love He points men to the cross. The highest plane of human love is reached when a man is willing to lay down his life for his friends (John 15:13). But God's love so far transcends man's love that the Son was willing to die and the Father was willing to let Him die for His enemies. (Rom. 5:10; Eph. 2:4-5)

D. The gracious justification of the sinner. The Scripture before us declares that the believer (this being the limitation of the "we" in verse 9) is justified by the blood of Christ. Notice, it is not by his own deeds or merit that the sinner is justified, but by the blood of Christ. The only possible ground on which the sinner may be "declared righteous" (such is the meaning of "justification") is that Christ shed His blood as the penalty for our sins. This is stated so frequently and so clearly in the Word of God that it would seem almost unnecessary to call attention to the fact here; but even though they profess to believe in Christ many are striving to be justified by their own good works. This they can never do. If men are justified at all before God it must be by faith in the shed blood of Christ. So marvelous is God's grace that every soul who believes in His Son is justified, no matter how many and how black his sins may have been. (Rom. 3:24-26; Rom. 4:1-3; Rom. 4:22-25; Rom. 5:1)

E. The assured security of the believer. And last of all we note striking evidence that the believer's security is absolutely secured. This appears in the argument of verses 9-10. These verses set forth first, our present salvation.

"Being now justified"
"Being now reconciled"

On this basis they argue our future immunity from judgment,

"We shall be saved from wrath through Him"
"We shall be saved by His life" (that is His resurrection life)

This has two aspects. It is the life which raised our Lord Jesus Christ from the dead which has been given to us as that eternal life which is the gift of God's love. And the purpose of His resurrection life is this—"He ever liveth to make intercession for us." How blessedly and how unmistakably does God's Word assure us of our security in Christ. (Rom. 6:23; Heb. 7:25; John 5:24; John 6:37-40; John 10:28-29)

VITAL-TRUTH ILLUSTRATION

During my service in India I had in my regiment a little bugler who was too weak and delicate for the life he had to lead; but he had been born in the regiment—and very shortly after had been left an orphan. I had a rough lot of recruits just then, and the men made little Willie Holt the butt of their scoffing sneers and ribald jokes. The regiment had bivouacked some distance from camp for rifle practice, and my sergeant-major had begged to take Willie along, because there was mischief brewing, and he was a little saint, and had a good influence over the men. Several acts of insubordination were soon brought to my notice and I pledged to make an example of the very next offence by having the culprit flogged.

One night targets were thrown down and mutilated. On investigation the act was traced to the occupants of the very tent where Willie Holt was camped. In vain I appealed to them to produce the man, at last I said, "If any of you who slept in Number Four tent last night will come forward and take his punishment like a man, the rest will get off free; but if not, there remains no alternative but to punish you all, each in turn to receive ten strokes of the cat."

For the space of a couple of minutes, dead silence followed; then, from the midst of the prisoners, Willie Holt came forward. "Colonel," said he, "you have passed your word that if any of those that slept in number four tent comes forward to take his punishment, the rest shall get off free. I am ready, sir; please may I take it now?" Never in my life have I found myself so painfully situated. I turned in fury and disgust on the prisoners, and berated them for a bunch of cowards, but they were silent and sullen. Sick at heart, I gave the order, and he was led away for punishment. Three strokes descended upon his bared back; at the fourth a faint moan escaped him; but ere the fifth could fall, there was a hoarse cry from the prisoners, who had been compelled to witness the scene, and with one bound Jim Sykes, the black sheep of the regiment, seized the cat, crying, "Stop it, Colonel! He never did it, but I did!" and with convulsed and anguished face he flung his arms about the boy.

The next day I visited the hospital tent where the boy lay dying. The shock had been too much for his feeble strength. He lay propped up on the pillows, and at his side half kneeling, half crouching, was Jim Sykes. I saw the drops of sweat standing on his brow as he muttered brokenly: "Why did ye do it, lad? Why did ye do it?"

"Because I wanted to take it for you, Jim. I thought it might help you to understand why Christ died for you." "Christ died for me?" the man repeated. "He has naught to do with such as me, lad; I'm one o' the bad uns. You oughta know."

"But He died to save bad ones," answered Willie. "He died for you because He loved you. I only suffered for one sin, but Christ took the punishment for all the sins you have ever committed. The penalty was death, Jim, and Christ died for you."

—Condensed from tract, "The Colonel's Word Will Stand"

First Quarter, Lesson 4

Sunday, Jan. 27, 1929

THE HOLY SPIRIT

Lesson Text: John 16:7-11; Rom. 8:12-17, 26-27

Read also John 14:25-31; Joel 2:28-29; Luke 11:9-13; John 3:5-8; John 14:16-17, 26; John 15:26-27; Acts 2:1-21, 32-33; Rom. 8:1-17, 26-27; I Cor. 12:1-13; Eph. 1:13-14; Eph. 3: 14-21; Eph. 4:1-6, 30

Golden Text:

"For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14).

The other day a young woman who has been a Christian for several years, and a Christian of more than ordinary earnestness, said to her pastor, "What is the Holy Spirit? I don't know what you mean when you talk about the Holy Spirit." This suggests the advisability of making sure that the class understands Who the Holy Spirit is before tryng to teach this lesson, for there are others who like the Ephesian believers have never heard "whether there be a Holy Spirit." In introducing this subject the teacher might well remind the class of the triunity of the Godhead, telling them that God is three persons in one, and distinguishing Father, Son, and Holy Spirit. Of course it is impossible to explain the mystery of the Trinity; but while this should be frankly admitted it will be well to remind our class that this is no bar to faith, that we believe many things which we cannot explain, and we should remind them also that this is one of the mysteries of the Infinite which we with our finite understandings cannot hope to be able fully to grasp. But while full explanation is impossible, an illustration may be helpful; and perhaps the most suggestive illustration is that to which some have called attention concerning the nature of light. Every light, say they, has three distinct kinds of rays—the calorfic, or heat giving rays; the luminiferous, or light giving rays; and the actinic, or the rays which produce chemical changes. Light, therefore, whether it be the light of a candle, an electric light, or the light of the sun, is a trinity, one light but in three distinct manifestations.

Now let us study the work of the Holy Spirit, first in reference to our salvation, and second in reference to our Christian lives.

I. THE WORK OF THE HOLY SPIRIT AS PERTAINS TO THE BELIEVER'S SALVATION

Six facts of special importance are involved in the Holy Spirit's work with reference to the believer's salvation.

A. The Holy Spirit convicts of sin. The first need of a man's soul is to be convicted of his sin. He will not seek the Saviour until he sees his need of a Saviour. This need the Holy Spirit supplies, for He convicts the world "of sin, and of righteousness, and of judgment." Herein we see the justice of God. No man can be saved without trusting the Saviour, but that all men may have an opportunity to be saved, the Holy Spirit convicts all of their sin, seeking to lead them to flee from the wrath to come. Notice particularly that this convicting work is universal—it includes the whole world. On the authority of these verses we know that there is not a single human being in all the world whom the Spirit is not convicting of sin. Some may harden their heart against His convicting work, as many are doing today, and in their sin may go heedlessly on to perdition. But to every soul who will respond to the convicting work of the Holy Spirit the promise is given, "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself" (John 7:17). This is a wonderful guarantee that if the Holy Spirit finds in any man a willing heart, He will get the knowledge of the Saviour to that man. The convicting work of the Holy Spirit is God's means of preparing men's hearts for receiving the Saviour. (John 16:7-11)

B. The Holy Spirit testifies of the Saviour. Having found a willing soul the Holy Spirit bears witness to that soul concerning the Lord Jesus Christ. This we know from the Saviour's words, "When the Comforter is come, Whom I will send unto you from the Father, even the Spirit of truth, Which proceedeth from the Father, He shall testify of Me; and ye also shall bear witness, because ye have been with Me from the beginning." It is very important that we recognize that the Holy Spirit's testimony is borne in two ways: through the written Word of God, and through the testimony of the believer in Christ Jesus. It is on this account that the Scriptures say of the lost, "How shall they hear without a preacher? And how shall they preach, except they be sent?" (Rom. 10:14-15) How good it is, as we tell souls of the Saviour and His sufferings, to know that the Holy Spirit is working through our testimony, bearing witness to Him! (John 15:26-27; Eph. 5:17; Acts 4:31; I Cor. 2:4-5)

C. The Holy Spirit imparts eternal life. To the soul who accepts the message of the Saviour crucified for our sins, risen for our justification, and coming again for our resurrection and transformation, and trusts Him as his Saviour, the Holy Spirit imparts eternal life. This is what is meant by the Scripture which says, "Except a man be born of water even of the Spirit, he cannot enter into the kingdom of God" (John 3:5; John 7:37. The word translated "and" in John 3:5 can just as well be translated "even" and in the light of John 7:37 it should be so translated). The new birth is the impartation of life. It is the impartation of eternal life—of God's own life. By it men become children of God, and it is by the operation of the Spirit that they are born again. To that soul who trusts Christ as his Saviour the Holy Spirit gives eternal life. (John 3:3, 5-7, 16)

D. The Holy Spirit testifies our salvation. When a soul has trusted the Saviour he has the witness of the Spirit that he is a child of God. "The Spirit itself beareth witness with our spirit that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ." A few Sundays ago, Dean Fowler pointed out to his Sunday Afternoon Bible Class the force of the preposition "with" in this verse. Many use this Scripture as though it read, "His Spirit beareth witness TO our spirit that we are the children of God," thus leading men to look for some inward experience to confirm their salvation and to doubt it if they do not have an experience which satisfies them as measuring up to their humanly conceived idea of the witness of the Spirit. But such is not what this verse says. It says, "His Spirit beareth witness WITH our spirit." There are two testimonies here—the Holy Spirit's testimony and the testimony of our spirit. The Holy Spirit bears witness through the Word of God that we who believe in Jesus Christ are the children of God. And His testimony agrees with the testimony of our spirit (that is the New Nature in the believer). This New Nature was received by the new birth. Only those who are born again have the New Nature. By His very presence in the believer therefore, the New Nature testifies that that soul is the child of God. But the Holy Spirit's testimony is a testimony given through the pages of God's Word. Whenever we open the Bible and read a Scripture such as Gal. 3:26, "Ye are all the children of God by faith in Christ Jesus," God's Spirit is bearing witness with our spirit that we are the children of God. How good and how satisfying it is to know this, and how it safeguards the soul from fanaticism.

E. The Holy Spirit seals us unto the day of Redemption. This is the plain declaration of Eph. 4:30 which says, "Grieve not the Holy Spirit of Gd, whereby ye are sealed

unto the day of redemption." This sealing is a striking evidence of the security of all who believe in the Lord Jesus Christ. It guarantees that in the day of redemption (that is the redemption of the purchased possession, involving the resurrection of the body at the Second Coming of Christ, Rom. 8:23), every believer shall be present as a trophy of God's grace to the praise of His glory. Not one shall be missing in that day. Surely it is a thought to make our hearts leap for joy that upon trusting Christ as his Saviour every believer was sealed with the Holy Spirit of promise. (Eph. 1:13-14 R.V.)

F. The Holy Spirit will quicken our bodies in the resurrection. This thought is very closely akin to that which we have just noted, the difference being one of emphasis. In the passage to which we have just called attention the emphasis is on the Spirit's present sealing of the believer, with the resurrection or redemption of the body in view as the goal. Now we come to a passage which most clearly speaks of the part which the Holy Spirit will play in the future day of redemption: "If the Spirit of Him That raised up Jesus from the dead dwell in you, He That raised up Christ from the dead shall also quicken your mortal bodies by His Spirit That dwelleth in you" (Rom. 8:11).

How tremendously important is the part which the Holy Spirit plays in the salvation of the soul who trusts Christ as his Saviour. Our Lord Jesus Christ procured our salvation by the shedding of His blood, secures it by His present intercession for us, and will consummate it at His Second Coming But the Holy Spirit ministers it to us through faith in the finished work of Chrst.

II. THE WORK OF THE HOLY SPIRIT AS PERTAINS TO THE DAILY LIFE OF THE BELIEVER

No less important than His work in our salvation is the Holy Spirit's ministry in our daily life. And as in the former, six facts are of paramount importance.

A. The Holy Spirit baptizes us into the Body of Christ. According to the plain teaching of many Scriptures, all believers in the Lord Jesus Christ are united in one Body, Christ Himself being the Head of the Body. We have not time to discuss this wonderful teaching or to call attention to the beauty and significance of the illustration which the Word of God employs in comparing the Body of Christ and the inter-relationship of its members with the physical body and its functioning. But we must note two facts. The first is this: the believer in Jesus Christ becomes a member of the Body by the baptism of the Holy Spirit. The second is this: all believers have been baptized in the Holy Spirit. Would that we had time to discuss it more at length, but this fact once recognized reveals the folly of much current teaching to the effect that believers need to seek the "baptism of the Holy Spirit" as an experience subsequent to believing. God's Word never tells the believer in this age to seek the baptism of the Holy Spirit. Rather He declares that all are baptized by the Holy Spirit into the Body of Christ and adds that we should "be filled with the Spirit," which means simply that we should yield ourselves to His control and permit Him to become the dominating power in our lives. (I Cor. 12:13, compare I Cor. 1:2 and note that the "we all" of the former, in the light of the latter, includes "all that in every place call upon the Name of Jesus Christ our Lord." Rom. 12:5; I Cor. 12:12, 28; Eph. 5:18)

B. The Holy Spirit bestows upon the believer gifts which fit him for service. In making him a member of the Body of Christ, the Holy Spirit gives to every believer some spiritual gift. In the lesson for October 14th we discussed the subject of spiritual gifts somewhat at length, so rather than attempting to go into it here, we refer the reader to that former lesson. For our present purposes suffice it to reiterate: the Holy Spirit has given to every believer a spiritual gift which fits him for definite service for his Lord. (I Cor. 12:7, 11; Eph. 4:7-16)

C. The Holy Spirit enlightens our understanding. One of the outstanding ministrations of the Holy Spirit is that of giving the believer understanding of God's Word. Naturally it is impossible for us to understand it. In one verse we are told of our natural inability to understand God's Word and are informed how we may understand it. This verse is I Cor. 2:14, "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Many other Scriptures testify that the Holy Spirit is given to guide us into all truth and to bring to our remembrance those things which are written in the Word of God. To avoid fanaticism and confusion it is essential that we remember that the Spirit's method of teaching God's children is to "compare spiritual things with spiritual" in other words shedding light on one passage from God's Word by means of other passages in God's Word. (I Cor. 2:13; John 14:26; John 16:13-14)

D. The Holy Spirit empowers our testimony. So hardened and rebellious is the heart of the natural man, we might preach the gospel most earnestly for many years without ever making a single impression if it were not for the Holy Spirit's working in and through our testimony. But as it is borne, the Holy Spirit does empower the believer's testimony and causes it to strike deep into the hearts of those to whom the Word is preached. To some, it is true, the believer's testimony proves to be the savor of death unto death, because the soul who hears it rejects it. But to others, by the power and blessing of God's Spirit it proves to be the savor of life unto life. The Word of God is the sword of the Spirit, and whenever we preach God's Word to men we may be sure the Holy Spirit is giving power to that Word. (Eph. 6:17; I Cor. 2:4; Eph. 5:18-19; II Cor. 2:16)

E. The Holy Spirit teaches us to pray. This we believe is involved in the teaching of Rom. 8:26; "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit Itself maketh intercession for us with groanings which cannot be uttered." When a child of God prays, it is a good thing for him to open his heart to the Spirit's touch and to make those things which are impressed upon his mind in the prayer time the subject of supplication and intercession, at the same time asking God in the light of His Word to teach him what to ask touching these things. As we learn to walk in close fellowship with Him, we will learn more and more that such quiet impressions are ofttimes the Spirit's manner of burdening our hearts with the burden which is on His heart. To lead such a prayer life is truly to be "praying in the Spirit" (Jude 20).

F. And finally the Holy Spirit strengthens us in the hour of temptation. In this connection it is very significant that after having described the conflict of the believer, God's Word should say, "Take the sword of the Spirit, which is the Word of God" (Eph. 6:12-17). And no less significant was the prayer of the Apostle Paul for the Ephesian believers when he asked the Father that He would grant them "to be strengthened with might by His Spirit in the inner man" (Eph. 3:16).

How thankful we should be for the ministry of the Holy Spirit, and how diligent and prayerful we should be in giving heed to the admonition, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:29-32).

VITAL-TRUTH ILLUSTRATION

Theodore Monod, speaking of a man being in Christ and having Christ in him, said "I take a sponge and put it in the water; but see! the water is also in the sponge." The illustration is equally apt with reference to the Spirit—if you are in the Spirit, you will be filled with the Spirit. But somebody raised the objection that man was sinful and imperfect, and asked what was to be done with his sin. Mr. Monod, replying in his inimitable way, said, "You take a sponge and you plunge it into water, and what happens? Bubble, bubble, bubble, bubble! The fact of its being in the water drives all the air out!" Oh, I love to see Christian people when they begin to bubble, bubble, bubble, bubble! When the inferior thing is expelled by the superior, the less by the greater!

—Sunday School Times

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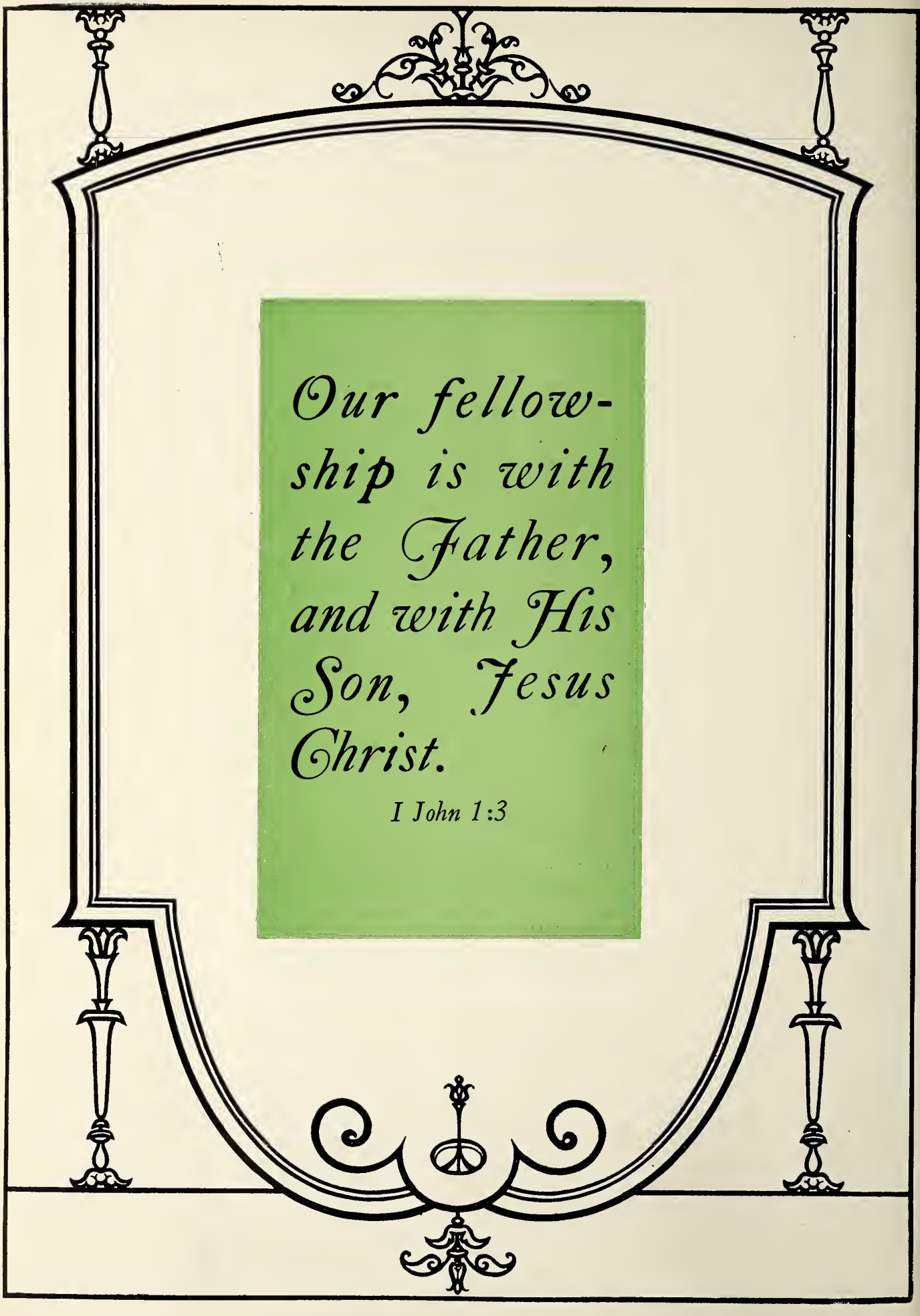
These are days of many appeals. On every hand are worthy causes which challenge the interest and sympathy of all spiritual people. Under God they are compelled to look to those who love the truth for their support. Sad to say, there are many other causes which are not so worthy, which just as insistently press themselves upon our attention. Obviously it is impossible for God's children to respond to all these appeals, and just as certainly, though less obviously, they ought not to respond to some of them. God will hold His children responsible for a faithful discharge of their stewardship. He can reward them only for giving which is done in accordance with His will. We need to be sure that we are giving only to causes which meet with His approval; and we need to know His desires in deciding which, among the worthy causes, shall have our support. It behooves God's children, therefore, in prayer to seek the Mind of the Spirit as to where they should give.

"If any of you lack wisdom, let him ask of God, That giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5).

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I John 1:3

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The personality of Satan. Job. 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST
The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.

HELL
The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH
All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; I Jno. 2:16; I Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

"The Prince of Peace"

OUR Lord Jesus Christ is "The Prince of Peace." Such was the title given Him by the Holy Spirit, speaking through the prophet Isaiah, seven centuries before His birth; and such was the word of the angel messengers as they celebrated the announcement of His birth to the shepherds that first "Christmas eve" on the hillsides of Judea, saying in chorus, "Glory to God in the highest, and on earth, peace, good will toward men."

The Bible student finds in the pages of God's Word many aspects of truth embodied in that title, "The Prince of Peace." Our Lord is the Prince of Peace redemptively, by the blood of His cross having made peace between God and guilty, hell-deserving sinners. He is the Prince of Peace dispensationally, for His coming will usher in the golden age of peace for which the philosophers and sages of all times have looked, and for which the world has longed, but which will never come upon the earth until the establishment of Christ's Kingdom, concerning which it is written, "Of the increase of His government and peace there shall be no end." He is the Prince of Peace ethnically, for it is He Who in that glorious coming Kingdom shall "speak peace unto the heathen," and shall extend peace to Israel "like a river." And He is the Prince of Peace experientially, for He keeps in perfect peace that soul whose mind is stayed on Him in trustful occupation.

As we approach the glad anniversary on which we celebrate the birth of "The Prince of Peace," we can wish our readers no greater blessing than that which the Apostle Paul prayed for the saints at Rome:

> The God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost.

—H. A. W.

HOW very appropriate it is that the announcement of the $200,000 building enterprise of the Denver Bible Institute should be made in the "Peace Number" of "Grace and Truth." In taking this forward step, and in praying for the supply of this amount by September first, great peace fills our hearts. We are confident that God has directed to this step, and our hearts are assured that He Who has led thus far will lay it upon the hearts of His children to meet the need. So with full assurance of faith we look forward to the blessed "peace" which the work of God at dear old D. B. I. will enjoy when the provision is made and the erection of the new buildings has made it possible by His grace to

STOP THAT RENT DRAIN!

The Present Pressing Need

THE many friends of D. B. I. know the familiar statement of the financial policy of the school—

(a) Full publicity as to needs.

(b) No personal solicitation (unless especially directed of God).

(c) Full dependence upon and confidence in God.

Upon this financial platform the Lord has carried on this humble western testimony from its inception to the present hour. In matchless grace He has seen fit to provide the needs of workers and student body through fifteen years of foundation building and almost daily testing.

Within the past six months D. B. I. has embarked upon a new era in her history. The new campus has been pur-

chased, the full purchase-price being graciously provided by the Lord through the sacrificial giving of His people. Also the first unit of the new buildings has been begun, and the work is going on to God's glory at the present hour.

All this has come in direct answer to the importunate and faith-filled prayer of the Board of Directors, the Workers' Group, the students, and faithful friends of D. B. I. at Denver and throughout the land.

But the end is not yet!

The task is but begun.

We have come upon an hour of need so pressing and (but for God's grace) so distressing as to cause us to come to our great family of readers appealing for their prayer-help, and, as God permits, their financial aid in carrying the school over the top both as to the building program and as to the current expense.

We want the whole "Grace and Truth" family to understand the problem and join with us in crying unto God to provide in such fashion as to bring the school through the present crisis victorious, through grace.

Last year our rent drain was $650.00 per month, or $7,800.00 per annum. For a short period, during the heart of last winter, the rent was even more; but as spring came on and a few students withdrew, we were able to make adjustments which brought about a slight reduction in the rent outlay.

This year, by placing a group of workers and students in the inadequate frame buildings which were on the new campus when it was purchased, and by returning to the primitive conditions of old-fashioned pumps, outside toilets, kerosene lamps, etc., we have reduced the rent drain to $525.00 per month, or $6,300.00 per annum. At once it may be seen that up to the present hour "the rent drain" is by no means stopped.

We cannot "stop the rent drain" until the student body as a whole can be removed from the expensive property now being rented in the center of the city. And the student body cannot be brought out to the new campus and school be carried on until at least four of the new units are completed. The four buildings which will make the move a possibility are:

1. The Men's Building
2. The Women's Building
3. The Dining Hall
4. The Administration Building, containing offices, school rooms, library, etc.

The first of these four units is now under construction.

And now for the heart of our problem. It has become evident, as the work on the first unit has proceeded, that our present small force of loyal volunteer workmen could not possibly get the four buildings ready for occupancy by September of 1929, and if they are not ready it means another year of the destructive rent drain.

What is the solution of this problem?

The solution which has impressed us as most fully in harmony with the will of God is to speed up the work so as to enter the new buildings Sept. 1st, 1929.

To speed up the work calls for many more workmen. To put more workmen on the job means augmented expense, yea, greatly augmented expense because our present laborers are all volunteers, and all additional labor must be paid for at the prevailing rates for labor.

As we have waited on God and contemplated His wondrous promises, it has been borne in upon us that He is just as able to furnish means whereby laboring men may be employed to hasten along the work as He was able to furnish the means with which the campus was purchased. Are we not in great danger of limiting God and hindering the outworking of His purposes for D. B. I.? We believe the grace of God is challenging us to a larger faith in Him.

We have entered into conference with those whose hearts are aflame for the success of this Christian enterprise, and after patient waiting on God in prayer and faithfully counting the cost, we find that the four buildings required to furnish the school with equipment to "stop that rent drain" will come to an amount of at least two hundred thousand dollars.

This amount may seem large to many of the friends of the school, but it is the actual amount of our present need. Is anything too hard for God?

We call upon our prayer-helpers, and upon God's faithful stewards, and the many friends of D. B. I. to hasten to the help of the Lord's work at Denver. We so fully believe in God's faithfulness to His promise and to His work that if all who see this appeal and are dealt with by Him respond, the result will be that the treasury will be filled and the need will be bountifully met. The small offerings and the large offerings all put together will make the amount necessary to build the houses for the Lord's work, to move D. B. I. into the new home thus provided, and once for all—STOP THAT RENT DRAIN!

From Dec. 1, 1928, to Sept. 1, 1929, is nine months—nine months of opportunity, nine months of sacrifice for the service of the Lord, nine months of special steadfastness in giving for the propagation of the truth, nine months of stewardship privilege. Will you not make it also nine months of special prayer for the great need of D. B. I.?

If your income is small, give as God has prospered you. If your income is large, remember that God measures our giving by the size of the amount we have left after we have made our gift. Systematize your giving by arranging to make an offering every month during the nine months of the campaign. The Denver Bible Institute, unlike many other institutions, has no financial representatives. We simply make the needs of the work known and trust the Spirit of God to move upon

the hearts of the saints to send in the amount needed, whether it be great or small.

When this crisis is past it is unlikely that any similar crisis will ever arise in the history of D. B. I. Now is the time for God's people to come to the help of the school to deliver her from the grinding weight of the rent drain. Of course, there will always be needs, and doubtless big ones, and we also know that the unexpected can happen; but it is not in the realm of the usual that the school should ever come again to such a critical hour. We appeal, in the Name of our blessed Lord and Saviour Jesus Christ, that His saints everywhere look to Him for His direction, and whatsoever He saith unto you—*DO IT!*

Inasmuch as the current expense fund invariably suffers when a special need is being met through a large gathering of funds, we are definitely purposing that the offering of $200,000.00 shall be for the new buildings and for the aid of the current expense fund to such extent as may be necessary to avoid closing the year with a deficit.

We have presented our needs. The Lord bids us walk by faith. By faith we face these tremendous and prodigious needs, and our needs become our goals. Let us summarize these goals:

1. A total of at least $200,000.00 by Sept. 1, 1929.
2. Four units of the new buildings ready for occupancy by Sept. 1, 1929.
3. The overthrow and destruction of our bitter enemy, the rent drain, by Sept. 1, 1929.
4. The maintenance of the current expense of the school without deficit.
5. The glorious vindication of the promises of God before the eyes of those who have greatly doubted God's ability and God's faithfulness.

By the grace and power of God the goals shall be reached, for God answers prayer. The success of this Christian project, in answer to the cry of God's people, will present an inescapable demonstration to those who cavil at the power of prayer; will furnish comfort and blessing to countless thousands of the saints of God throughout the land, and will provide an open door of opportunity for Bible study and Christian training to the Christian young manhood and young womanhood of the west. We believe that God will bring it to pass.

In the Name of our blessed Lord, Whom we love and serve, we lay this great cause before the earnest company of believers who love the testimony of D. B. I., and call upon them to "pray, brethren, pray," and to "give, brethren, give."

Rev. Reuben Archer Torrey, D. D.

DR. R. A. TORREY, one of the outstanding Bible teachers and preachers of this age, has gone to be with the Lord. His death took place during sleep on the night of Oct. 25th, at his home at Asheville, N. C.

The name of Dr. Torrey stands beside the name of D. L. Moody in the history of the Bible Institute movement throughout the world. In his heyday, his amazing clarity of presentation, perspicuity of thought, and magnetic virility, coupled with his utterly unflagging devotion to the Word, made him under God a teacher and preacher who captured the ears and hearts of men everywhere. During his great evangelistic tours, his chief accent fell upon the inspiration of the Bible, personal soul-winning, and prayer. It was this stalwart soul, R. A. Torrey, who stood beside D. L. Moody in the early days of that great school, The Moody Bible Institute. And the Moody Bible Institute is the mother of the Bible Institute movement. Later in life Dr. Torrey was for several years Dean of the Bible Institute of Los Angeles.

In the home-going of Dr. R. A. Torrey, the cause of Christ has lost a noble and fearless champion. His voice is hushed, but being a prolific writer, his testimony will go on for many years through his published works.

It has been frequently stated that when Moody was taken, his mantle fell upon Torrey. Now that Torrey is taken, upon whom shall his mantle fall?

Suffering for Christ

DO WE shrink from the privilege and responsibility of suffering for Christ? Do we think that we are out of God's will when we suffer for Him? Do we realize that such suffering works for us a far more exceeding and eternal weight of glory?

God's Word presents suffering for Christ as a Christian privilege. We read in Phil. 1:29,

> Unto you it is GIVEN in the behalf of Christ, not only to believe on Him, but also to suffer for His sake.

Peter and John looked upon suffering in this light, for we read of them, "When they had called the apostles (Peter and John) and beaten them they let them go. And they departed . . . rejoicing that they were counted worthy to suffer shame for His Name" (Acts 5:40-41).

But suffering for Christ is more than a privilege; it is a Christian responsibility. The apostle Peter teaches this truth with great clarity:

> For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.
>
> For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.
>
> For even hereunto were ye called; because Christ also suffered for us, leaving us an example, THAT YE SHOULD FOLLOW HIS STEPS:
>
> Who did no sin, neither was guile found in His mouth:
>
> Who, when He was reviled, reviled not again; when He suffered, He threatened not; but commit-

ted Himself to Him That judgeth righteously (I Pet. 2:19-23).

Let us not fail to note that the sufferings of Christ for us are given as the reason why we are responsible to suffer for *Him*. Such an appeal should move every blood-bought child of God to a glad fulfilment of his responsibility—"to suffer for His sake."

Since suffering for Christ is our Christian responsibility, it is an evidence of a godly life. The apostle Paul bears out this thought in his words to Timothy:

> All that will live godly in Christ Jesus shall suffer persecution (II Tim. 3:12).

We find Peter agreeing with this, for he says,

> If ye be reproached for the Name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part He is evil spoken of, but on your part He is glorified (I Pet. 4:14).

Then too, suffering for Christ shall be rewarded. On this account those who suffer for Him are told to

> Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy (I Pet. 4:13).

Paul, who suffered much for Christ, bears this testimony,

> Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory (II Cor. 4:17).

And in another place he was led by the Spirit of God to write,

> If we suffer, we shall also reign with Him (II Tim. 2:12).

Our Lord Jesus Christ, Himself, taught the same thing in His sermon on the mount. There we read,

> Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad; for so persecuted they the prophets which were before you (Matt. 5:11-12).

In the light of these statements from the Word of the everlasting God, and in the light of Christ's sufferings on our behalf on Calvary, can we do aught but enter joyfully into suffering for His sake?

I gave my life for thee,
My precious blood I shed,
That thou mightst ransomed be,
And quickened from the dead.
I gave, I gave My life for thee,
What hast thou done for Me?
I gave, I gave My life for thee,
What hast thou done for Me?

—A. H. Y.

A Word concerning the Current Expense

THE Current Expense Fund of D. B. I. is in need. The present continuation of very much of the "rent drain" and the faithfulness of the "little flock" in giving toward the Building Fund has depleted the Current Expense Fund. The need is great, very great. We simply present the need and ask the prayers of the faithful friends of the School, that the Lord shall vindicate His promises and make early provision. Our trust is in Him. He answers prayer.

Verbal Inspiration

THE uniform testimony of Scripture is that it is verbally inspired—that is that God inspired the very words which were used by the writers of its books.

Our Lord affirmed this when He said, "Verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law till all be fulfilled" (Matt. 1:18). Scholars are agreed that the jot here represents the smallest letter in the Hebrew alphabet. And, while they disagree as to exactly what the tittle is, they seem pretty well agreed that it is a very small part of a letter. With this fact in mind, could any testimony be stronger than this testimony of the Son of God?

But many Bible students have called attention to other points of evidence which are just as striking and which prove that inspiration extended not only to the words which were used, but also to the very inflections of the words which were employed.

One of these appears in Matthew 22:31-32. In talking with the Sadducees, who denied that there is any resurrection of the dead, our Lord Jesus Christ said, "As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." These words were spoken to Moses many years after Abraham, Isaac, and Jacob had died. Had the Scripture read, "I *was* the God of Abraham, and the God of Isaac, and the God of Jacob," this Scripture would have been utterly valueless as a ground for such an argument; but the present tense is used, and on this fact the Saviour based His argument for continued, conscious existence after death, and for the resurrection from the dead. Surely Jesus Christ knew that the Bible was verbally inspied, when He was willing to base such a vital doctrine on the very tense of a single verb in the Old Testament.

But no less striking is the Holy Spirit's argument in the third chapter of Galatians, in which it is argued that the promises made to Abraham and His Seed were fulfilled in Christ, for this decisive argument is based upon the fact that the noun "seed," in the Old Testament Scriptures referred to, is in the singular number instead of in the plural: "Now to Abraham and his Seed were the promises made. He saith not, And to seeds (plural) as of many, but as of one, and to thy Seed (singular), which is Christ" (Gal. 3:16).

In the face of such incontrovertible evidence, how can any really open soul refuse to believe that the Holy Spirit inspired the very words which the writers of the Bible used?

There is only one answer to this question.

He cannot! —H. A. W.

GOD'S GUARDING PEACE

by Jesse Roy Jones

The peace of God, which passeth all understanding, shall "garrison" your hearts and minds through Christ Jesus (Phil. 4:7).

The need of the hour is Christian balance. That such a thing is sadly lacking among the children of God is evidenced by the fact that there is so much unrest, instability, unfaithfulness and fanaticism on every hand. Divorce among Christians used to be looked upon as a terrible and deplorable thing; to-day it is a common practice. For a Christian to commit murder used to be considered a most hideous and unthinkable thing; and while it is still revolting to us, it is amazing how many supposedly Christian men and women have committed this capital crime. It has not been very many years ago that suicide was a thought almost foreign to believers; to-day it is staggering to observe how many professed followers of Christ are dying by their own hand. And the number of cases of insanity among Christians in this present hour is so heart-breaking as to cause both spiritual and medical men alike to stand aghast.

CLOSE observation leads one inevitably to the conclusion that very few Christians know what peace really is, and that many who do know theoretically, experience very little of it in their lives. In this devotional study Jones gives us a discussion of the subject which we believe will impart to troubled souls new vision of the possibilities of the Christian life, and will enable them to enter more fully into the enjoyment of God's guarding peace.

As we view this horrible avalanche of sin in which many of God's people have been caught and swept off their feet during the last few years, we are constrained to seek for the pathway of deliverance and the highway of victory. Students of social science, psychologists, and educators of every school are ransacking every conceivable source for a solution to the problems of a soul, with little or no success save an attempt to justify sin. Modern theologians have failed to give succor because of their emasculated message. And, sad to say, many of the Fundamentalists labor in vain because in the effort to guard the Church against the inroads of Modernism, they have been so busy building up a hard and fast wall of cold orthodoxy, that they seem to have no time to give to the child of God who needs instruction in the problems of practical Christian living. Where shall we go to find Christian balance, and how may we obtain it?

The cry of nations and individuals alike is for peace, peace, peace! Just to be delivered from the necessity of struggling on, and on, and on, against the persistent attacks of the enemy is such a desirable thing, that a soul is tempted to take any avenue of relief, regardless of whether it means the giving up of principle, conviction, or standard. But a peace thus gained is only a false peace. The cry for peace can only be stilled and satisfied when the soul finds that "peace which passeth all understanding" which the Word of God promises to all those who will meet the conditions revealed therein. Thank God, the conditions can be met by every believer in Him. "His commandments are not grievous" (I John 5:3).

I. THE PEACE OF GOD—WHAT IT IS

THE first thing we should notice about God's peace is that it is absolutely different from anything which the world has to offer. Shortly before the Saviour left His disciples to go to the Father He said, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

The peace which the world offers is only a make-believe. It is bogus, counterfeit, and unreliable. It is visionary, transitory, and elusive. The nations of the world battle with each other, very often over nothing more than a petty grievance. After a time, with practically nothing accomplished but a terrific loss of lives, an awful carnage of blood, a treaty is signed and once more the nations settle down to a program of reconstruction and development. And the development consists in the building up and strengthening of their military forces and machinery for a future emergency. This is what the nations call peace. Two men from different families living in the mountains of Tennessee have been life-long enemies because of a family feud. They finally decide that life is too short to carry their bitter-

ness toward each other any longer, so they make an agreement to be at peace with each other the rest of their lives. Each man has a sense of relief now that their difference is settled, but each continues carrying a six-shooter in his pocket in case the other forgets to keep his part of the contract. We smile at the illustrations, but they represent the true conditions that exist between the nations and men of this world, and reveal the fact that the world's conception of peace is but an imitation.

The world's attempts to obtain peace are found in signed contracts, insurance policies, safety deposit boxes, bonded employees, burglar-proof houses, health sanitariums of every description, and institutions for the restoration of the mind and spirit from the bondage of morbid fears and mental complexes. But these do not bring peace, they only expose its absence.

What is peace?

> Be anxious for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.
>
> And THE PEACE OF GOD, which passeth all understanding, shall keep your hearts and minds through Christ Jesus (Phil. 4:6-7).

From this passage we learn that the peace of God—which is the only true peace—passes all understanding. Therefore we can arrive at this conclusion at the very outset: Every high and noble thing that we can think of, every desire and longing of the heart that is pure and worth-while, every ambition and ideal that could possibly emerge from an innocent, unseared, and undefiled conscience—all this and much more above this that the human mind cannot possibly comprehend—this is the peace of God. It is the peace "which passeth *all* understanding."

What is peace?

> HE is our PEACE, Who hath made both one, and hath broken down the middle wall of partition between us;
>
> Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself one new man, so making PEACE (Eph. 2:14-15).

And so we learn from this passage what peace really is. Peace is not merely a condition of the mind which makes for calmness and tranquillity, satisfaction and serenity. Thank God! the peace of God is all of this, but it is more. The peace of God is a Person, even the Person of our Lord and Saviour Jesus Christ, Who dwells in the heart of every believer by faith. Hence, every one who possesses Christ has the Prince of Peace dwelling within him—referred to as the "new man"—and may experience in this world of confusion and unrest the perfect peace of God which passeth all understanding.

Oh, where is sweet rest for the soul in distress?
With Jesus, only with Jesus;
When storms overwhelm, where a peaceful recess?
With Jesus, only with Jesus.

With Jesus, with Jesus,
My soul ever finds a secure retreat;
We cannot explain it, but all may obtain it,
This comfort and peace with Jesus.

—N. L. Ridderhof.

ANOTHER WORD OF ENCOURAGEMENT FROM CHICAGO

I AM . . . profoundly interested in your new building enterprise. . . I shall be very happy to permit my name to be used in highest endorsement of the wonderful work which you are carrying on to the glory of the Lord.

—J. C. O'Hair, Pastor North Shore Congregational Church.

II. THE PEACE OF GOD —HOW TO OBTAIN IT

WE HAVE already intimated how we may obtain the peace of God. Since "He," the Lord Jesus Christ, "is our peace," it becomes self-evident that if we have Him, we now have the source, the fountain-head of all true peace. But many Christians are not enjoying this God-given gift in their daily experience. To show how to embrace what we already possess, then, is really the purpose of this phase of our discussion.

Peace is set forth in the Bible as one of the fruits of the Spirit. "The fruit of the Spirit is love, joy, peace," etc. (Gal. 5:22) Now we know that fruit comes as a result of proper growth. But we have just said that if we have received the Lord Jesus Christ as our Saviour we now have peace. A blessed paradox indeed! (The Word of God abounds in such. How wonderful it is to know that the same Word, rightly divided, reconciles every one of them.) Every one knows that fruit comes from a fully developed tree, and the tree comes from a seed which we think of as its source of life. The fruit itself bears testimony to this, by the fact that it contains within itself seed "after his kind" (Gen. 1:12). Hence, we see how fruit may be multiplied from the seed by proper growth and development. How beautifully this illustrates the truth we are seeking to present in the spiritual realm. The Lord Jesus is definitely set forth in the Word of God as the Seed of God. (I John 3:9) The reception of spiritual life

hinges on this great fact, as stated in I Pet. 1:23: "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." Realizing then that every child of God is actually born of God through the Word and the quickening power of the Spirit, and knowing that we are partakers of the divine nature (II Pet. 1:4), we are now in a position to appreciate the other two appeals from the inspired pen of the Apostle Peter where he says, "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18); and "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord" (II Pet.1:2).

But this much to be desired fruitage of peace does not come to the soul who chooses to live in a state of spiritual refrigeration. We have demonstrated from the Word of God that it is the result of growth. Proper nourishment and cultivation are essential to growth whether it be in the physical or the spiritual realm. What better expression could we use to set forth the needed nourishment and cultivation that the soul must have than that which has come to mean so much to us, namely, "Occupation in the Lord Jesus Christ?" "Acquaint now thyself with Him, and be at peace" (Job 22:21). This is occupation in the Lord. This is the secret of having peace and "rest in this world of unrest." Getting acquainted with God means that the believer is getting to know the "Author and Finisher" of his faith. Such a fellowship and the knowledge gained from it guarantee perfect peace. Without such a knowledge of Him there can be no real peace, for peace is multiplied to us "through the knowledge of God, and of Jesus our Lord" (II Pet. 1:2).

A WORD OF ENCOURAGEMENT FROM TUCSON
(By wire)

HEARTILY endorse forward movement and believe it is in accord with the will of God. "The just shall live by faith." The testimony of the Institute must be extended and ample provision made for students. To this blessed end count on me at this end of the line. Christian love.

—R. S. Beal
Pastor First Baptist Church

The method of getting acquainted with our blessed Lord is through the Bible and prayer. Meditation, study and application of the Word of God, coupled with prayer, make for such intimacy with God that peace is inevitable. Let us, therefore, note a few passages which reveal this truth.

> Thou wilt keep him in PERFECT PEACE whose mind is stayed on Thee, because he TRUSTETH in Thee (Isa. 26:3).

Here we have a clear-cut statement of the result of a right occupation of the mind. We also see in this passage that in order for the mind to be thus occupied it must rest upon the sure foundation of faith: not only faith in the abstract sense, nor upon the initial act of accepting Christ for salvation; but an active, aggressive, continuation of faith, such as is indicated by the words "trusteth in Thee." It is a present tense faith, as well as past and future. From such a passage as Rom. 10:17 we learn that "faith cometh . . . by the Word of God." And in Col. 2:6 we find that we are to "walk," to continue, by the same rule. Hence faith becomes active and aggressive by feeding on the Word. Such an occupation in the Lord means nourishment for the hungry soul, growth and development in the life, and peace of mind. This is why Job could say, "I have esteemed the words of His mouth more than my necessary food" (Job 23:12). And this is why the Apostle Paul says, "The God of hope fill you with all joy and peace in believing" (Rom. 15:13).

> Be anxious for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.
>
> And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. (Phil. 4:6-7)

This passage clearly teaches us that prayer is the other phase of occupation in the Lord which enables us to enjoy the blessing of peace. The unbeliever canot really pray, consequently he can know nothing of the peace of God. "There is no peace, saith my God, to the wicked" (Isa. 57:21).

It might be well to add here that the Word of God also teaches that as long as the Christian allows unbelief and unconfessed sin to have place in his life, it is impossible for him to enjoy the peace of God. Notice what God said to redeemed Israel, who as a nation is a type of the individual believer: "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear" (Isa. 59:1-2).

Oh, child of God, have you been in a state of turmoil and confusion instead of enjoying the peace of God which rightly belongs to you? If so, has the same thing happened to you that happened unto Israel of old? God provided a Deliver out of Zion to restore her from her sinful condition. He has also pro-

THE BOARD OF DIRECTORS SPEAKS

IN A meeting of the Board of Directors of the Denver Bible Institute, held November 24, 1928, the members of the Board voted unanimously, authorizing Dean Fowler to launch a campaign for $200,000 to be used in erecting four units on the new campus, these four units to be ready for occupancy by September 1, 1929, thus bringing to an end that rent drain.

In view of this action we, the members of this Board, do hereby make our appeal to all who love the testimony for which D. B. I. stands to rally to the support of the cause at Denver and to stand by in this hour of crucial need. It is a call for nine months of loving, and praying, and sacrifice, and giving. —*The Board of Directors of the Denver Bible Institute*

vided you with the same mighty Deliverer in the person of Jesus Christ, to restore you to the blessings of victory and peace. "Ye ask, and receive not, because ye ask amiss" (James 4:3).

The remedy, when a Christian has permitted sin to spoil his enjoyment of God's blood-bought peace, is clearly revealed in the Word. "If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). Confession makes possible restored fellowship, since fellowship depends upon agreement. If we are out of fellowship with God it is evident that we are out of agreement with Him on some point. And since God is just and right, it means that the disagreement is due to some wrong on our part. "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:9). Inasmuch as the enjoyment of peace depends upon fellowship with God, confession, by restoring fellowship, also restores to the believer the blessing of peace.

With access to the throne of grace always open, because of the finished work of Christ, there is no excuse for any Christian not entering into the privileges of prayer and enjoying the peace which comes through a life of prayer. Unbelief in the heart is the only barrier to prayer and all its wonderful fruitages. From God's standpoint all barriers have been broken down. Any barriers that stand in the way have been built up by man's unbelief.

Let us, therefore, as children of the King, constantly live in the atmosphere of the heavenly throne room, no matter where our earthly mission may take us. Such an occupation in the Lord will produce in the life that peace which transcends all human conception.

III. THE PEACE OF GOD—WHAT IT DOES

THE peace of God, which passeth all understanding, *shall keep* your *hearts* and *minds* through Christ Jesus." The word "keep" may also be translated "guard" or "garrison." The peace of God is here set forth as an armed force which guards the citadel of every believing soul.

Satan seems to be making a concentrated attack on the souls of Christians to-day through their "hearts" and "minds." The word "heart" in this case evidently refers to the *emotions,* and the word "mind" to the *mentality*. These two faculities are receiving the brunt of the devil's malignant attacks. What a sad thing it is to see so many mature Christians going off on a tangent, either through some emotional religious orgy, or through hysteria or melancholia or other mental or emotional complexes. Let it be clearly understood, once for all, that God is not the author of such confusion. Occupation in the Lord is an absolute preventive against emotional and mental perversions. God gives to the one who "trusteth in Him" the spirit of *power,* and of *love,* and of a *sound mind* (II Tim. 1:7). Dr. A. T. Schofield, a Harley Street physician and Christian, says that "it is the sanctioned divorce between these three that has led to so much trouble and sorrow."

Let us, therefore, consider the effect of the peace of God on the soul of the trusting Christian. We have already noted that it produces a twofold effect.

The peace of God guards our emotions. We shall consider the one emotion which seems to be linked in one way or another to every other, namely, fear.

Fear is guaranteed to drag the soul into the slough of despond every chance it gets. Anxiety, worry, anger, sorrow, and heaviness are just a few of the things which go to make the slime more treacherous and the quagmire more disagreeable. Martha was cumbered about much serving and the Lord had to rebuke her for her anxiety in the matter (Luke 10:40-42). Solomon testified that "anger resteth in the bosom of fools" (Eccl. 7:9). The Psalmist also tells what effect iniquity had on his own life: "For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity" (Ps. 31:10). And so we might go on showing how fear and its many ramifications bring the soul into the most terrible bondage. But the peace of

OUR HERITAGE OF PEACE

LET not your heart be troubled: ye believe in God, believe also in Me.
In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.

Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

—*John 14:1-3; 27*

God guards the soul against all this. How? simply by faith in the One Who gives peace. When sorrow and grief would overwhelm the soul, just remember that "surely He hath borne our griefs, and carried our sorrows" (Isa. 53:4). When anger would come in like a flood, just stop and think how He spoke to the boisterous winds and the angry waves of the storm-tossed sea and said, "Peace, be still. And the wind ceased, and there was a great calm" (Mark 4:39). Or, if worry and anxiety would threaten to bear you down under its heavy load, just recall the loving exhortation of Paul when he said, "Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep (garrison, or guard) your hearts and minds through Christ Jesus" (Phil. 4:6-7). Or perhaps fear in general has just made its attack upon the soul and everything looks hopeless. Then we should remember that this is an ideal opportunity to prove His great love, for the beloved apostle assures us in the words of inspiration that "perfect love casteth out fear" (I John 4:18).

The peace of God protects the soul from fanaticism. Christians who are led astray into fanatical religious practices have done so because they have allowed their emotions to be perverted by an unscriptural principle. They have been led to believe that feelings supersede faith in the Christian life. This is one of the wiles of the devil and all who yield to it will be taken captive of him. The perfect peace of God comes as a result of simple faith in the infallible Word of God and is, therefore, a safeguard against the snares and delusions of the adversary. Faith is based upon facts and makes its appeal to the soul through the intellect. "Come now, let us *reason* together, saith the Lord" (Isa. 1:18). "*Study* to show thyself approved unto God" (II Tim. 2:15). "Take My yoke upon you, and *learn* of Me" (Matt. 11:29). These and many other passages clearly indicate that faith does not lead the soul into the absurd and wild-fire type of religious experiences such as are characteristic of Pentecostalism and other movements that make their sole appeal to the souls of men and women through their emotions. We do not deny for one moment that the emotions have their place in the Christian's experience, and we know that there are heights of joy in the yielded life that every believer should earnestly covet to scale. But we do not believe in the extreme emotional debauches that are practiced by many Christians who claim to have what they call "the four-square gospel" and the "fullness of the Spirit," etc., based upon feeling instead of faith.

In his book entitled "Christian Sanity," Dr. A. T. Schofield says that "the emotional and 'higher life' Christian is . . . the one for whom the most snares are set, and it is utterly futile for him to dream of being 'able to stand against the wiles of the devil' unless he closely obeys the Apostle's detailed direction for the conflict as given in Eph. 6:10-18. The whole armour of God, every piece of it, is needed; and above all the sword of the Spirit, which is the Word of God, and the attitude of prayer."

God's peace guards our mentality. When the intellect and reason are pushed aside and the emotions magnified to a place which God never intended for them, sorrow and disaster will sooner or later reap their harvest. As we have stated before, there is no excuse for a Christian to lose his balance either emotionally or mentally with such wonderful resources as "power," "love," and "a sound mind," which God has freely given to all who put their trust in Him. If a Christian loses his balance, it is because he has failed to appropriate these blessings of peace which are constantly at his disposal.

We have seen how the peace of God is obtained by occupation in the Lord. This exercise of the mind is normalized and kept balanced by means of a right use of the Bible and prayer. The most intimate touch with the Lord may be had as a result of such occupation, and heights may be reached in our spiritual experience that far surpass our expectation without our becoming fanatical and losing our mental balance. It is only when the soul listens to some false apostle, who says that in order to attain to the "higher life" we must break down

all self-control, that there is danger. God has given us His "power" to keep us from losing our self-control, so that His "love" might be perfected in us and thus we will always be the possessors of a "sound mind."

As a final word of exhortation, "Let the peace of God *rule* in your hearts, to the which also ye are called in one body; and be ye thankful" (Col. 3:15). The fact that there is so much contention among the members of the Body of Christ and so much ingratitude to God and to one another, is sufficient evidence that Paul's exhortation is greatly needed.

Letting the peace of God *rule* in our hearts and minds is the secret of having God's peace *guard* our hearts and minds. It is simply letting Him Who is our peace have complete control of our whole being. When He, the Prince of Peace, rules in the heart, every emotion and every thought will be kept in balance because of His power to control. Selfishness will disappear; anxiety, care, and gloom will vanish; worry will be a thing of the past; confidence will take its place; and fear with its torment and terrible bondage will be exchanged for the happiness and liberty of faith.

And let it be said without fear of contradiction that when peace rules in the heart, physical health also will be improved, for "A merry heart doeth good like a medicine" (Prov. 17:22). William S. Sadler, M.D., who has made quite an exhaustive study of this scriptural truth in his book entitled, "The Physiology of Faith and Fear," says that "It matters not whether we are dealing with a miraculous occurrence or an ordinary case of recovery from diseases by so-called natural processes, faith is the one grand essential to wholeness—to health and happiness." Concerning the folly of worry Dr. Sadler also has this important word for us: "Professed Christians, going around all bowed down like a bulrush, are a libel on the teachings of Christ. If modern Christians in their own lives had done more to recommend Christianity to the people, there would never have arisen the opportunity for shrewd and designing adventurers to *steal* the very heart and essence of the psychology of Christ's teachings and herald it to the world as a newly discovered religion—New Thought, and *what not.*"

There is glorious protection for the Christian who not only has the peace of God in his heart but who is letting the peace of God rule in his heart. Once more referring to Dr. A. T. Schofield's book, "Christian Sanity," we get this valuable comment from him on this concluding thought in our discussion: "A careful consideration of Psalms 31:19, 20; 91:1; Isa.40:28-31; and Phil. 4:6-7, will reveal that the Christian has a practical and available refuge from chafing and irritation, from wear and tear of spirit and nerve exhaustion, that makes for health, if he only knows how to use it. Indeed, the picture presented to us in Phil. 4 is that of a heart actually garrisoned by God, in such a way that it cannot be reached save through Him; and in passing through His grace and love the sharpest venom loses its poison, and the most malignant dart falls harmless. It was thus our Lord was kept in perfect peace of spirit through all the wearing unbelief and misunderstanding of the little home in Nazareth, and against the vile slanders (see Matt. 11) of later years. And so we may be kept if we only will."

ENTHUSIASTIC SUPPORT FROM THE WORKERS' GROUP

THE members of the Workers' Council of the Denver Bible Institute wish to testify the heartfelt gratitude to God which is theirs for the God-given breadth of vision, boldness of faith, and depth of abandonment to the will of God which have been manifested by Dean Clifton L. Fowler and the members of the Board of Directors of the Denver Bible Institute, both in the purchase of the D. B. I. Campus and in their proposed objectives with reference to the new buildings.

With full assurance that Dean Fowler and the members of the Board of Directors are following the plan of God, and with full confidence that God will supply the need, we hereby pledge our unstinted support.

THE FALSE PEACE OF ANTICHRIST

by Maurice G. Dametz

SURELY these are days in which men are crying, "Peace! peace!" when there is no peace. Present day peace movements are but foreshadowings of the false peace of Antichrist, and they can culminate in nothing else. Dametz gives us a glimpse into the prophetic presentation of the coming night of earth's greatest sorrow, the darkness and woe of which shall be intensified by the mockery and vain delusion of a brief experience of that false peace of the Man of Sin.

PERHAPS no event in recent years has challenged the attention of the world more than the recent signing of the Kellogg peace pact between fifteen nations. It was hailed by many as the greatest event since the birth of Jesus Christ. It is recognized as a land mark in human history. We are told that "we are approaching the day when the human race will no longer resort to war to settle disputes. Swords will be beaten into plowshares. Each age confronts a supreme moral task; clearly ours is to rid the world of war. The time is ripe for it." All man-kind longs for peace. The world is war-weary. We do not want war any more than we want other great calamities to befall us. But in spite of man's scheming and hoping, there shall be wars and rumors of wars until Christ returns personally to reign over this earth.

Universal peace is the goal of the world. The time is coming when war shall be actually outlawed. Toward this goal all nations are headed. Around this golden age of peace, the prophecies of God's Word center. But, how is universal peace to be realized, and when will it be obtained? These are questions which naturally arise in the hearts of men. To these questions we shall give our attention as we consider the peace movements of the present and future.

I. MAN'S PEACE MOVEMENTS—A FORESHADOWING

THE peace movements of man are a vivid foreshadowing of the future peace movement under the Antichrist. It does not require much thought or insight to discover that the recent movements for peace are thoroughly antichristian. Without a single exception, every recent movement toward peace has left out God and His Christ. In all man's plans the eternal God and His Christ are absolutely disregarded and ignored. Man in his self-sufficiency, independence, pride, and rebellion is exalting himself. God is put out of his thoughts. There was "no room" for Christ, the Prince of Peace, when He came to tabernacle in the flesh; and there is still no room for Him. Man has had no change of heart toward Christ. He exiled Him from the earth when He was here; and to-day, man in his high and mightiness would exile God and His Christ from the universe. We therefore state emphatically that the present moves toward peace are a foreshadowing of the coming of Antichrist and his peace program, because they belittle God and exalt man.

Furthermore, as the Antichrist's peace will be false, so the present day peace is false, because there can be no peace without a foundation of righteousness, and there cannot be any righteousness without a full acceptance of Calvary's Cross, where righteousness was wrought. "Righteousness exalteth a nation, but sin is a reproach to any people." But no nation on the face of the earth nationally is laying claim to righteousness. Rather, all nations are reproached by the sin of abhorring the Saviour. "But," asks the objector, "are not the nations and their peace leaders recognizing the ideals of Jesus?" That is a fatal mistake. They are seeking to apply the ideals and privileges of Christ, while all the time they dare to reject the merit of His atoning blood. It matters not how great the effort, or how bright the prospect, man's hope of peace under existing conditions is an utterly futile hope.

Again, as the Antichrist will deceive men with his false peace, so men are to-day deceiving themselves.

A WORD OF ENCOURAGEMENT FROM CHICAGO
(BY WIRE)

MOST heartily in accord with your new building program. Will continue in prayer for you and fellow-laborers in Christ at D. B. I., that God will supply the needed fund in such a manner that our Lord Jesus Christ shall receive all the glory. Isaiah forty-one ten.

—Wm. G. Nyman

Great effort is being made to "outlaw war." This ambitious project was talked of before the world war. War, we are told, shall be outlawed legally as a crime. Were the Allies guilty of criminality when they fought on the battle field the forces of German barbarism and atheism? The "outlawing war" theorists are deceiving themselves. Human hearts have not changed. Man still needs regeneration. The causes of war have not been banished from the earth. The passions of men which have long engendered strife have not been removed, and can nations be trusted any more than men? Will the nations scrap their navies, demobilize their armies, destroy all their armaments and munitions factories? No! Then, this goes further to show that man is just fooling himself, for as long as human nature is unchanged, every promise not to make war is only a mockery. As long as men and nations remain unchanged in their attitude toward God, as long as the potentialities of war remain in this world and as long as Christ is absent from this world, we may expect nought but wars and rumors of wars.

II. ANTICHRIST'S PEACE MOVEMENT—A FALSITY

SATAN knows full well how to get the attention of men, how to dazzle them by the attraction of power, and how to appeal to other lusts of the flesh. Satan has had full opportunity to study the human family for six thousand years, and he has discovered the weak points of human nature and knows how to play upon them. The time is soon to come when "strong delusion" shall take hold of earth's inhabitants, and Satan shall take advantage of this and make full use of all the knowledge he has acquired.

One observer has said, "Never were the common people in every land more war-weary, nor more ready to follow any Moses who will lead them out of this slavery to an ancient despot." Satan knows this, and he has his leader who will make his appearance at the opportune time. He shall come forth conquering and to conquer. He is represented in Revelation 6 as the rider of the white horse. He will come as the superman, as the greatest genius the world has ever produced. He will be hailed as the Christ, for he will not at first reveal his real identity and character. All the world will wonder after him. Of this we read in Rev. 13:3, "And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." He is the long expected leader who will weld the world together politically, religiously, and commercially. He will be distinctly the world's man—the world's Christ.

The greatest peace movement ever known will be under this leader, the Antichrist. He will come in peaceably, with many lying promises and honeyed words of flattery. He will be a statesman at the head of ten kingdoms, and the whole world, politically will be under his control (Dan. 7:24; Rev. 13:3, 4, 7). He will bring together opposing and conflicting forces. The world powers will be united into a United States of the World. Then shall the dreams of the nations, and the "outlawing war theorists" be realized. Perhaps he will use Scripture to carry out his program. (Satan shrinks not from such tactics.) He will call men to universal brotherhood and will say that the time has come for nations and men to beat swords into plowshares and spears into pruninghooks. And all the world shall fall into line and give honor to the beast. He will be the imitator of the Prince of Peace. The world will get its man in this Mussolini of the future.

That the Antichrist's kingdom shall be characterized by a false peace, is supported by Scripture. Antichrist will covenant with Israel, promising peace unto her. In this, he shall be supported by false prophets among the people, and of this we read, "They have healed also the hurt of the daughter of My people slightly, saying, Peace, peace; when there is no peace" (Jer. 6:14; 8:11). Another Scripture tells us that the day of the Lord (that is, the day of the visible appearance of Christ) shall be preceded by days when they shall cry, "Peace and safety" (I Thess. 5:3). The present crying of "Peace and safety" is only a foreshadowing of what it will be when Antichrist takes this cry for his slogan and rallies all nations and peoples to his leadership. And Daniel shows most conclusively what a hollow mockery is this peace of Antichrist, when he says, that he, "By peace shall destroy many" (Dan. 8:25).

But, the Antichrist will prove to be a false promiser, and his peace will be a counterfeit peace. The account of the four horsemen of Revelation 6 is a four-fold portrait of the same man. The white horse represents the Antichrist coming in victory and peace, the red horse represents the war, which he will precipitate on earth, the black horse represents the famine which he will produce, and the pale horse stands for death which he will inflict. Though peace and brotherhood will be heralded all over the world in the beginning days of the Tribulation, it will prove to be only a vain delusion. "When they shall cry peace and safety, then sudden destruction cometh" (I Thess. 5:3). In the middle of the Tribulation, the Antichrist shall reveal his true character, break all his promises and peace covenants, and go to war. (Rev. 12:17; Dan. 9:26-27) He shall make war on the saints, introducing a boycott against them, and despoiling and oppressing them. (Rev. 13:7, 15) At first, poor, blinded Israel will believe that the Millennium has come, but they shall be rudely awakened. Their protector will turn to persecutor almost over night. Antichrist will turn out to be the bloody and deceitful man (Ps. 5:6), and his peace will prove to be utterly false. Israel shall say, "We looked for peace, but no good came; and for a time of health, and behold trouble!" (Jer. 8:15).

This Man of Sin shall declare war against God and against His Christ. In his satanic fury he shall attempt to hurl God from His throne and he will seek to stamp out every trace of the worship of the Lord. He and his kings will take counsel together against the Lord and set themselves in rebellion against Him and against His Anointed, saying, "Let us break their bands asunder, and cast away their cords from us" (Ps. 2:2-3). He will oppose and exalt himself above all that is called God, and in his presumption will speak blasphemies (II Thess. 2:4; Dan. 7:25; 11:36). Sin in all of its daring blasphemy and terrible satanic treachery shall find its climax in the actions of this deceiver.

The conflict between Christ and Antichrist, the false prince of peace, reaches its climax in the battle of Armageddon. The Antichrist in his war against God and His people Israel will make a final drive against Jerusalem. The battle line will be 1,600 furlongs or 200 miles in length. The bloody pages of the history of the World War cannot be compared with this battle of the future. The fighting will be intense. Blood will be everywhere. (Rev. 16:3-4; 14:19-20; Isa. 26:21) Language runs riot in attempting to describe the dreadful scenes of that day. When Jerusalem shall be taken, the mailed fist of this world emperor will be stretched out to seize and crush the people of God. But just then Israel shall look up and call upon the Lord. In a flash the silence of heaven will be broken, and the Lord shall come forth to fight for His people (Zech. 14:2-3). Antichrist, the false peace-maker, shall be destroyed by the brightness of Christ's appearing and he and his cohorts shall be consigned to the lake of fire (II Thess. 2:8; Rev. 19:20). This leads us to consider briefly,

III. CHRIST'S PEACE MOVEMENT—THE FULFILLMENT OF GOD'S PURPOSES

CHRIST shall come forth from heaven on a white horse and will be followed by the armies of heaven (Rev. 19:11-16). With the Antichrist overthrown and Satan chained, He shall take His throne and reign as King of kings and Lord of lords. Righteousness shall be established, and all nations shall flow to Jerusalem, bringing honor and homage to the King of kings (Zech. 14:16-21). Then, at last there shall be universal peace, and equity. Nations shall learn war no more (Isa. 2:2-4). And so it is written in the Word of Truth, "of the increase of His government and peace there shall be no end" (Isa. 9:7).

Let it be remembered there will be no true or lasting peace with God's King absent. He is mankind's only hope for peace and tranquillity. Christ is the only answer to the needs of the old sin-cursed world, and the only solution to all its problems. Christ is the solitary source of real peace. God will overturn, overturn, overturn, until He comes, Whose exclusive right it is to reign. (Ezek. 21:27) Inasmuch as the personal and premillennial second coming of Jesus Christ is the only hope for a warless world, let us join in crying, "God haste that Day of days! Even so, Lord Jesus, come quickly!"

A WORD OF ENCOURAGEMENT FROM SAINT LOUIS
(BY WIRE)

AS I recently saw D. B. I. in action, the school impressed me as being a great spiritual workshop where the lives of young men and young women are being moulded to conform to the will of God and where they are spiritually trained and equipped for His service.

—O. B. Bottorff

PEACE WITH GOD THROUGH THE BLOOD OF CHRIST'S CROSS

by RALPH E. OBITTS

EVEN the native in heathen lands knows that God is angry with sin. He tries to appease Him by offerings and penance, in touching ignorance of the good news "that God was in Christ, reconciling the world unto Himself" (II Cor. 5:19). But ignorance of God's love is not confined to those in far-away lands. Perhaps it is true of some of our own acquaintances that "the way of peace have they not known" (Rom. 3:17). We are responsible for this condition, because the Lord has "given to us the ministry of reconciliation" (II Cor. 5:18), and has "committed unto us the word of reconciliation."

MANY would appropriate the blessings of Calvary without faith in the Christ of Calvary. "Christian Scientists," and "Modernists," so-called, and the followers of "Unity," with many others, talk much of "peace" but deny the scriptural doctrine of blood atonement. But all talk of peace which repudiates the virtue of the Blood is sheer folly. Obitts shows conclusively that the only ground for peace between God and man is Christ's shed blood of sacrifice.

I. PEACE NEEDED

EVERY unbeliever needs peace with God. Of course the average man does not recognize this fact. He is so absorbed in business and pleasure that he is not concerned about God's attitude toward him. Nevertheless it is a fact of great import that such people have no peace with the Lord. "The way of peace they know not" (Isa. 59:8). " 'There is no peace,' saith the Lord concerning the wicked" (Isa. 48:22, in the translation by the Jewish Publication Society).

One reason why the unsaved soul has no peace, is that his nature is hostile toward the Lord. Although he may be a respected, moral man, and perhaps congenial as well, yet his nature is "enmity against God, for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). This man may not be conscious of the presence of his hostile nature, but he dwells in the same house (his body) with this rebel, according to David's statement, "My soul hath long dwelt with him that hateth peace" (Ps. 120:6).

The sinner has incurred the wrath of God by his evil deeds. He stands guilty in the Lord's sight, and deserves the penalty of death: "The soul that sinneth, it shall die" (Ezek. 18:20). God hates sins, although He loves sinners. It should be remembered, too, that every one of us shall give account of himself to God. The man who fails to see his need of peace with God now, will stand one day before the Judge on the great white throne. Then he will realize that "he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

We can thank God that He has made it possible for us to have peace with Him. We deserve only hell and eternal punishment. But in spite of our being His enemies, the Lord loved us and in grace He sent His Son to reconcile the world unto Himself.

II. PEACE PROVIDED

THE Lord Jesus Christ provided peace between men and God by shedding His blood on the cross at Calvary. He took the place of sinners, becoming our Substitute. He identified Himself with us, and answered to God for our guilt. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him" (Isa. 53:5).

In considering the need of peace we noticed that one barrier is man's hostile nature. Provision was made for this at the cross, for it is written that our old man was crucified with Him (Rom. 6:6). This is not teaching the total eradication of the believer's old nature, for the Scripture nowhere teaches the removal of a man's sinful nature during his lifetime on earth. On the contrary Paul writes to the saints, "Walk in the Spirit and ye shall not fulfil the lust of the flesh (the old nature)" (Gal. 5:16). This shows that a believer, in his present state on earth, still has his old nature. But in God's sight, as He sees us in Christ Jesus, our old man was crucified with Him.

A new nature was provided at the cross, which is entirely perfect as the old nature is entirely sinful. We received our old man at birth; our new man when we were born again. In order to be at peace with God men must be "born again" (John 3:7), and this was made possible by the blood of Christ.

God's wrath was satisfied at Calvary. When Christ took the sinner's place, He received all the wrath of God which the sinner deserved. We cannot conceive what Jesus suffered there, but we get an idea of its overwhelming magnitude from Luke's statement that from noon until three o'clock there was darkness over all the earth (Luke 23:44). Imagine the infinite anguish that prompted our Saviour's cry, "My God! My God! Why hast Thou forsaken Me?" (Matt. 27:46). We see from Ps. 22:1, 3 that God forsook Him because the judgment of our sins was upon Him. He was suffering the fierceness of the wrath of Almighty God against your sins and mine, to enable us to have peace with God.

The way of peace was pictured in the Old Testament by the peace offering. In the third chapter of Leviticus we read how the Jew brought a lamb to the tabernacle as an offering to the Lord. The man laid his hand on the head of the lamb to indicate that the lamb was a substitute for himself. And the priest killed the lamb, shedding its blood. The life of the sacrifice was thus taken in place of the man's life. The lamb was then burned on the altar in the fire which symbolized the presence of God in judgment. This scene, a daily occurrence at the tabernacle, showed to spectators that the ground of peace with God was the shed blood of a substitute—the innocent suffering for the guilty.

Of course the blood of a mere animal had no power to make peace between the Jew and God. But the Jew looked forward by faith to the Messiah Who was coming to die in his place—the Lamb of God. The Old Testament believers found peace by looking forward to Christ's cross by faith, and we now find peace through looking back to the cross by faith.

The peace offering was a picture of Calvary, the lamb representing Christ Jesus. Truly Jesus is the Way of peace because He suffered the judgment which we deserved, and gave His life a ransom for many. His blood was shed when the soldier thrust a spear into His side. The chastisement of our peace was upon Him. *There* was manifested the marvelous grace of God, mingling His mercy with His justice. How our souls should glow with gratitude in response to Christ's love, manifested in His death on the cross. He is our peace.

In some places in the Bible the gospel is called the "gospel of peace" (e.g., Rom. 10:15). The foundation fact of the gospel is that Christ Jesus "made peace through the blood of His cross" (Col: 1:20). And this peace is offered to every one and any one, free for the taking. It is a gift. To receive it is to have it. Peace has been provided by God, but its establishment is left to us.

III. PEACE ESTABLISHED

THE establishment of peace depends upon the choice of the individual. "By grace are ye saved through faith." The grace of God has provided peace; the faith of the individual establishes it. Jesus said to the woman, "Thy faith hath saved thee; go in peace." In the fifth chapter of Second Corinthians Paul writes of how "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." Then upon the basis of the grace manifested at Calvary, he makes an appeal for faith—an appeal from the very heart of God, beseeching men to receive His grace: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." By responding to this appeal, a man becomes a partaker of the peace provided for all. Thus we see that a man himself determines whether he shall spend eternity in heaven or hell, by his own will—by his exercise of the power of choice which God has given to every soul. One who has not made the decision accepting Christ has no peace with the Lord in spite of His infinite grace. To make peace effective a man must respond to the appeal, "be ye reconciled to God."

When an unbeliever accepts the Lord Jesus Christ as his personal Saviour, his standing before God changes completely. He is instantly born again, passing out of death into life, becoming a member of the Body of Christ. In fact he is a new creature.

The choice to accept the Saviour, which determines the eternal destiny of the individual soul, is designated by various terms in the Scripture: "*believe* on the Lord Jesus Christ" (Acts 16:31); "to as many as *received* Him . . ." (John 1:12); "*trust* in the Lord" (Ps. 37:3); and "saved through *faith*" (Eph. 2:8). Again our Saviour said, "*Come* unto Me" (Matt. 11:28).

When a person decides to trust in the Lord Jesus Christ, he thereby establishes his peace with God.

IV. PEACE SUSTAINED

THEREFORE being justified by faith we have peace with God through our Lord Jesus Christ: by Whom also we have access by faith into this grace wherein we stand" (Rom. 5:1, 2). Peace is sustained by justification, both of them being based on the finished work of the Lord Jesus at the cross. Our peace is therefore everlasting, just as our justification is everlasting. In the verses just quoted, the word "justified" means "pronounced righteous." It is so translated in the Twentieth Century New Testament: "Therefore, having been pronounced righteous as the result of faith, let us enjoy peace with God through Jesus Christ our Lord. It is through Him that, by reason of our faith, we have obtained admission to that place in God's favour in which we now stand." Rotherham gives a similar

translation for "justified" in Rom. 5:1, "Having therefore been declared righteous by faith . . ."

How can God declare us to be righteous? Are we not still human? The answer is found in the same verses, in the expression "this grace wherein we stand" or "God's favour in which we now stand." In our standing we are righteous. In God's sight we are "hid in Christ." And although we are indeed still human in our present state, and still sinful, yet through faith in Christ, and by virtue of the blood of His cross, we have been pronounced righteous in our eternal standing before God.

Let us look again at Rom. 5:1, "Therefore being justified (pronounced righteous) by faith, we have peace with God . . ." This verse refers to the believer's standing, and places both justification and peace in our standing. Therefore, since we cannot lose our standing, we cannot lose our peace with God. The believer is eternally secure in Christ Jesus.

V. PEACE ENJOYED

SINCE we believers possess unchangeable peace as one phase of our salvation, let us enjoy it. There is no circumstance that can cause God to become angry with us, because we are in Christ. Even our sinning, although it breaks our fellowship with Him, cannot break our peace with Him. When we realize that we have sinned, and grieved Him, we need not fear to turn immediately to our Father, confessing our sin. Then let us thank Him that He loved us so much as to lay our sins on His own beloved Son at Calvary. This fact enables us to "rejoice alway."

You can enjoy your peace with God by resting in simple faith upon the plain statement in His Word that Christ "made peace through the blood of His cross." The Bible says you have peace with God. Believe it. "Now the God of hope fill you with all joy and peace in believing" (Rom. 15:13).

We hear the words of love,
We gaze upon the blood,
We see the mighty sacrifice,
And we have peace with God.

'Tis everlasting peace!
Sure as Jehovah's Name;
'Tis stable as His steadfast throne,
For evermore the same.

Our love is ofttimes low,
Our joy still ebbs and flows;
But peace with Him remains the same,
No change Jehovah knows.

We change—He changes not;
Our Christ can never die:
His love, not ours, the resting-place,
We on His truth rely.

The cross still stands unchanged,
Though heaven is now His home;
The mighty stone is rolled away,
But yonder is His tomb!

And yonder is our peace,
The grave of all our woes;
We know the Son of God has come,
We know He died and rose.

We know He liveth now
At God's right hand above;
We know the throne on which He sits,
We know His truth and love.

—Edward Dennett

HEARTY SUPPORT FROM THE STUDENT ORGANISATION

HOLDING the profound conviction that the Denver Bible Institute has been founded and fostered by the hand of God, and with fullest confidence that the man God has used to establish this work—Dean Clifton L. Fowler—has walked according to the mind of God, and with clear recognition of the fact that the present hour is the crisis hour in the history of the School, we, the students of the Denver Bible Institute, heartily and enthusiastically take our stand in favor of the action taken by the Board of Directors in launching the $200,000 building campaign.

We have absolute faith that Sept. 1st, 1929, will see God's full provision and "dear old D. B. I." established in her permanent home. We stand ready to make any sacrifice to which God may call us, in order that this goal may be reached.

—The Student Organisation of D. B. I.

D. B. I. BUILDING NEWS

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH WITH PROGRESS AT THE "L. J. FOWLER MEMORIAL CAMPUS"

Big Giving

WE HAVE just learned of an eastern man who gave two million dollars to a great university, and of another man who gave a million for the erection of a mausoleum, and still a third man of wealth who gave a million and a half for a city museum. Surely if the children of this world can give thus for Modernism, dead bodies, and a public whatnot, the Spirit of God will have no trouble whatsoever in moving upon the hearts of believers to give $200,000 for the training of living young men and women in the things of fundamental truth. We confidently place our hand in His, and trust Him to meet the need.

My God shall supply all your need according to His riches in glory by Christ Jesus (Phil. 4:19).

"God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Corinthians 9:8).

Walls!

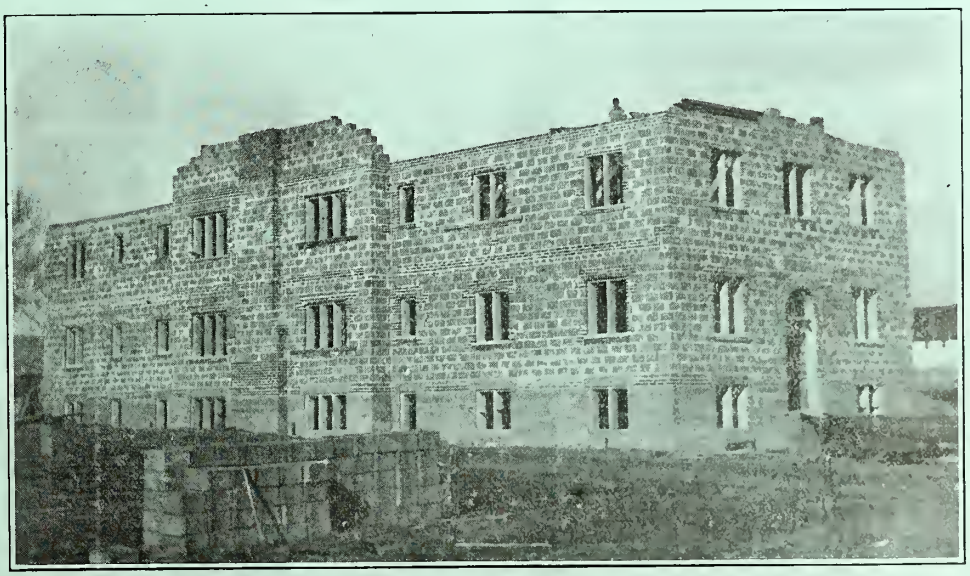
THE picture of the first unit shows the building with the walls up and ready to receive the roof—but the building fund is expended and the work is stopped!

What would the Lord have you to do?

When James McKendrick, the Scottish evangelist, was in Denver, he taught us a chorus which God has been using to bring blessing to our souls:

Oh don't be down-hearted
Look up, look up,
Jesus is on the throne!
And He will supply
All your need from on high,
Cheer up, cheer up, cheer up!

"God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Corinthians 9:8).



The First Unit—Walls finished, ready for the roof

A Tremendous Challenge!

DURING the past two months the Denver Bible Institute has had more inquiries from prospective students than in any twelve months of its previous history. This is particularly significant because hitherto the winter months have always been the lightest months for such inquiries, the peak of correspondence with prospective students coming during the summer months.

It is not to be expected that all of these inquiries will result in enrollments, but it is only normal to believe that the greatly augmented interest, manifested in the greatly multiplied number of inquiries just at this season of the year, indicates a greatly increased enrollment for the coming year.



The Labor Crew which has been "carrying on" at the Campus

Surely we have here very convincing evidence that the Spirit of God is turning the hearts of young men and young women toward D. B. I. as the school in which they are to receive their training for the service of our blessed Lord.

And, while we rejoice in the prospect of an enlarged ministry in preparing these fine, consecrated young people for their life work in the service of our Lord, we are bound to recognize that prospect as a tremendous challenge. Under present conditions it would be impossible for us to care for the increase in the student body which seems to be heralded by the rapidly multiplying inquiries. Any material increase in the number of applications for the next term will inevitably necessitate one of three things:

1. We must increase the number of buildings being rented for dormitories, or
2. We must turn away young people who eagerly desire to receive training in D. B. I., or
3. We must provide adequate accommodations for their care, by completing the new buildings on the D. B. I. Campus before school opens next September.

To increase the rent drain which is throttling the work so terribly, as it is, seems almost suicidal.

But to turn away young people upon whose hearts the Spirit of God has laid the burden to receive their training at D. B. I. would be worse. If there were no other way out, we would rather increase the rent drain, casting ourselves upon the mercy of God, and looking to Him to supply.

However we are persuaded that the will of God lies in another direction. We believe it is His pleasure to provide the need and to make possible the erection of the new buildings.

This is a mighty challenge!

Confident of His leading as we are, in faith let us step out boldly upon the promises of God.

Let us ask Him to supply the $200,00.00, and that in time to make possible the completion of the buildings by the opening of school in September, 1929; and let us give as He makes it possible for us to do so until the need is met.

God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Corinthians 9:8).

The Campus and the "Flu"

OF COURSE D. B. I. has been having her share of experiences with the influenza which is so prevalent throughout the country, and this has brought to light an exceedingly interesting fact.

In proportion to the number of persons in each place, by far the greater percentage of persons who have had the "flu" have been in the city. Comparatively few of those living on the Campus have been affected. And, while we have had no really serious cases, among the most virulent only one case developed among those living on the Campus, and this case could be traced directly to exposure during a visit to the city.

This tells us something. The pure air and sunshine of the Campus is going to prove much more healthful than the conditions in the city. D. B. I. has had an enviable health record, having suffered exceedingly little from sickness during the fifteen years of its history, and never yet having suffered a death from disease, either in the workers' group or in the student body. This, no doubt, under the gracious hand of God, is due much to the salubrious climate of Colorado and to the excellent care which the sick are given. But when, in His mercy, God has made it possible to move the school out to the Campus, we may reasonably expect health conditions to be even better.

We have expected the Campus to prove more healthful than the city, but it has been very interesting to see our convictions confirmed in the experience which we have had with the "flu" during the past few weeks.

"God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Corinthians 9:8).

OFFICE OF THE PASTOR
THE MOODY MEMORIAL CHURCH
CHICAGO, ILLINOIS

December 5, 1928

Dean Clifton L. Fowler
Denver Bible Institute
Denver, Colorado

Dear Brother Fowler:

Your letter and the editorial copy are before me. I trust that God's blessing may be upon the effort you are putting forth to suitably house your students and extend the great work that you are doing for the Middle West.

These last five years I have been under a similar burden. But the testings that have come in connection with securing money to finance our building project have really been a means of grace, both to those who have had to trust for the funds and those whom the Lord has incited to give. It means so much to us when we know that God is bigger than our burden and that "He is able to make all grace abound."

With best wishes and prayer for your work, believe me

Yours in Him,

P. W. Philpott, Pastor.

PWP:MC

An Opportunity and an Appeal

DURING the past two weeks, two men have volunteered their services to help put up the new buildings for D. B. I.

One of these men lives on a ranch in the mountains, about fifty miles from Denver. This brother has volunteered to bring his team and to spend the winter in helping with the work.

The other man, a carpenter living in Denver, is temporarily out of work. Last week he phoned and asked if we could put him to work on the Campus until a job which he is expecting in the next few weeks opens up. Of course he, too, wished to give his services as an offernig to the Lord's work.

The carpenter we could put to work at once on the roof of the first unit, and after that in putting in the windows—*if we had the funds to purchase materials.* And the teamster we could put to work on the excavation for the next unit—*if we had the funds to carry on.*

We thank God for all these and for all similar offers which His Spirit has laid upon the hearts of His children, and we are looking to Him for the provision which will make it possible for us not only to take advantage of these offers, but also to hire such labor as is necessary to finish the buildings and get them ready for occupancy by the opening of school next September.

Stop that Rent Drain!

Use The Coupon on the Other Side!

A Special Word of Appeal

AN OFFICIAL report, December the 8th, stated that there were 35,000 cases of "flu" in Denver.

Many of the workers and students of D. B. I. have been suffering from this epidemic.

Just as we go to press we learn that Dean Fowler has been stricken. Pray for his speedy recovery and that divine strength may be given him to carry the extra loads devolving upon him in the $200,000 campaign.

Now is the time to

Stop That Rent Drain!

NINE MONTHS OF PRAYING AND GIVING WILL DO IT

$200,000 needed at once to make possible the erection and equipment of buildings by September, 1929!

Read the details in the editorial, "The Present Pressing Need," on page 361 of this issue!

Ask God what He would have you do to help meet this need!

Fill in the coupon and mail it to us!

Pray for the full supply of the balance needed!

To the Board of Directors of
The Denver Bible Institute, Denver, Colorado

Dear friends:

I am with you in the $200,000 project to "Stop that rent drain!" I will bear up the need before the throne of grace until full provision has been made. As my offering to help provide for the erection and equipment of the new buildings, and to maintain the current expense fund free of debt during the present pressing need, you may count on me to send:

$..... per month for the next nine months
$..... per week for the next thirty-nine weeks

NAME.....

ADDRESS.....

As the Money Comes in the Buildings go up!

As the Buildings go up the RENT DRAIN STOPS!

CHRIST'S KINGDOM, THE KINGDOM OF PEACE

by R. S. Beal

GOD'S Word plainly, repeatedly, and emphatically foretells a golden age of peace for this war-torn, sin-cursed old world. Contrary to human expectations, however, this era of universal peace will not be ushered in by man-made treaties, but by the personal return and Kingdom reign of the Lord Jesus Christ. Beal's presentation of the Scriptures relating to that glad day should warm the heart of the child of God, and cause him to cry with eager longing, "Even so come, Lord Jesus, come quickly."

THERE are programs and programs. There are programs ecclesiastical, social, civic, educational, musical, yes, programs without end. And for the most part these plans and programs are man-made. God has no place in them, and His Word and will have not been taken into account. However, when we turn to the sacred Scriptures we find that God has a program, one which is governmental in character and so universal in scope as to include every phase of His creation. From the creation of the world He has ordained that there shall be a time of peace upon the earth under the sway of the sceptre of One Whom the prophet Isaiah called the Prince of Peace. The establishment, the duration, and characteristics of this time which many have called the Golden Age are fully revealed upon the pages of His Word.

The time or age of which we write is of more than passing interest since men from the remotest antiquity, have looked forward to its establishment. Poets have sung it, prophets have written of it, politicians have dreamed of it, philanthropists have tried to produce it, and the people have longed for it. Its importance may be gathered from the oft repeated passages concerning it. The Spirit of God has revealed this age to us, not only as the kingdom age when heaven shall have come down to earth, but as the consummation and culmination of all God's plans. There are more passages in the Word of God which treat of this kingdom age of peace and of Christ's personal presence than perhaps any other one subject.

THE outstanding characteristic of the kingdom age and the one fact above all others, is the personal presence of the Prince of Peace. All the abounding blessings of this age spring from the presence and power of the glorified Lord Whom God will set upon His holy hill in Zion. This is the manner by which this period of universal blessing will be introduced. The glory of those years will not be ushered in by any other method than the personal appearance of the One Whom God hath appointed and promised. His presence upon the earth will be beyond human comprehension, for the mighty prophet of old, the inspired Isaiah, has declared, "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before His ancients gloriously."

The personal presence of the Son of God in this world, in the day of His return according to the covenant promises of the Father will produce a peace more lasting, more blessed, and more far reaching than the mind of the natural man has ever conceived. We might well apply just here the words of Paul when he wrote to the Corinthian believers concerning the unregenerate mind and its incapacity to comprehend the plan of God, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (I Cor. 2:9). The dictionary declares that peace means, "a state of quiet and tranquility, deliverance from disturbance or agitation, and freedom from international

Great peace have they which love thy law: and nothing shall offend them.

—*Ps. 119:165*

strife." All of which is true as applied to this coming age when the Lord Jesus shall be with us, but the blessedness is not to be limited to one realm alone. Too often we think of the peace of those days as existing only in a governmental manner, when strife among men will cease. Certainly the promised peace will embrace all nations and all peoples and extend to the uttermost bounds of the earth, but it will include every realm of God's creation upon which His curse fell when our parents sinned. The peace which the Prince of Peace will provide in that day cannot come by the preaching of the gospel, for the proclamation of the gospel by His people was never intended of God to produce peace outside the human heart. So tremendous will be the changes in nature as well as among men, as to require His personal coming. The peace of Christ's kingdom must include concord and completeness in all realms. Let us then examine the promises of God as to the extensiveness of the peace which shall obtain in the day of His kingdom among men.

PEACE is promised to Israel. After two thousand years of restless wandering over the face of the earth without a sign of peace, the chosen nation will come to its own and enjoy a peace which passeth all understanding. In Isaiah 14:1-3 we read,

> For the Lord will have mercy on Jacob, and will yet choose Israel and set them in their own land; . . . and it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve.

Other passages are equally clear in this respect. (See Hosea 3:4-5; Amos 9:14-15, and Jer. 23:7-8) Peace comes to this nation when it is restored to the land of promise with Jesus their Messiah reigning over them as King.

Peace of an international character is the outlook for the nations of the earth. After a marvelous declaration of His personal presence, and of His Word going forth from Jerusalem, the prophet declares in Isaiah 2:4,

> He shall judge among the nations, . . . nation shall not lift up sword against nation, neither shall they learn war any more.

His presence as Prince of Peace with the governments of earth resting upon Him, means no more war. Until He comes there will be wars and rumors of war. Peace pacts and parleys will only pacify for awhile. An armistice is the best man can promote, but "no more war" is what God will produce. For the strengthening of our hope, the Spirit of God has emphasized this truth in many places of the Word. (See Isa. 11:3-5; Zech. 2:10-13; Zech. 8:3, 22).

Peace from the presence, power, and performance of Satan will be enjoyed in that day. According to Rev. 20:1-3, John saw,

> An angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled.

Let us praise God for this! The arch enemy of the Lord Jesus and of your soul and mine, the one who goes about as a roaring lion seeking to devour us, is to be bound and cast out. It is significant to note that the moment he is released war again becomes the order of the day.

Peace for the physical body is promised for those living in the flesh "in that day." Little of peace is known now. Sickness, suffering, and death are the portion of us all. This mortal body, like nature around it, "groaneth and travaileth in pain." With crystal clearness we read in Isaiah 33:24,

> And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.

Again we read in Isaiah 65:20,

> There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old.

A further reference is found in Isa. 35:5-6.

Peace from the outward and violent manifestation of sin such as we see and experience on every side will be enjoyed when He comes. Satan being bound, there will be no one to incite to lawlessness, no adversary to stir into flame the passions of the flesh. Whether he wants to or not, man will have to obey in that time, and yield absolute allegiance to the Lord Jesus as King

Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee

—*Isa. 26:3*

of kings. There are those who will render obedience though it is feigned, and after Satan is loosed will be ready to follow him. But the blessed fact to lay hold of is that for a thousand years the world will know nothing of the spirit of lawlessness so prevalent today, which will come to its climax in the days of Antichrist. Speaking of these blessed days, David says in Ps. 18:44 (R.V. Marg.),

> As soon as they hear of Me they shall obey Me; the foreigners shall yield feigned obedience unto Me.

Peace shall reign supreme in the vegetable kingdom. Not a flower nor a blade of grass but will feel the blessedness of the King's presence, so extensive is His peace upon earth. With man's sin came the curse of God upon the earth—"Cursed is the ground for thy sake . . . thorns and thistles shall it bring forth unto thee." Thus "the creation was made subject to vanity" and brought into "the bondage of corruption." Thank God, it is not to be thus continually, "for the earnest expectation of the creation waiteth for the manifestation of the sons of God," and their "glorious liberty." The beauty which nature exhibits even in its anguish is small as compared to the exquisite glory of that day revealing a deliverance and a peace beyond human understanding. In Isaiah 35:1-2 we read,

> The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as a rose. It shall bloom abundantly, and rejoice even with joy and singing.

The Spirit of God has been pleased to bear abundant testimony to the glory of this tranquillity in nature. (Amos 9:13; Exod. 36:30-38)

Peace needs to find its way into another realm, for the wild animals and the entire animal kingdom have been affected by the results of man's rebellion. Isaiah is bold to reveal how

> The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them (Isa. 11:6).

Such seems unreasonable now, for certainly this group of animals could not present a scene of peace if brought together in a field, and it would be as dangerous for a little child as for a lamb. God declares this condition shall not exist always, and in the kingdom of Christ it will not exist.

Peace will characterize another portion of God's creation for it shows the marks of the curse of God. "Cursed is the ground for thy sake." Rich and fertile are some portions of the earth's surface, and we wonder how it could produce more than it does, yet the most fertile portions are not as fruitful as they will be some day. His peace shall penetrate even the soil, for Isaiah 51:3 declares,

> For the Lord shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord.

And David adds in Ps. 67:6,

> Then shall the earth yield her increase; and God, even our own God, shall bless us.

The mineral kingdom has other realms than earth, for as we look up we see the mighty planets, the sun, moon, and stars, all placed in the heavens for lights, for signs, for seasons, for days, and for years. Yet these have been subject to vanity and await another day. God has not left us without an assuring word here as to the extensiveness of the peace of Christ's kingdom. In Isaiah 30:26 we read,

> Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound.

What a day of glory is in store for this earth! The years of the kingdom will be years of joy and happiness because the peace is universal. Not a thing will enter to mar the pleasure of anyone, for "the voice of weeping shall no more be heard in her, nor the voice of crying." All this blessedness comes because of the personal presence of Christ upon the earth. Let us know that since we have the firstfruits of the Spirit and the presence of the Lord Jesus within our hearts, it is ours to experience a foretaste of the coming glory. Since we have peace with God through the finished work of the Son of God, we may now have the peace of God ruling and reigning within and producing spiritually in our experience what the age to come will produce physically and materially. May God hasten the day of universal peace! The picture painted by the prophets, and the foretaste produced by the Spirit make us yearn for the establishment of Christ's kingdom which will be a kingdom of peace.

IN THE BOOK NOOK

Conducted by C. Reuben Lindquist

UNDER WHOSE WINGS

"Under Whose Wings," by Zenobia Bird, is an intensely interesting story, dealing with one of the most vital problems which Christian people are ever called to face, namely the marriage problem. The writer holds unusually high and scriptural standards; and her dealing with the most common aspects of the different problems which young people meet in facing the question of love and marriage, as represented in the experiences of her characters, is most helpful. She furnishes enough of the scriptural light on these different problems to be of real assistance to young people who are seeking personal help, and yet her handling of the scriptural teaching is so unobstructive and so skilfully woven into her story that a reader would be disinterested indeed to lose interest at the doctrinal points. It is a book which will prove to be unusually helpful, and particularly because the interest created by the story will be the vehicle to convey sorely needed truths from God's Word to many souls who might never be reached otherwise.

"Under Whose Wings," by Zenobia Bird, Cloth, $1.75. Biola Book Room, Los Angeles, California.

WORK THAT WINS

This little tract is the testimony of an earnest Christian business man and soulwinner. It deals primarily with salvation truths and the blessings of soul winning. It is true to the fundamentals of the faith, and clear in its presentation of the way of salvation.

"Work that Wins," Bible Institute Colportage Association, Chicago, Ill., 3¼ x 6 inches, 32 pages, paper. Price 3 cents for a single copy, postpaid. Special prices are offered for larger quantities.

FACING CALVARY

This booklet discusses a vital theme. It contains a greatly needed appeal for a life yielded to God in willingness to suffer or to serve, as His will may be, and an appeal for earnest consideration of the crying needs of the mission fields. In some passages it is thought provoking and inspirational, but in many others it is rather commonplace. In a few passages we feel that the writer either verges on the false teaching of salvation by works or at least lays himself open to serious misunderstanding on this point, as for instance in the following:

"The coward has no place in the kingdom of God. The man who is afraid to serve Christ because of persecution that may follow shall not be worthy to be counted among the followers of the Lamb."

"No man can be a Christian who does not follow the great Cross-bearer, our Lord and Saviour, Jesus Christ."

"Facing Calvary, by William Evans. Bible Institute Colportage Association, Chicago, Ill. Four and one-half by seven and one-half inches, 91 pages, art stock cover. Price 50 cents.

BLIND AND BLESSED

"Blind and Blessed," by Rev. Alexander R. Saunders, pioneer missionary of the China Inland Mission, is a heart-stirring testimony which God will use to deepen the faith of many of His children and to encourage them to step out more boldly on the precious promises of His Word. Though Mr. Saunders is blind as a result of their awful sufferings in the Boxer uprising, during which their two little girls were martyred, and though Mrs. Saunders is hard of hearing, God has mightily used these two dear saints in reaching the lost in China. This booklet tells the story of God's leading and of His mighty blessing upon their labours. Though it can be read in ten minutes, the blessing it brings will last a lifetime. This booklet will not only be the means of blessing to many who enjoy normal health, but it will also be the means of great blessing and encouragement to many others who are suffering afflictions similar to the handicaps which the Spirit of God has enabled the Saunders to overcome so triumphantly.

"Blind and Blessed," by Rev. Alex R. Saunders, China Inland Mission, Philadelphia. 21 pages, 3¼ x 6 inches, paper cover. 10 cents.

IN THE HARVEST FIELD

Conducted by A. H. YETTER

The Lord continues to bless the work of Stanley and Nila Skivington, '25. They are now in charge of the work at San Juan Griego, on the island of Margarita, Venezuela. Here is an extract from a recent letter. "The work here grows rapidly, at least as to the responsibilities. Every acquaintance and every deeper, closer touch with a life means that much more responsibility and time necessary. With the two churches separated by ten miles and a range of mountains, I have almost every evening filled with some kind of a meeting and have to spend a good deal of time on the road as we have no trains or trolley cars nor an auto as yet. I have a horse and buggy (and a saddle, if I prefer), but after riding in autos the first part of my life, plodding over the roads in this outfit sometimes takes a special work of God's grace. It beats walking, however, and it gives me lots of time to meditate and think over some of the problems (of which I have many), that I might not take otherwise. So we surely praise Him for it."



Mr. and Mrs. E. K. Friedemann, Missionaries to the Lettish People.

On this page appears a recent picture of Mr. and Mrs. E. K. Friedemann, former students of D. B. I., and their son, Eugene. Trusting God for the supply of their needs, the Friedemanns are engaged in telling men and women of the love of God in Christ Jesus, at Tilza (Kokoreva), Latgale, Latvia, Europe. People are hungry for the message of the Gospel in their district, as the following experience shows. While they were holding a meeting, a Jew came to them with this plea, "Oh, will you come to Vellony sometime and tell this story of Jesus? I never heard this story before tonight; come to Vellony and tell us all about Jesus."

Mr. Friedemann is very much "on the job" for the Lord in this field. He believes in teaching the Bible rightly divided. He and Mrs. Friedemann have started a night school which meets three nights a week, four hours each night. For his assistance in teaching God's Word, Mr. Friedemann has prepared a highly illuminated chart of the Seven Dispensations, modeled after the one which Dean Fowler uses in the class rooms at D. B. I. This chart, printed copies of which are being circulated on that field, is in four languages, English, German, Russian, and Lettish.

Such faithful and aggressive work rejoices our hearts. Oh, that more would take up this needy work! The need is great and the laborers are few.

One of the "Grace and Truth" family who lives at Pioche, Nev., writes us as follows: "I want to tell you about the work here. Just at the time Mrs. A. and I left Pioche (and we are sure it was in answer to prayer) Mr. J. W. Johnston, under the direction of the Fundamental Evangelistic Association, of Los Angeles, started a weekly Bible Class here. He lives in Caliente, Nev., where he works among the railroad men in the shops, coming here for this one service. He is away just now, buts expects to resume his work here immediately after the first of September. He teaches salvation by grace, eternal security, and the separated life. Praise God! Pray for us. We surely need your prayers. The superintendent of the Sunday School says she has learned more about the Bible in the few lessons Mr. Johnston gave them, than she had learned in her whole life before, and she has been a Christian and a faithful church-goer for years. Why don't they teach the Bible in the churches?"

From this ringing testimony, the reader can get an idea of the work which the Fundamental Evangelistic Association of Los Angeles is doing.

On a recent trip over one of our western railroads, workers of this Association had the joyous privilege of preaching the Word to six thousand or more hungry souls. They were railroad men for the most part who work in the shops along our great transcontinental lines. Many of the towns do not even have a Sunday School. We are glad that God has burdened the hearts of some of His servants for this neglected field, and that He has raised up so capable a director as Rev. Marion H. Reynolds, who until recently was connected with the Bible Institute of Los Angeles.

The devoted and able men and women who make up

Continued on page 391

BIBLE SEED THOUGHTS

Conducted by R. S. Beal

FIVE GOOD REASONS FOR SINGING PRAISES TO OUR GOD

Ps. 96:1-4
Ps. 68:3-4

I. BECAUSE OF HIS RIGHTEOUSNESS
   Ps. 30:4
   Ps. 51:14

II. BECAUSE OF HIS POWER
   A. To subdue His enemies
      Ps. 66:2-4
      Ps. 21:13
   B. To deliver His people
      Ps. 59:16-17
      Ps. 18:48-49
      Ps. 27:67

III. BECAUSE OF HIS MERCY
   Ps. 57:7-10
   Ps. 89:1
   Ps. 108:1-4

IV. BECAUSE OF HIS BOUNTY
   Ps. 13:6

V. BECAUSE OF HIS MAJESTY
   Ps. 104:32-35
   Ps. 47:6-7
   Ps. 67:4

—H. A. W.

THE REIGN OF THE VIRGIN'S SON

Isa. 9:6-7
Luke 1:30-33
I Cor. 15:25-26

I. THE PROPHECY OF JUDGMENT
   A. Upon His enemies
      Rev. 19:11-19
   B. Upon the enemies of our souls
      Devil—Heb. 2:14
      World—Gal. 6:14
      Flesh—Rom. 6:6
      Demons—Col. 2:15

II. THE PROMISE OF DELIVERANCE
   A. For the children of Israel
      Zech. 14:1-5
      Isa. 35:4
      Isa. 40:9-11
   B. For the believer in Christ
      Rom. 8:23
      I John 3:2
      Phil. 3:20-21

III. THE PLEDGE OF LIFE
   A. In the Kingdom
      John 11:25-26
   B. In the believer's experience
      Heb. 2:14
      Rom. 7:10-13
      Heb. 9:28
      John 10:28
      John 5:24
      Rom. 8:38-39

IV. THE PROSPECT OF GLORY
   A. For the nations in the Kingdom
      Hab. 2:14
   B. For the believer
      Col. 3:4

Conclusion: What He is able to do in the dispensations He is able to do daily in the believer's life. If we but let Him reign in our hearts and minds we may now enjoy kingdom blessings.

Victory—II Cor. 10:4-5
Deliverance—Gal. 5:16
Life—Rom. 8:6
Glory—II Cor. 3:18

—H. A. W.

WHAT IS TRUE OBEDIENCE?

I. TRUE OBEDIENCE IS A THING OF THE HEART
   Rom. 6:16-18
   Phil. 2:12
   cf. Rom. 2:28-29

II. TRUE OBEDIENCE ACTS ON THE LIGHT IT HAS
   Heb. 11:8
   The original Greek words mean literally an attentive, or responsive hearing. Illus. Acts 12:13. She CAME TO HEARKEN, though in her joy she forgot the purpose of her coming.
   cf. Jas. 1:22-25

III. TRUE OBEDIENCE IS A MATTER OF FAITH
   Rom. 1:5; 16:26

IV. TRUE OBEDIENCE OFFERS NO SUBSTITUTES
   I Sam. 15:22
   cf. Phil. 2:8
   Matt. 23:23

V. TRUE OBEDIENCE IS A SOURCE OF INCALCULABLE BLESSING
   Heb. 5:9
   cf. Acts 16:31
   I Pet. 1:22

—H. A. W.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON
Illustrations by ALBERT MYGATT

First Quarter, Lesson 5 **Sunday, February 3, 1929**

THE HOLY SCRIPTURES

Lesson Text: Ps. 19:7-14; II Tim. 3:14-17
Read also Deut. 6:4-9; Josh. 1:8-9; II Kings 22:8-20; Neh. 8:1-8; Luke 24:25-32; Acts 17:10-12; Ps. 119:105-112

Golden Text:

"Open Thou mine eyes, that I may behold wondrous things out of Thy Law" (Ps. 119:118).

This lesson is a very timely one. It comes in an hour when the Bible is being subjected to the most savage attacks which it ever has had to meet. On every hand are men who deny the supernatural origin of its message and the Divine authority of its teaching. And this insidious infidel propaganda, called Modernism, has succeeded in doing what the persecutions and Bible-burnings of a bigoted and intolerant church and the ravings of avowed infidels and agnostics were powerless to do. It has caused professing Christendom largely to lose interest in this Book of books. Let the teacher go to his knees before endeavoring to present this lesson, and let him go to his class from his knees, for we must be filled with the Spirit of God and must have the power of God working through us if we are to fortify the tender souls committed to our care against the onslaughts which Modernism, Bolshevism and Evolution will make upon their faith in the next few years.

In presenting this lesson, three facts deserve especial emphasis.

I. THE HOLY SCRIPTURES INSPIRED OF GOD

An absolutely fundamental fact in all Bible study is that it is inspired of God—literally "God-breathed." This the Scriptures plainly and repeatedly declare. "All Scripture is given by inspiration of God" (II Tim. 3:16). "The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21).

To avoid confusion on this subject we need to recognize several things clearly. The first is that God used men to write the Bible. This does not for one moment, however, negative its inspiration, for even those men whom God inspired to write it in many cases did not understand what the Holy Spirit Which was in them was speaking about but had to search their own writings for themselves, even as we do, to ascertain their meaning (I Pet. 1:10-12). Second, we should recognize that inspiration has to do with the original manuscripts written in the Hebrew in the Old Testament and in the Greek in the New. It is no valid objection to inspiration that we do not now possess any of these original manuscripts, for we have carefully kept copies both of the Old Testament and of the New, and textual criticism has established the correct text of both with almost neglible margin of error. Through the labors of many scholars we may say with assurance that the true text of the Bible is more certainly established to-day than the text of any other ancient writing. Having faced these facts, we are ready to consider the extent of inspiration.

The extent to which the Bible is inspired is not difficult to determine as we study its own testimony. Uniformly, from the first book to the last, the testimony of God's Word is that the Spirit of God gave men the very words which they used in writing the books of the Bible. This we call "verbal inspiration." (Exod. 24:4; 34:27; Jer. 36:4; I Cor. 2:13)

The Bible's claims to divine inspiration are proven by many

DEAN FOWLER'S RADIO LESSON EXPOSITION

Every Saturday evening Dean Fowler broadcasts the International Sunday School Lesson Exposition from Radio Station K. O. W., of the Associated Industries of Denver, Colorado. The Music Department of the Denver Bible Institute furnishes a number of sacred musical selections on the same program, which covers one hour. Tune in next Saturday evening and get the blessing of Dean Fowler's Lesson Exposition; thon if you appreciate it, write to Radio Station K. O. W., Albany Hotel, Denver, Colorado, and tell them that you are grateful to them for putting such a ministry on the air. STATION K. O. W., DENVER, 216 METRES, 1390 KILOCYCLES; 8:00 TO 9:00 O'CLOCK, MOUNTAIN TIME, EVERY SATURDAY EVENING.

lines of evidence, but none is more striking than the line of fulfilled prophecy. According to the best scholars, the last book in the Old Testament was written about 400 years before Christ. And yet the earthly life and death of Christ, with the circumstances surrounding His death, were foretold in minute detail; and every one of these prophecies has been literally fulfilled. Arthur T. Pierson has counted 333 "prophecies and references to Christ in the Old Testament which are expressly cited in the New either as predictions fulfilled in Him, or as previsions applied to Him" (Many Infallible Proofs, page 189). But this is only one of the many lines of prophecy, the exact fulfilment of which may be traced. Such fulfilment puts the inspiration of God's Word beyond the possible question of a doubt, for no man has such knowledge of the future as is displayed in the Bible. (Jer. 28:9; Deut. 18:22; Isa. 34:16; Matt. 5:17-18)

And finally, let us bear in mind that the Lord Jesus Christ attested the inspiration of the Bible. The Old Testament He embraced in one simple statement, "All things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning Me" (Luke 24:44). In this the Saviour named the three divisions of the Hebrew Old Testament, which contained exactly the same books which are in our Bibles. To the men whom He had chosen to write the New Testament He said, "The Comforter, Which is the Holy Ghost, Whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

Now we must press on to consider,

II. THE BIBLE CENTERED IN CHRIST

We have already seen that the Lord Jesus Christ said that the Law, the Prophets, and the Psalms spoke of Him, and this suggests our second fact: The message of the Bible centers in Christ. "Search the Scriptures," said He on another occasion, "for in them ye think ye have eternal life: and they are they which testify of Me" (John 5:39). According to Philip's testimony, Moses in the Law and the Prophets, wrote of Him (John 1:45); the burden of the Prophets' testimony is specifically declared to be "the sufferings of Christ and the glory that should follow" (I Pet. 1:10-11); and He is the Theme of the Psalms (Acts 13:33-35; Heb. 1:5; Ps. 2:7; Heb. 1:8-9; Ps. 45:6-7; Heb. 1:10; Ps. 102:25; Heb. 1:13; Ps. 110:1). What occasion for wonder, then, is there that when the Lord Jesus came into the world He said, "In the volume of the Book it is written of Me" (Heb. 10:7)?

Now a word is needed about how the Bible testifies of Christ. In the Old Testament He is set forth in three ways.

A. The Old Testament sets Christ forth in type—all the offerings, ceremonial cleansings—in short all the ritual of Israel—the lives of many of the Old Testament worthies, and many other things that might be mentioned in the Old Testament were types of Him. (John 1:29; Eph. 5:2; Heb. 10:1; Heb. 10:10-14; Heb. 11:17-19)

B. The Old Testament sets Christ forth in prophecy. "To Him give all the prophets witness," says the Holy Spirit through the writer of the book of Acts, "that through His Name whosoever believeth in Him shall receive remission of sins" (Acts 10:43).

C. The Old Testament sets Christ forth in history. Every manifestation of God in the Old Testament was a manifestation of Jesus Christ. God the Father always manifests Himself to men through God the Son. He was the God Who created this world; He was the God Who met the patriarchs and talked with them face to face; He was the God Who led Israel as a flock through the wilderness and brought her safe into the promised land; and He was the God Who chastened Israel because of her sin. (John 1:1-3; Col. 1:16; John 1:18; John 12:41 with Isa. 6:1; I Cor. 10:9)

In the New Testament the Lord Jesus Christ is also revealed in three ways.

A. Narration—The New Testament sets Him forth by means of narration. The four gospels tell the story of the earthly life of the Lord Jesus Christ: of His virgin birth; of His death upon the cross for our sins; and of His resurrection from the dead.

B. Exposition—The New Testament epistles are expositions of what Christ accomplished in His death and resurrection and of what He will accomplish in His second coming. The gospels tell us what He did for us. The epistles tell us what these things mean to us. (I Cor. 1:23 Rom. 1:1-4, 16; I Cor. 15:1-4)

C. Prophecy—The New Testament also has its prophecies of Christ. It abounds in prophecies of His second coming and of the events which cluster around that great central event. The New Testament narrates and interprets the fulfilment of the Old Testament prophecies concerning the sufferings of Christ and discloses that the fulfilment of the prophecies pertaining to His glory are yet future and will be fulfilled at His second coming. (Col. 3:4; Rom. 8:18; I Pet. 4:13; I Pet. 5:1; II Thess. 1:7-10; Rev. 19:11-19; Acts 1:11)

In conclusion, let us consider briefly,

III. THE HOLY SCRIPTURES PROFITABLE TO THE BELIEVER

God's Word most certainly is profitable to those who believe it. We are told in II Tim. 3:16-17 that it is "profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works." Much more might be said on this subject than we can possibly say in the brief limits of this discussion—yes, immeasurably more. But, leaving the words of the verse just quoted to bear their own testimony, we will suggest four things in which God's Word is profitable to the soul who believes it.

A. God's Word is profitable in giving light. Men are saved and born again by faith in the Lord Jesus Christ (Acts 16:31; Gal. 3:26). But the Scriptures tell us that "faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17). It is not surprising, therefore, to find that the believer is declared to be "born again, not of corruptible seed, but of incorruptible, by the Word of God Which liveth and abideth forever." The Scriptures make Jesus Christ known to us, and thus by making it possible for us to believe in Him, they lead us to the Source of eternal life. (I Pet. 1:23; II Pet. 1:4; John 6:63)

B. God's Word is profitable in giving victory over sin. In the conflict of the believer with the powers of evil it is said to be "the sword of the Spirit" (Eph. 6:17). It was with this sword that the Lord Jesus Christ met and conquered the devil in the testing. (Matt. 4:1-11) And with this sword, by the Holy Spirit's blessing, any believer may meet and conquer his soul's enemies. The Psalmist was well aware of this, for he raised the question "Wherewithal shall a young man cleanse his way?" and then joyfully furnished the answer, "By taking heed thereto according to Thy Word" (Ps. 119:9, 11; Ps. 17:4).

C. God's Word is profitable in guiding and instructing the believer. Surely, our paths are shrouded in darkness and we must walk them in much perplexity and uncertainty if the feeble, flitting firefly of human wisdom were all we had to light our way. But, thank God! in the unfailing Word of the living God we have a light to our feet and a lamp to our path. (Ps. 119:105; Ps. 119:130; Ps. 19:7-11)

D. And finally, God's Word is profitable in giving the believer his message. "Preach the Word," was the Apostle's solemn injunction to the young man, Timothy, in the face of impending apostacy and religious confusion (II Tim. 4:2). And such must ever be the practice of the believer who would be used of God to meet the needs of perishing and of fainting souls. (II Tim. 4:2; I Cor. 2:1-5, 13)

(Note: Exceedingly valuable supplementary reading for this lesson would be, "Many Infallible Proofs," by Arthur T. Pierson; "Theopnuesta," by Gaussen; "All

About the Bible," by Sidney Collet; "The Wonders of Prophecy," by Urquhart; and "Is My Bible True?" by Leach. These books range in price from $0.75 to $1.50 each and may be ordered from the Institute Book Nook.)

VITAL-TRUTH ILLUSTRATION

All stringed instruments quickly get out of tune. The action of the atmosphere, and the constant vibration in playing, relax the strings so that they need to be tuned very often. No matter how good the violin is, it needs to be tuned every day, and often many times a day.

Man is like a violin. He soon gets out of tune with God. The wear and tear of life, and the demoralizing atmosphere which sin creates, so affects his disposition that he needs to be brought into harmony with God every morning. It is not surprising, when we consider the subtlety of sin, and the weakness of the flesh; rather it is "Strange that a harp of a thousand strings should keep in tune so long."

Nothing will bring the believer into touch with God so soon as a taste of the Divine Word. For devotional purposes the Psalms are perhaps the best reading, because they cover so wide a range of experience. Here we find aspiration and confession, joy and sorrow, adoration and praise. Here we behold the calm confidence which grows out of a sublime faith—"The Lord is my Shepherd; I shall not want." Again we behold the bitter anguish which comes from ingratitude, or unrequited love; or the ecstasy of sin forgiven, or the passionate plea for mercy as in the fifty-first Psalm, or the shout of triumph in the thirty-second. It is doubtful if there is any experience in life for which we cannot find a duplicate in the Psalter, and noting how the man after God's own heart behaved in similar emergencies, we are unconsciously led into the same feeling. —Christian Workers' Magazine

First Quarter, Lesson 6 **Sunday, Feb. 10, 1929**

REPENTANCE AND FAITH

Lesson Text: Acts 2:32-39; Luke 15:11-24
Read also Isa. 1:10-20; Ezek. 18:20-23, 27-32; Mark 2:1-12; Luke 3:1-14; Heb. 11:1-10; Ps. 27:1-5

Golden Text:

"And saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel" (Mark 1:15).

Repentance and faith are two very practical subjects. Some may think that it is superfluous for Christians to study them, because they feel that they are needed only in the lives of unbelievers. But the study of God's Word quickly reveals that the need is fully as great in the believer's life as in that of the unbeliever. Let us take up each subject separately, treating it by the topical method, rather than engaging in an intensive exposition of the lesson Scriptures.

I. REPENTANCE

A rapid survey of the Scriptures in which the words "repent" and "repentance" occur reveals that four aspects of this subject need to be considered in order to get a well-rounded understanding of the doctrine. To the consideration of these four aspects, therefore, we now address ourselves.

a. Repentance as it relates to God. The thing which most forcibly impresses itself upon our attention is that at the first glance the Scriptures relating to God's repenting present a paradox. Some of these Scriptures say that God cannot and will not repent, while others say that He does repent. One of the most striking of these appears in the fifteenth chapter of I Samuel, where in verse 29 we read, "The Strength of Israel will not lie nor repent, for He is not a man, that He should repent." But six verses further down in the chapter, that is in verse 35, we read, "The Lord repented that He had made Saul king over Israel." On the surface these two statements appear to be violently contradictory.

A little study, however, makes apparent the perfect harmony which exists between these apparently irreconcilable statements. The explanation is suggested in the words of verse 29, "He is not a man, that He should repent." It is evident from this that God's repentance is a very different thing from man's repentance, and the difference is easy to distinguish. We will see as we proceed that in every aspect, repentance involves some kind of change. The difference between the change involved in God's repentance and man's repentance lies in this: God's work is perfect. He can do no wrong and need never repent of anything that He has ever done so far as the righteousness of His deeds are concerned. If there is to be any change in His attitude toward His creatures or His dealing with them, such a change will not be necessitated by any mistake in His working or defect in His judgment. Such a change, if it occurs, must be caused by some change on the part of the creature. But since the fall, man is imperfect. Apart from divine grace, everything he does is sinful. He needs frequently to change with respect to his thoughts, his words, and his deeds. He needs to repent because of the imperfection and the wickedness of his own work.

This is the explanation of God's repentance in every case in which He is said to repent—His repentance is caused by man's sin. When God anointed Saul as king over Israel, He was righteous in doing as He did. He made no mistake. But after he had been anointed, and after he had ruled over Israel in a manner which demonstrated God's wisdom in anointing him as king, Saul changed terribly. He became disobedient and perverse. Now God always works according to certain fixed laws. Before Saul had become perverse and disobedient God could work according to one set of laws in anointing him king; but when Saul rebelled against His will another set of laws came into operation and caused God to reject him from being king over Israel. The change was not in God but in Saul. In every case where God is said to repent this will be found to be true. God's repentance is always caused by some change in man which necessitates a change in His dealing with man but which involves no change in God. He is the same. He changes not. (Jer. 26:3; Gen. 6:6; Ex. 32:12-14)

Thank God, though there are some things in which man's disobedience causes God to repent, there are others in which God cannot repent. He cannot repent concerning the promises which He has founded on grace. He cannot change with regard to His gifts and callings. These are plainly declared in His Word to be "without repentance." Herein lies the security of those who trust in Christ. (Num. 23:19; Ps. 110:4; Rom. 11:29; Heb. 7:21)

b. Repentance as it relates to nations. In His dealing with the nations, the principles governing God's repentance are very clearly illustrated. When the nations have sinned they need to repent of their sins. So long as they continue in their national sins God must repent of the good which He desires to do them and must inflict judgment upon them. But when those nations repent of their sins and turn once more to righteousness, God is able to repent of the evil which sin necessitated and to bring bless-

ing instead. Thoughtful examination of the following Scriptures will show that in every case God's repentance in His dealing with the nations depended upon the repentance of those nations with respect to their sins and their relationship with God. (Jer. 20:3; Jonah 3:7-8; I Kings 8:47-50; Ezek. 14:6; Ezek. 18:30; Jer. 18:8-10)

c. Repentance as it relates to the lost man. So far as the salvation of the lost man is concerned, to be of any avail, repentance must consist in a change in a clearly defined realm. He may "repent" of his sins and weep bitterly with sorrow because of them, but this will never save his soul. His "repentance" may include firm resolutions to cease committing those sins, and these resolutions may be carried out, but still he is a lost soul, guilty and condemned before God. To meet his need and secure the salvation of his soul, the repentance of the lost man must be a change with respect to his attitude toward the Saviour. The root meaning of the words most commonly translated "repent" in the New Testament is, "to change the mind," or "to think differently." The lost man needs a change of mind—not primarily with respect to his sins, but primarily with respect to the Lord Jesus Christ. He needs to repent of his unbelief and to turn to faith in the Saviour. He needs to repent of his vain efforts to save himself by his own good works, recognizing himself as a sinner in need of a Saviour, and to turn to the Lord Jesus Christ, accepting the salvation which He gives freely by grace, apart from works. This is the message which the Apostle Paul preached when he testified both to the Jew and to the Greek "repentance toward God, and faith toward our Lord Jesus Christ." The only repentance which can save the lost man and secure the remission of his sins is for him to repent of his unbelief and turn from it by faith to accept the Lord Jesus Christ as his Saviour. Whether it is accompanied by deep sorrow for sin or not, such a decision cannot fail to secure, for the soul who makes it, God's gift of life eternal. (Mark 1:15; Acts 20:21; Acts 19:4; Acts 2:38; Luke 24:46-47; Acts 3:19; Acts 17:30; Eph. 2:8-9)

d. Repentance as it relates to the child of God. Many believers are as definitely in need of repentance as are unbelievers. With the unbeliever repentance involves faith in the Lord Jesus Christ as Saviour from the penalty of sin. But with the believer, repentance involves faith in the Lord Jesus Christ as the Saviour from the power of sin. But there is a vital difference. The unbeliever is lost, but salvation of the believer's soul was secured when he first trusted Christ as his Saviour from the penalty of sin. No matter how grievously he has sinned since that time, the salvation of the soul who has trusted Christ has not been affected. But while his salvation is secure, the sinning believer's fellowship with God most certainly has been broken, and his soul has suffered the bitter anguish of defeat. He needs to repent in a three-fold sense. He needs a change of mind with respect to the Saviour—from rebelling against the will of his Lord, he needs to turn to a humble and broken submission to His will. He needs a change of mind with respect to himself—from depending on his own strength and leaning to his own understanding he needs to turn to utter dependence on the Lord's strength with implicit trust in His wisdom. And he needs a change of mind with respect to his sins—from justifying himself he needs to turn to a contrite confession of sin that by faith in God's Word and in the joy of forgiveness granted he may enter once more into fellowship with his Lord. It is especially noteworthy that such repentance in the believer's life comes as a result of a new vision of the Lord. As we draw nigh to Him, in His light we see our own utter sinfulness and unworthiness, and with Job we then can cry, "Now mine eye seeth Thee, wherefore I abhor myself, and repent in dust and ashes" (Job 42:5-6).

II. FAITH

Now we turn for a few moments to the consideration of faith. Five facts are of paramount importance.

a. Faith, the gift of God. The fundamental fact which God's Word reveals concerning faith is that it is the gift of God. This is plainly stated in Ephesians 2:8, "By grace are ye saved through faith, and that not of yourselves: it is the gift of God." Surely the teaching is very clear here that God will give saving faith in the Lord Jesus Christ to any soul who will accept it. There is no excuse, therefore, for any soul not to believe on the Lord Jesus Christ. If there be first a willing heart, God will give to any soul faith which will enable that soul to trust the Saviour and thus pass from death to life. (II Pet. 3:9)

b. Faith, the means of salvation. The second fact which we note is that faith is a means of salvation. The verse which we have just quoted says that men are saved "by grace through faith" and to this agrees the testimony of all the rest of Scripture. Search where you will in God's Word, in the final analysis every passage will be found to agree with this testimony. Faith in the Lord Jesus Christ is absolutely the only means by which any soul can escape the righteous judgment of God and receive His gift of eternal life. "Believe on the Lord Jesus Christ, and thou shalt be saved," is His uniform testimony to the lost man. (Acts 16:31; John 3:16, 36; Rom. 4:3, 24; Gal. 2:16; Gal. 3:26)

c. Faith, the secret of a victorious life. Having trusted the Lord Jesus Christ as our Saviour by an initial decision of faith, the believer is saved forever. But in order to enjoy his salvation and to live a victorious life, or as the Saviour puts it, having received life if he would "have it more abundantly," the believer must continue to look to God in faith, receiving from His bounty the full supply of every need. Sustained faith in the Word of God is the means by which our spiritual vision is enlightened and we are enabled to "see" more clearly the glory of God. It is by faith that we are enabled to overcome the world and all the other enemies of our souls. It is by the shield of faith that we are able to quench all the fiery darts of the wicked one. And it is by believing that we are filled with all joy and peace. Are we faint-hearted and discontented? Would we know the secret of a life which radiates the joy and satisfaction of the Lord? Are we defeated by sin, worn and wearied with striving against its power? Would we learn the secret of victory which is effortless and complete? -Here it is: "As ye have therefore received Christ Jesus the Lord (which we did by faith), so walk ye in Him" (Col. 2:6). (John 11:40; I John 5:4; Rom. 15:13; I Pet. 1:8)

d. Faith, the foundation of a fearless testimony. Many a Christian shrinks from giving his testimony and shivers with fear whenever he essays to give it. But such fears are worse than useless—they are sinful. Implicit faith in the Word of God will give the soul boldness and confidence in testimony. When a child of God fears to speak of his Lord and for his Lord, it is simply because he has not yet learned to know Him as he should, for faith is the foundation of a fearless testimony. The Apostle Paul let us in on the secret of his ministry when he quoted the testimony of an Old Testament saint and made it his own: "We having the same spirit of faith, according as it is written, I believed, therefore have I spoken; we also believe, and therefore speak" (Ps. 116:10; II Cor. 4:13).

e. Faith, a well-spring of good works. Testimony is not the only good work which springs from faith. Faith is a veritable well-spring of all kinds of good works. Indeed, if faith does not flow out in good works, it is a mighty weak faith. We do not say that faith in the Lord Jesus Christ cannot save the soul of a lost man unless it is attended by good works. That it can and does, the Scriptures repeatedly testify. But we do say that it is a mighty weak and sickly faith if there are no good works attending it. And to this the Scriptures also bear witness. (Rom. 4:1-5; I Thes. 1:3; Jas. 2:17, 22)

f. Faith, a fruit of the spirit. Finally, faith in a believer's life is a fruit of the spirit. As we submit ourselves to the control of the new man and permit him to fill our minds with the things of Christ, we will find faith growing by leaps and bounds in our lives, for "the fruit of the spirit is . . . faith." And let it be remembered that the

Word of God is given for the express purpose, not only of imparting faith to the lost man, but also of stimulating faith in the saved. "Faith cometh by hearing and hearing by the Word of God" was not spoken for the benefit of the lost man alone. Let us feed faithfully on the Word of God, and in obedience to the Word let us be diligent in putting off, as pertains to the former manner of life, the old man which is corrupt according to deceitful lusts, and be renewed in the spirit of our mind, putting on the new man which, after God, is created in righteousness and true holiness. So will we find our faith growing exceedingly and the love of every one of us each toward the other abounding. (Rom. 10:17; Gal. 5:22; Eph. 4:22-24; II Thes. 1:3)

VITAL-TRUTH ILLUSTRATION

Conversion, in the larger sense, is always supernatural. . . . Jacob saw the ladder that linked the steps of his feet with the Throne of God. Isaiah found forgiveness, cleansing, assurance, and vocation by the direct act of God, without priest, or altar, or intermediary. Peter came to know Christ by revelation of God. Paul came into the kingdom of God-consciousness by personal contact with the Risen Lord—he was apprehended.

Methodists have a special interest in VERTICAL CONVERSION. John Wesley travelled far seeking salvation along the HORIZONTAL. He fasted and prayed, toiled and abased himself, trod the spiked way of sacrifice, but through it all he failed to find God. Then in Aldersgate Street he found God, and he knew that he had found Him, and he knew that he knew. Methodism was built on the foundation of assured salvation. The Gospel was the preaching of those who had found. They were not Questers, they were Witnesses. They were not seekers with puckered foreheads; they were singing pilgrims with shining faces. They were not horizontal crawlers; they were vertical conquerors. They were not problem-mongers; they were burning and shining lights. They were Heaven-born, Heaven-registered, Heaven-governed, Heaven-patterned, Heaven-inspired, and Heaven-sure. Modern Methodism has missed its way because it has been questing the horizon for that which is vertical; exploring the world-levels instead of the powers of the heavenly places; seeking the living among the dead.

—Dr. Samuel Chadwick

First Quarter, Lesson 7 **Sunday, Feb. 17, 1929**

PRAYER

Lesson Text: Matt. 6:5-13; Luke 18:9-14; I John 5:14-15
Read also Ps. 121:1-8; Gen. 18:23-33; Exod. 32:31-32; Neh. 1:4-11; Dan. 6:10; John 17:1-26; I Thes. 5:17

Golden Text:

"If ye abide in Me, and My Words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

For the sake of a little variety let us study this lesson as an acrostic, spelling prayer in terms of what it does. In order that the acrostic form may be clearly seen, we will give the outline here as a whole and then take it up point by point. Here it is. In it we recognize that prayer does six things: it

Protects God's Children
Reveals God's Truth
Answers God's Enemies
Yields God's Provision
Edifies God's Church
Releases God's Power

In this simple little outline we do not attempt an exhaustive presentation of the subject of prayer. We recognize that there are many aspects of this great doctrine which are not even touched on here, and at the same time we recognize that many more thoughts might be added to the list of the things which prayer does. But for our present lesson exposition it must suffice.

I. PRAYER PROTECTS GOD'S CHILDREN

The children of God are engaged in a very real warfare with spiritual enemies. As every instructed Christian knows, the devil is the commander-in-chief of the forces of evil. He has under his control the world, the flesh, and the demons. These things constantly war against the soul of every believer, seeking to break his fellowship with God, to rob him of the joy of his salvation, and to limit his usefulness in his Lord's service. Their enmity is not primarily against the believer, but against the Lord Jesus Christ. But since they cannot get at Him in person, they oppose Him by venting their malevolence on those who trust Him as their Saviour. We should recognize also that the nearer a believer draws to God the more fiercely will he be assailed by these enemies of his Lord. Words fail adequately to impress the soul with the reality of this conflict or to describe its intensity. How thankful we should be that God is our refuge and our fortress. Fleeing to Him in the day of battle, we are kept in safety. (Eph. 6:10-12; Rom. 8:7; James 4:4; I John 2:15-16; I John 4:1-3)

That prayer is of vital value in protecting the believer in his warfare is clearly taught in Eph. 6:18. The preceding verses have spoken so of the conflict and have admonished the believer to put on the whole armor of God, and now as we come to the climax of this classic passage on the believer's warfare, we find the words, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." The climacteric place which the Spirit of God gives to prayer in this passage reveals its tremendous value as a protection for the believer. (Eph. 6:18; Matt. 26:41)

Before we leave this aspect of our subject, note the reach of this verse. Prayer is not only of defensive value, but quite evidently it has offensive value as well, for its power extends not only to the safeguarding of our own lives but to the wresting of other believers from the power of the enemy as well. In prayer, therefore, we both gain the victory for ourselves and are able to assault the strongholds of the enemy and to effect the rescue of those who have been taken prisoners. Surely this is, in part, what the Spirit meant when He said, "We are more than conquerors through Him That loved us" (Rom. 8:37). (II Tim. 2:25-26)

II. PRAYER REVEALS GOD'S TRUTH

The natural man is utterly incapable of grasping the truth of God's Word. Of him it is true that "The god of this age hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, Who is the image of God, should shine unto them" (II Cor. 4:4). And in another Scripture, it is written of him, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14). How then can any man quicken his spiritual vision? How can he know the truths of God?

It is in answer to prayer, and as a result of the study

of God's Word that men learn to know the truth. The admonition "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth" (II Tim. 2:15) cannot be carried out except in the spirit of prayer. Men may read the pages of God's Word and yet their eyes be blinded, unless as they read their hearts are thrown open to the Spirit's illumination of the sacred page. And prayer is one of the surest means to produce such an open heart and to insure such an illumination. "Call unto Me," says the Spirit through the prophet Jeremiah, "and I will answer thee, and show thee great and mighty things, which thou knowest not" (Jer. 33:3). And through the pen of James He says, "If any of you lack wisdom, let him ask of God, That giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5). Prayer, then, must combine with the study of God's Word if we would know the truth. (I Cor. 2:9-13, 15-16)

III. PRAYER ANSWERS GOD'S ENEMIES

That was an impressive scene on Mount Carmel, when the prophet of God stood out alone defying 850 of the prophets of Baal and of the prophets of the groves. In accordance with a proposal which he had made, these false prophets had reared an altar to Baal, had placed upon it wood and the sacrifice but no fire under the sacrifice, and from morning until evening they had cried aloud, in their frenzy flinging themselves upon the stones of the altar and hacking themselves with their knives till the blood gushed out—seeking to attract the attention of their god and to persuade him to send fire to consume the sacrifice; but to no avail. Now as the evening shades begin to fall, and as the time of the evening sacrifice draws near, the prophet of God steps out and builds up the altar of Jehovah which has fallen down. Around the altar he digs a trench; upon it he lays the wood and the sacrifice upon the wood, and then he gives the order, "Bring three barrels of water and pour it on the sacrifice upon the altar." This is done. "Do it again," says the prophet, and again the sacrifice, the wood, and the altar are drenched with water. And yet a third time this is repeated. Then the prophet steps out and utters a few simple words of prayer. Immediately the fire of God blazes out from heaven, consumes the sacrifice with the wood upon the altar, consumes even the stones of the altar, and licks up the water in the trench. Then what a shout arises as the people fall on their faces, crying, "Jehovah, He is the God! Jehovah, He is the God!" Could God's enemies have been answered in a more effective manner? (I Kings 18:21-39)

Let us not be slack in giving forth God's Word, for the Word of God needs to be preached in the midst of a wicked and apostate Christendom and in the ears of an unbelieving and rebellious world, but let us be fully as diligent in our praying. Even in the face of the very enemies of God, let us not shrink to declare the whole counsel of God, but let us recognize that the surest way to discomfit His enemies and ours and to put them to shame is to pray. Prayer answers God's enemies. (Eph. 6:18; Ps. 83:1-5, 16-18. Note how many of the Psalms consist of the prayers of God's people interceding to God against the enemy. Isa. 37:1-6; Isa. 37:14-29, 33-37)

IV. PRAYER YIELDS GOD'S PROVISION

God's Word plainly teaches that when the believer is in need he should pray. Certainly God knows what things we have need of before we ask Him, and certainly He has admonished His children to put spiritual things before temporal. But He has plainly told us that when we are in need we should ask Him for those things which we need. We are poor and needy but our God thinketh upon us, and He has promised, "My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19). Though we are utterly undeserving, He has invited us to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb 4:16). While it must be admitted that this applies primarily to our spiritual need, we must just as clearly recognize that God's Word also invites us to ask Him for the things which we need in the material realm. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," were the Saviour's words to His disciples, and it is God's gracious invitation to all His children (Matt. 7:7). In the hour of need how much better it is for the child of God trustfully to bear his needs to his heavenly Father, asking Him to provide for those needs or asking Him to direct in what steps we should take to secure that which is needed, than for us faithlessly to scheme, and plan, and strive, and strain until we have worn ourselves out, "Trying to make ends meet." (Phil. 4:6-7; James 4:1-3; John 16:23-24)

James H. McConkey tells the story of a poor woman whose husband was away from home, sick and penniless. As a consequence of the father's illness the family was in great need. One cold winter morning they were without food. But the mother, an earnest Christian woman, set the table as usual; then she gathered her children around her and explained the situation, telling them that they had no food and that they must ask God to send food for them that day. The children then prayed one by one, beginning at the youngest, the mother closing the prayers. Hardly had her prayer ended when a knock came at the door, and a man asked if he might come in and warm himself, saying his cart had broken down and he must wait for assistance. Permission being granted, he stood by the stove warming himself. Glancing around the room, his eye saw the empty plates on the table but no food in sight and no evidence of breakfast being prepared. Sensing the situation, he asked, "Pardon the inquisitiveness of a stranger, but is it possible that you have no food?" Being told that this was true, he said, "We'll soon fix that," and going to his cart he got eight loaves of bread (he was driving a baker's wagon) and coming in he laid one in each plate. When the youngest of the children saw what was going on, he began to dance up and down and to clap his hands, crying, "I prayed for bread, and God heard my prayer and answered me and sent me bread." The other children chimed in, joining their voices with his in chorus, and what a time of rejoicing there was in that home because God had answered their prayer and provided for their need! Such scenes are far more common than one might suppose, and yet they are pitifully few, compared with what might be if the children of God would only take Him at His Word and ask Him in faith for the supply of their needs.

V. PRAYER EDIFIES GOD'S CHURCH

Dr. John Timothy Stone tells of a visit which he paid to the old church of Robert Murray McCheyne, in Scotland. The old sexton showed him around. Taking him into the study, he pointed to a chair and said to Dr. Stone, "Sit there, that is where the master used to sit." Then said he, "Now put your elbows on the table." When this was done he said, "Now bow your head upon your hands." This done he said, "Now let the tears flow; that is the way the master used to do." Then taking him up into the pulpit, he said to the Doctor, "Stand there behind the pulpit." The visitor obeyed. "Now," said the sexton, "Lean your elbows on the pulpit and put your face in your hands." This having been done, he said, "Now let the tears flow; that is what the master used to do." Then the old man added a testimony which gripped the heart of his hearer. With tearful eyes and trembling voice he said, "He called down the power of God upon Scotland, and it is with us still."

Prayer has ever been a tremendous power in edifying the church of God. It was prayer which started Moody on his career as an evangelist whose testimony has reached to the very corners of the earth. Every evangelist whom God has most widely used bears testimony to the part that prayer has had in the blessings which have attended his ministry. Every great revival the world has seen was born in prayer, as was every fruitful missionary enterprise. Consider, too, the place which prayer has had in the work of George Mueller's orphanages at Bristol, England. Consider the place it has had in the work of all the great

faith mission boards. Consider the fundamental part it has had in the founding and conducting of the Bible Institutes. And ponder well the power it has exerted in the experiences of thousands of churches and in the lives of innumerable individuals throughout the length and breadth of this world. Only then can you appreciate somewhat of what Jude meant when he said, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God" (Jude 20-21). Would we revive a languishing work of God? Bear it up before the Throne of Grace in intercession. Would we bring blessing into the life of a child of God? Remember him in prayer. Would we be used of God to build up His people in the faith? Let us pray. Prayer has power to edify the Church of God. (Eph. 1:15-21; Col. 1:9-12)

VI. PRAYER RELEASES GOD'S POWER

And finally, we learn from God's Word that prayer releases the very power of God. What a promise that was which the Lord Jesus Christ gave to us through His disciples, "If ye shall ask anything in My Name, I will do it" (John 14:14). Mr. McConkey compares prayer to the throttle of the locomotive. When the throttle is moved, the power of the steam drives the locomotive over the rail, pulling behind it a train of cars. The engineer in his own strength would be utterly incapable of moving that great train, but by moving the throttle he releases a power which accomplishes what he could not do himself. So when the believer prays, God works. In answer to prayer He does what the believer could not possibly do in his own strength. Surely we have never recognized as we should, nor have we accepted as we ought the power which God has placed at our disposal in answer to prayer.

Two earnest Christian workers were greatly burdened for a brother who was terribly backslidden. They had talked with him repeatedly, seeking to restore him, but in vain. Even the death of a godly mother seemed to leave him harder than ever. Finding him stony in his refusal to listen to their pleading, those Christian workers betook themselves to prayer, asking God to do what they could not do. It was less than a year later that the wandering believer stepped one day into their presence without warning and greeted them with the words, "I have come to tell you that I have come back to the Lord, and I am going all the way with Him, cost what it may!" You can imagine what rejoicing and praise and thanksgiving welled up in the hearts of those servants of God as they realized that God's power had broken that stony heart and had brought about the restoration of that loved one who had seemed so hopeless. Beloved, let us pray, for prayer releases the very power of God Almighty! (I John 5:14-15; John 15:16; John 16:23)

VITAL-TRUTH ILLUSTRATION

An old Scotch pilgrim, poor and ill clad, and partly deaf, on the way to a tent meeting of the people of God, fell in with a younger Christian brother, bound on the same errand, and they travelled on together. When they had nearly reached the place of meeting, they turned aside behind a hedge, to have a little prayer. The old man, who had learned in everything to let his requests be made known to God, presented his case in language like the following:

"Lord, Ye ken weel enou' that I'm deaf, an' I want a seat on the first bench, if Ye can let me have it, so I can hear Thy Word. An' Ye see that my toes are stickin' through my shoes, and I don't think it is much to Your credit to have Your children's toes stickin' through, an' therefore I want Ye to get me a pair o' new ones. An' Ye ken I hae na siller, and I want to stay durin' the meetin' so get me a place to stay."

When the old man had finished his quaint petition and they had started on, his younger brother gently suggested to him that he thought his prayer was rather free in its form of expression, and scarcely as reverent as seemed proper in approaching the Supreme Being. But the old man did not accept the imputation of irreverence. He said, "He's my Faither, and we're weel acquainted, an' I tak' great liberties wi' Him."

As they went into the meeting, the old man stood for a while in the rear, making an ear trumpet of his hands to catch the words, until someone near the pulpit noticed him, and beckoning him forward gave him a good seat upon the front bench. During the prayer the old man knelt down, and after he arose a lady who had noticed his shoes asked him if they were the best he had. He replied that they were, but that his Father was going to get him a new pair soon. "Come with me after meeting," she said, "and I will get you a new pair." When they were at her home, she asked if he would be staying for the meetings, and he replied that he would, except that he had no "siller." She told him he would be welcome to make his home at their house during the meetings.

The old man thanked the Lord that He had given him all the three things he had asked for; and while his younger brother's reverence for the Lord was right and proper, it is possible that he might have learned that there is a reverence that reaches higher than the forms and conventionalities of human taste, and which leads the believer to come boldly to the throne of grace to find all needed help in every trying hour.

—From The Gospel Witness

First quarter, Lesson 8 **Sunday, Feb. 24, 1929**

CHRISTIAN GROWTH

Lesson Text: John 1:40-42; Matt. 16:15-18; John 21:15-19; II Pet. 3:18

Read also John 15:1-8; Luke 2:40, 52; Eph. 4:11-16; Phil. 1:6, 9-11; Phil. 3:12-16; Col. 1:9-11

Golden Text:

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18).

The Word of God clearly teaches that the normal Christian life is a growth. In some cases it does this by admonishing the believer to grow, as for instance in our golden text which says, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." In other cases it uses symbols which involve the thought of growth to set forth the Christian life. Perhaps one of the most familiar of these is the parable of John 15:1-8, in which the Lord Jesus Christ is set forth as the vine, believers in Him as the branches, and the Father as the husbandman. Just as striking in its indication that growth is God's plan for His children, however, are the many Scriptures which speak of believers as children and designate undeveloped Christians as "babes in Christ." (Gal. 3:26; I Cor. 3:1)

How thankful we should be for this doctrine. By analogy we learn that as the earthly father is patient and tender in his dealing with his earthly children when they are learning to walk, so the heavenly Father deals with His children in infinite tenderness as they learn to walk with Him and to grow up into spiritual maturity. (Ps. 103:13)

I. THE NECESSITY FOR GROWTH

The necessity for growth lies in the fact that when we first trust Christ as our Saviour we are spiritual babes. We are babes, thank God, for we have been born again. God is our Father. By His grace, upon believing we become partakers of His divine nature, and we have His eternal life imparted to us as a gift of love. But children of God though we are, as yet we are only babes, and we need to grow up into Him in all things. This was the need of the Corinthian church which furnishes us an illustration for this part of our discussion. The Christians there were suffering from a protracted spiritual babyhood. They needed to grow into spiritual manhood. It was this need in their midst that called forth the Corinthian Epistles. When we have first trusted Christ, our spiritual babyhood is pleasing to God. But what father wants his children to continue babies all their lives? Let it be said with sadness, there are many Christians to-day who are yet only babes in Christ. Though they have lived for many years after trusting Him as their Saviour, they seemingly have progressed little in their spiritual development. Though they have life, they certainly do not have it more abundantly. (John 10:10)

II. THE SECRET OF GROWTH

The secret of growth is twofold. It consists first in a spiritual ministration which God exercises on our behalf, and second in a choice on our part which makes it possible for God to do what He desires in and for us.

a. The Father's spiritual ministration. That is a promise with wonderful power to give joy and assurance which we read in Phil. 1:6, "He which hath begun a good work in you will perform it until the day of Jesus Christ." Herein we see the Father working. In giving us eternal life, He made us His children. But He did not stop there. With His own life He gave us all things which pertain to life and godliness; and now He is watching over our lives, seeking to develop them into the likeness of His Son, Jesus Christ. Whatever may be said about our part in growth, let us never forget that whatever of growth there may be in our lives, it all comes from this source, God is working in us both to will and to do of His good pleasure. (Phil. 2:13; II Pet. 1:3; II Cor. 9:8)

b. The believer's choice. The other phase of this secret of growth is that the believer must make a spiritual choice to enable him to grow in grace. God has placed His infinite resources at our disposal. There is no lack in His provision of everything that is needed to produce growth in our lives, and there need be no lack in our enjoying His benefits. But to enjoy them we must choose to enjoy them. We must respond to the appeal of His Word which says, "Grow in grace." It is significant in this connection that this verse should throw together with the admonition, "Grow in grace," the words, "and in the knowledge of our Lord and Saviour Jesus Christ." The thoughtful student is constrained to believe that the second phrase is an explanation (or interpretation, if you please) of the first. We can grow in grace only as we choose to grow in the knowledge of the Lord and Saviour, Jesus Christ. And to know Him we must choose to let Him have His way with us. Obedience and occupation in Christ are therefore key thoughts as we consider the secret of growth from the believer's point of view. Of this the Apostle Paul was an excellent example, for he testified of the choice which he had made when he said, "This one thing I do: forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (II Pet. 3:18; Phil. 3:12-16)

III. THE MEANS OF GROWTH

Occupation in the Lord Jesus Christ being the secret of growth, anything which will turn our minds toward Him will contribute to our growth.

We should recognize that growth in our lives is possible only because God has imparted to us a new nature and has put His Holy Spirit within our hearts. From the moment of our initial decision to accept Christ as our Saviour we have these two dwelling within us. To study about the new nature is to learn that he seeks definitely to turn the mind toward Christ. (Eph. 4:23-24; Rom. 13:14; Rom. 8:5-6) And to study about the Holy Spirit reveals that His chief ministry is to testify of Christ. (John 15:26) Both the new nature and the Holy Spirit, therefore, are given to lead us into occupation in Him. Having recognized the instrumentality of these two, let us now consider the means which they employ to produce growth in our lives.

a. The Word of God. Peter (whom the lesson committee has wisely selected as an outstanding example of Christian growth) was inspired by the Holy Spirit to write, "As newborn babes, desire the sincere milk of the Word, that ye may grow THEREBY" (I Pet. 2:2). Surely this is very plain in its meaning. The Word of God is outstanding as a means of growth. From this it follows that anything which brings the milk of the Word to the soul will contribute to his growth. Bible study has its place (II Tim. 2:15; 3:16-17); testimony, in which we give forth God's Word, also has its place (Eph. 4:14-15); the preaching and teaching of the Word were ordained to produce growth (Eph. 4:11-13); scriptural exhortation is another thing of tremendous value (Heb. 3:13; Heb. 10:24-25; Gal. 6:1-5); and finally the Holy Spirit performs His office work by bringing God's Word to the memory of the Christian (John 14:26). God's Word being the means of growth in grace, all these things which we have mentioned have vital part in producing that growth.

b. Prayer. Prayer is fully as vital as the Word of God in the Christian's growth. Jude indicated this when he linked "Building up yourselves on your most holy faith" with "praying in the Holy Ghost." The one is impossible without the other. Someone has said, "Prayer is the Christian's vital breath." And surely this testimony is true. We might as well expect an infant to thrive, completely immersed in a tub of water, as to expect a believer to grow without prayer. Yes, by all means, prayer must have its place in our lives if those lives are to grow in accordance with the will of God, for prayer is one means of turning the mind toward Christ and staying it on Him. (Phil. 4:6-7; I Thes. 5:16-18)

IV. THE CHARACTERISTICS OF GROWTH

Now let us take note of a few characteristics of growth in the life of a Christian. We will take time only to list them and to discuss each one briefly.

a. A developing knowledge. First, in our list, we would place a developing knowledge, for as we have seen, growth comes by the Word of God. As a believer is growing, he will be developing in his knowledge of the Word, and at the same time he will be developing in his knowledge of the Lord Jesus Christ, for He is revealed by that Word, And inasmuch as Jesus Christ is God, and since He reveals God to us, Christian growth will be marked by a growth in the knowledge of God. Such a walk with Him will give blessed experiences of God's grace also, and so from every desirable point of view, the believer's knowledge will be developing as his soul grows in grace. (Col. 1:9-10)

b. A balanced judgment. With the increased scriptural knowledge goes balanced judgment. "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (II Tim. 1:7). A balanced judgment is impossible apart from the intimate touch with the Lord Jesus Christ which comes through the knowledge of His Word. But as the soul learns to walk in the light of His Word, submitting himself to the "mind of Christ," he will experience the fulfilment of the promise which says, "The meek will He guide in judgment: and the meek will He teach his way" (Ps. 25:9). Judgment, then, which is bal-

anced because guided by the Word of God and by the Spirit of God, is the second characteristic of real Christian growth. At once it will be seen that not only has fanaticism no place in real growth, but such growth is also the very best safeguard against fanaticism. (Phil 1:9; Ps. 25:9; Prov. 3:5-6).

c. Third in our list must come a quickened perception. It is said that bankers learn to recognize counterfeit money by thorough familiarity with the genuine. So it is that as the believer grows in the knowledge of God's Word and in the knowledge of our Lord and Saviour Jesus Christ, his perception is quickened to distinguish the true from the false—the good from the evil. Knowing the truth, by applying his knowledge, he is able to detect error and to turn from it. (Phil. 1:10; Heb. 5:13-14)

d. Again, a growing life is characterized by a growing faith. Several times we have referred to the fact that Christian growth comes by the Word of God, and we are further told in God's Word that "faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17). It is evident from this that any true growth will be characterized by a growing faith. Such was the condition of the Thessalonian believers which led the Apostle Paul to write to them, "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the love of everyone of you all toward each other aboundeth" (II Thes. 1:3).

e. And this brings us to the last characteristic of growth which we shall here consider, which is that growth is characterized by an abounding love. This has been mentioned in several of the passages to which we have already referred in this discussion, so we will not take time to prove our proposition but will call attention to one or two helpful facts in connection with it. In a former point we noticed the place which the spirit has in producing growth. We learn in Gal. 5:22 that "The fruit of the spirit is love . . ." As we walk in the spirit, therefore, (and walk in the spirit we must if we are to grow) the fruit of the spirit will be manifested in our lives and love will flow out like a river. Yes, an abounding love is one of the earmarks of a growing Christian.

How much more might be said about the joy, the peace, the longsuffering, the gentleness, goodness, faith, meekness, temperance, and other spiritual blessings which characterize the growing Christian. But it is enough. We must hasten on to consider,

V. THE RESULT OF GROWTH

All growth is designed for one end, and that is the bearing of fruit. Christian growth is no exception. God's plan for the Christian life is that it shall be a fruitful life, and to be fruitful we must be growing. It is not the sickly, stunted vine that produces fruit but the healthy, growing vine. Likewise it is not the dwarfed Christian who brings forth fruit but the Christian who is growing. Andrew was such a Christian, and so was Philip; Paul too, and the other Apostles. But for the illustration of this proposition we would direct attention to Peter, to whose experience the lesson committee has called especial attention in the Scriptures assigned for the lesson text. There could be no doubt that the greatest growth in Peter's life came after his repentance of his sin in denying the Lord Jesus Christ. We have only to note what a fruitful life was his after that, in order to realize that fruit-bearing is the inevitable result of Christian growth. (Acts 2:14, 37-41; Acts 3:12 with 4:4; Acts 10:25-48)

Now a few important thoughts in conclusion. The fruit which a growing Christian bears is not borne for his own glory but for the glory of God. Such was the Saviour's testimony when He said, "Herein is My Father glorified, that ye bear much fruit" (John 15:8). Above everything else, therefore, let us recognize that the chief characteristic of the growing Christian life is that it seeks the glory of God. Indeed if this be not the attitude, growth is greatly hindered. It is only as we seek His glory and not our own that our growth can continue. Let us thank God for the privilege of glorifying Him in our fruit-bearing, and let us yield to Him so fully that we may be able to bear the greatest measure of fruit and thus bring to Him the greatest measure of glory. (I Cor. 6:19-20)

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IN THE HARVEST FIELD

(Continued from p. 382)

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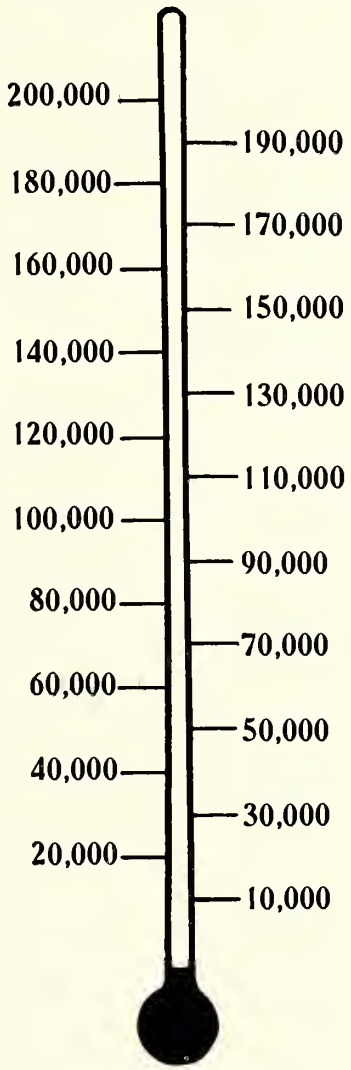
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